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DELAVAN L. PIERSON, *Editor*

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PERSONALS

(Concluded from 2nd cover.)

In his public lectures, his one subject was Jesus Christ, and hundreds of the faculty, students and many from outside listened eagerly to his words. The Sermon on the Mount was another powerful address that he often gave. If he accepts the secretaryship, Dr. Mackay will still retain a special relationship to South America with freedom for direct work on the field.

* * *

THE REV. DWIGHT W. LEARNED, D.D., for fifty-three years a missionary of the American Board in Japan, upon retiring from service recently was decorated by the Emperor with the Third Order of the Sacred Treasure, the highest honor yet paid to a foreign educator. When Dr. and Mrs. Learned took their last walk through the Doshisha campus, 5,000 students were in line to greet them, and more than 600 friends were at the Kyoto railroad station to see them off.

* * *

MRS. CHARLES A. LINDBERGH, mother of the world-famed aviator, and Miss ALICE MORROW, sister of the American Ambassador to Mexico, arrived in Constantinople during the closing week of September, and have begun their work at the Constantinople Woman's College. Mrs. Lindbergh carries on classes in chemistry. Miss Morrow, who has spent most of these later years in educational work in Pittsburgh, also makes her contribution to the College life by assisting the President in receiving and entertaining the many travelers and tourists who visit the College. Both these women will greatly aid the Near East College Association in furthering their policy, "to share in a friendly way with the youth of the Near East the best we have in American educational ideals."

* * *

REV. S. B. ROHOLD, F.R.G.S., the superintendent of the Mount Carmel Bible School, Haifa, Palestine, recently was honored with a dinner in commemoration of his thirty years of service as a Christian minister to his Hebrew brethren. Over thirty Christian Jews from Europe, America and Asia were gathered to pay tribute to this servant of Christ, who has labored in Great Britain, Canada, the United States and the Holy Land.

* * *

PRESIDENT Y. C. YANG of Soochow University, one of the Southern Methodists' best institutions, is a graduate of that University, and is to be one of the foremost speakers at the International Missionary Conference in Memphis in 1929. President Yang is ranked among the ablest leaders in China. Educated in the Orient and later in America, secretary to Dr. Wellington Koo, Chinese Minister to Washington, an attaché of the Chinese Legation in London, secre-



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tary of the Chinese delegation at the League of Nations in Geneva, Chinese Consul-General at London, and a member of many diplomatic missions of China to this country, he has a world-view as well as a perfect acquaintance with the affairs of his own country. Such men suggest the gain to be expected from China's regulation that the presidents of missionary colleges must be Chinese.

* * *

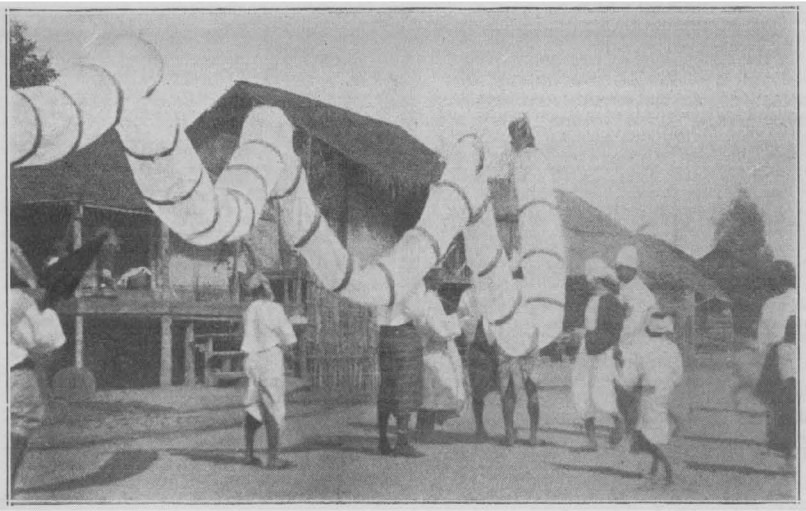
MISS MARTHA BERRY, founder of the Berry Schools in Georgia twenty-six years ago, has received a \$5,000 award from the *Pictorial Review* in recognition of her remarkable educational work for the poor white children of the South. She plans to invest the award in further help for Southern youth.

* * *

OBITUARY

PROFESSOR JOHN T. SWIFT, who died recently in Tokyo, was the first General Secretary of the Y. M. C. A. in Japan. He belonged to the first generation of the Student Volunteer Movement, going to Japan as a teacher of English. Luther D. Wishard, who went to the Far East to study the advisability of establishing the Association there, invited Mr. Swift to become the General Secretary of the Tokyo Association. When Professor Swift inherited \$25,000 he immediately

(Concluded on 3rd cover.)



THE DRAGON PREPARED FOR A RELIGIOUS PROCESSION



THE ELEPHANT ARCH PREPARED FOR A WELCOME TO THE KING OF SIAM

CELEBRATIONS IN THE LAND OF THE WHITE ELEPHANT



A CENTURY OF MISSIONS IN SIAM

BY LUCY STARLING, Lampang, Siam

Principal of the Presbyterian Boarding School for Girls at Lampang

THE little-known country of ten million inhabitants, in the south-eastern corner of Asia, well deserves the study of the statesman and social philosopher. Siam is best known as "The Land of the White Elephant," and the home of those freaks, the Siamese twins. Her boast might be that from a primitive land with a tribal form of government, each chieftain with the power of life and death over his subjects, and scarcely recognizing a central authority, she has emerged into a progressive country, an absolute monarchy, developing along sane and modern lines. All this has been accomplished without a revolution, and without ever being featured on the front pages of American newspapers.

This year Siam is celebrating a full hundred years of Christian missionary work in her land. Karl Gützlaff, of the Netherlands Missionary Society, and Jacob Tomlin arrived in Bangkok in December, 1828, and at once sent back a strong appeal to the home church for more workers. The American Board of Commissioners for Foreign Missions, in Boston, first heeded the call and in 1831 sent the Rev. David Abeel from Canton

to Siam. He was followed, a little later, by seventeen other missionaries, including wives. Notable among these early workers was Rev. Dan. Beach Bradley, M.D., who brought the first printing press to Siam and introduced vaccination. Thus foreign mission work was begun in Siam.

The American Baptists also sent missionaries to Siam in the early days, but its work was mainly among the Chinese, and subsequently both these Boards withdrew their workers to China. The Presbyterian Church in the United States of America sent out its first missionaries to Siam in 1838 but its permanent work was not established until 1847, and it is now the only Protestant mission at work there though the Christian and Missionary Alliance has recently been invited to inaugurate work in Eastern Siam, in territory which the Presbyterian Church has been unable to cover.

The development of the mission work of a century may be roughly divided into four parts, each with special characteristics.

I. A Period of Seed Sowing

Long the seed lay in the cold, dry ground of Buddhism. It was

thirty-one years before the hearts of the laborers were cheered by the first Siamese convert, and thirty-three years before the first Siamese woman accepted Christ as her Saviour. *Meh* (mother) Esther, who was baptized in 1880, became the first teacher in the first school for girls, and last May celebrated in Bangkok her eighty-fourth birthday. Christian and Buddhist alike came to pay tribute to this saintly woman, and greetings were sent to her from the General Assembly of the Presbyterian Church in America.

II. The Period of Growth

When Daniel McGilvary came in contact with tribes that had migrated from the north and settled around Petchaburi, his heart went out to them, and in 1863 he started in his little boat to visit the Laos people of the north. Three months later he arrived in Chiangmai, the northern capital — a journey that can now be made by modern express train in twenty-seven hours.

Thus began a great evangelistic work among these animistic people whose lives were bound by a fear of spirits. Evidence of this was found in every unusual occurrence and in all natural phenomena. Not many years ago, on a river trip, the writer met a whole village traveling along the river bank, having abandoned their homes to "the spirits," on account of an epidemic. They had fled in dismay to establish a home elsewhere. In those early days many who were thought to be possessed of demons, came to the missionary as the only refuge from the ill-treatment of their neighbors. They were not sure, poor souls, whether the accusations were true but many of them found peace and salvation in

Christ. Some of the strongest members of the church today are second and third generation Christians, whose forbears found their Saviour in this way.

A glimpse of missionary life in those early days is found in Dr. Feltus' account of one of the first missionaries, Dr. Samuel R. House. On one occasion, when Dr. House had been summoned to Chiangmai to attend the wives of two of the missionaries, he traveled through the jungle riding an elephant. One morning, while walking by the side of his elephant, the beast turned without warning, and thrust him through the abdomen with its tusk. The wound was too low for him to see, so he called for a mirror, and there, lying on his back, sewed himself up. For two weeks he lay, as he said, "with a bit of skin not thicker than a sheet of paper between me and certain death." But God spared his life and he was carried into Chiangmai, in time to minister to the lady missionaries.

III. The Period of Organization

During this stage of development the two missions of North and South Siam were separated by months in time, each mission with its own peculiar problems to solve. In the south, the Buddhist heart was difficult to reach with the Gospel. Many who had gone to the field on fire with a longing to preach the Gospel to those who knew not Christ, found little or no response to the message. But a desire for education was manifesting itself; so the missionary found himself in the schoolroom, teaching the rudiments of Siamese or English, "if, by any means, he might save some." So there grew up schools in the south, far sur-

passing the Buddhist temple schools. Preeminent among these mission schools were the two in Bangkok, the one for boys, now known as Bangkok Christian College, and Wattana Wittiya Academy for girls. This latter school owes its high place in the esteem of the nation chiefly to the genius of one woman, Edna Cole, who for forty years presided over its fortunes and made it the best-known school in Siam.

In the south there was one man who was preeminently successful as an evangelist, Eugene P. Dunlap. With his wife, he traveled up and down the country, by boat, by pony, by chair, on foot; and wherever he went, groups of Christians sprang up. He was called "the friend of kings," and when he died and was borne to his last resting-place, the road was lined with thousands, high and low, weeping for a dear friend.

In the north, among the Laos, the evangelistic touring begun by Dr. Daniel McGilvary became a model for practically every missionary who came into that territory. As a result groups of Christians sprang up all over the Chiangmai plain, and new stations were opened. A year after Dr. McGilvary went to Chiangmai, there followed an old friend, Jonathan Wilson, who opened Lampang station and there accomplished his life work. At the age of sixty-five he began to translate Christian hymns into Siamese and at his death he left, as a priceless legacy to the church, a Lao hymnal, one of the best in any land. A successful evangelist said, "Dr. Wilson's hymns have saved more souls than all my preaching." The Siamese, especially "the northern Lao," are very musical, and even the simplest

Christian has scores of these gospel hymns stored away in his mind and heart.

IV. The Period of Consolidation

This period we may consider under two heads, the consolidation of the country, and the mission.



GOOD SOIL FOR GOOD SEED
(A Big Sister Among the Laos)

(1) In 1910 the benevolent and wise sovereign, Chulalongkorn, died after a reign of forty-two years. His son, Rama VI, who ascended the throne, had been educated at Oxford, England, and upon his graduation had submitted a thesis on "The Christian Religion." He entered upon his reign of fifteen years with high ideals. The railroads, projected in the

time of his royal father, were completed; motor roads were constructed; the country was opened up, and contacts with the outside world were multiplied.

Rama VI died in November, 1925, and was succeeded by his brother, Prachatiok, who is



THE YOUNG KING OF SIAM

known to the Western world as Rama VII. With his accession there were immediate and important reversals of policy. One of his first acts was to appoint a Supreme Council of five members, all of them the older statesmen, which denoted a return to a more conservative regime. This Council first attempted to balance the budget. For years Siam had been borrowing, until she had about

reached the limit of her capacity to borrow. His Majesty set a wholesome example to the rest of the nation, by voluntarily relinquishing a large part of his own allowance. This was followed by a drastic retrenchment in all lines of service. The official heads of both Siamese and Europeans fell into the basket, until we began to wonder if Siam would cripple herself irretrievably; but, the budget was balanced. Today the country has a favorable trade balance, a stable currency, and the tical is maintaining a high rate. Siam is developing peacefully and sanely along modern lines. During the visit of His Majesty to the north, two years ago, he said to the Principal of Prince Royal College: "You know, I have no objection whatever to these boys becoming Christians."

Is there another country like this in Asia — an absolute monarchy, progressing along modern lines without a revolution, where princely, even royal gifts are made to Christian work, and where no restriction is placed on the teaching of the Bible in mission schools? Recently, His Majesty announced a competition for a prize to be given for the best textbook on the Buddhist religion. The royal edict concluded with these words:

The subject-matter should be moral teaching based upon the principles of Buddhism, as found in the canons of the Tripitaka, and should not extol Buddhism at the expense of other religions.

Surely, no more inspiring opportunity could come to any one than to have a part in the training of the youth—the hope of Siam's future.

(2) The missionary consolidation. The union of the Northern and Southern missions in 1922 resulted in a Siam Mission of ten



THE CHRISTIAN HIGH SCHOOL FOR BOYS IN BANGKOK

stations, with a church of over nine thousand members. The educational development of the South Siam Mission had resulted in two strong high schools in Bangkok, ready to carry on teacher training and other advanced work for the whole mission. The evangelistic success of the North Siam Mission had been marked by the establishment of a Theological Seminary in Chiangmai. The important and timely visit of Dr. Cleland McAfee in 1924, and his insistence on a higher grade of students for the ministry, resulted in the formation of the first class of young men, from the whole mission, with the best education our schools could provide.

In Chiangmai, Dr. McKean conducts a Leper Asylum, which Le

May in his "Asian Arcady" calls "human work at its highest and best." In this asylum, founded by the Presbyterian Mission, and now largely sustained by the American Mission to Lepers, three hundred lepers have found alleviation of their sufferings, enjoy the comforts of home as long as life lasts and, best of all, they have found their Saviour.

The Maternity Home in Bangkok, under Miss Christensen, has recently received a gift of \$6,500, which will enlarge the scope of its usefulness.

The immigration of the Chinese into Siam has been going on steadily through the years; but since the civil war in their own land they have been pouring into the country in unprecedented num-

bers. Work is being conducted among them, and an institutional church in Bangkok is projected. The various dialects, the frequent change of residence, and the few missionaries available for the work are among the many difficulties.

of the aid rendered by the missionary to the administration; and that is the best appreciation they can receive."

Siam's material future seems bright, her people are kindly and lovable, that is one side of the pic-



SIAMESE CHRISTIAN MISSIONARIES READY TO CARRY THE GOSPEL
TO THE LAOS

To quote Le May once more: "That the great and manifest improvement in the life of the people generally is mainly due to the work of the missionaries themselves, does not, to my mind, admit of any discussion.... His Majesty, a Buddhist, knows the value of the work being done, and

ture; but there is lack of a sense of sin, an indifference to spiritual things, a living for today. But the missionaries of Christ strive, and pray that, as they accept the ministry of healing and teaching, they may also come to accept, as their own, our Lord who said, "Without me ye can do nothing" — nothing!

Life, in its clearest and finest analysis is a Stewardship. To recognize this places one in the range to get the right angle of vision for the interpretation of life in all its proportions and in all its perspective.

W. Remfry Hunt.



PIONEERING—STARTING ON A FOUR HUNDRED MILE MISSION RIDE IN IDAHO

THE CHALLENGE OF THE WEST

BY THE RT. REV. MEDDLETON S. BARNWELL, D.D., Boise, Idaho
Bishop of the Protestant Episcopal Church, District of Idaho

"I'M GOING West this summer," remarks the traveler as he packs his bag and boards the Overland Limited for San Francisco. The Coast is his objective. He passes through Omaha and lapses into a state of coma as one by one the little towns of Nebraska fly by. They grow smaller and smaller as he travels westward. There is a break in the journey at the thriving little city of Cheyenne. The traveler dozes again until he makes Ogden. He looks with curious interest out of the window as the great train crosses the Lucin cut-off, at times almost out of sight of land with the salt sea stretching away on either side. Then there comes a dreary stretch with desert and sage-brush alternating, with here and there a straggling little town. Next comes Reno and the high Sierras, and then a dizzy drop down into an earthly paradise!

It may be a summer trip or it may be a winter one, but in any case the climate becomes mild, the tang of salt air strikes one in the face, flowers of a thousand varieties are breaking forth in beauty. Palaces glisten in the sunlight. Great flashing cars roll by. Great ocean steamships come and go with their happy, prosperous thousands.

"So this is the West," exclaims the traveler. He passes up and down the coast; visits Seattle and Portland. Goes down to Monterey and the Seventeen Mile Drive. Sees Pebble Beach. Drops down to Santa Barbara and marvels at the wealth and the wonders of Montecito. On down to Los Angeles with its far-flung horizons of splendor; San Diego, Coronado, Pasadena, and a hundred more.

"So this is the West," he exclaims, "the West to which my missionary gifts have gone. This is

the West of which we have heard so long and so pitifully. Where is the frontier? Where are the hardships? Where is the need for the church which these people of their wealth cannot supply?"

So he boards the "Sunset Limited and journeys back home, surrounded, even through the deserts, with barbers and valets, a disillusioned Christian! Perhaps there is yet a need for mission in China, he thinks, but he is through with helping to support the western mission work. Those people out there have more money than he. Let them finance their own work! Those of us who are working in the West hear a lot of this, and we grow somewhat impatient.

For the simple truth is that this traveler has not seen the West at all. Perhaps he has passed through the worst of it at night. Perhaps he has gazed languidly out of the window at some little place, desperately hot in the summer sun or desperately cold in the grasp of a winter blizzard and has murmured devoutly, "Thank God I don't have to live there!" Perhaps he has seen a little home established in the midst of the sagebrush desert, with some precious little well of water, which is here today, but which may be dried up tomorrow, where a man and a woman and a few little children are all working hard to hold back the sand and the sagebrush and the desolation; perhaps he has thought vaguely of the hardships of such pioneer life, but that is all. He goes back home, remembering only the few prosperous little cities through which he passed. He remembers the wealth and the beauty of the Pacific Coast. He takes back the memories of soft music and luxurious hotels and scenery

of staggering beauty. He thinks that he knows the West. But does he?

On that very journey, for a thousand miles, he has passed within a few miles of conditions as hard as any pioneer ever knew. Back from the railroad, across fifty or a hundred or two hundred miles of desert trail are ranches and mining camps where men and women live and work. Off in the hills are the sheep herders wandering for months, cut off from all of their kind. What has this traveler seen of lumber camps, of pack trains, of little villages deep in the mountain gorges, threatened in the summer with flood and in the winter with snow-slides? The West of missionary parlance is not the Coast at all. It is that vast inland empire which stretches from the Rockies to the Sierras, from Mexico to Canada, a section comprising nearly one third of the United States in area, almost a million square miles, and with a population about equal to that of the state of Arkansas! In this vast western land the people for the most part are poor and scattered. It is due to this condition that for many years to come religious work must be supported by the churches of more prosperous sections through their Mission Boards.

Consider a few things taken from my own experience. Idaho is a state with eighty-four thousand square miles and a population about equal to that of the city of Cincinnati. Last winter I traveled thirteen hundred miles to confirm one young woman. I am leaving tomorrow for a little trip of four hundred miles to confirm one deaf and dumb child. Next week I leave for a week's trip into the mountains to visit a chain of mis-

sions which are almost inaccessible in the winter months. The first day I drive across two hundred miles of desert to the little mining town of Hailey, where in the evening I shall confirm a class of perhaps fifteen. The next day I drive across one hundred and fifty miles of desert and lava beds to the little mining town of Mackay with service again at night. The next day up along the Continental Divide, and down through a long and winding canyon, perhaps another hundred and fifty miles will bring me to Salmon City. This last place is very difficult of access. It can be reached with difficulty by rail, but from Boise, where I live, to Salmon and return by rail would take me about as long as the trip from Boise to New York and back. These conditions are not exceptional. They are similar to those that every missionary faces who strives to carry the Gospel to people in these far-flung reaches of desert and mountain.

I wish that I could picture the Bruneau valley. It is a little farming settlement about forty miles south of the Union Pacific Railroad where it passes through the deserts of southern Idaho. The little white church backs up against a group of trees which have been planted for a wind-break and shelter. In the summer the dust-storms sweep, and in the winter the blizzards. We have had to cross-brace the church building recently to keep it from blowing down. The missionary in charge of Bruneau lives a hundred miles away. He is an elderly man—perhaps sixty-three or four—and works up and down a parish two hundred miles long, by railroad and Ford. He drives into Bruneau, reaching there during the afternoon and, after visit-

ing in the town and starting a fire in the church stove, starts out into the sagebrush with a Ford touring car to bring in his congregation. I have known him to bring as many as ten persons into town on one



A WORTH WHILE PRODUCT

trip, having picked them up along the scattered ranches which stretch out into the sagebrush. Having gathered his outlying members he rings his church bell for the local people. He plays the organ and leads in the singing. After the

church service he takes his ranchers back into the desert through the starlight, or the snow, and stays over night with the last one delivered.

Last Spring I went down there to hold a confirmation class that consisted of an old man and his wife, they being past seventy, their granddaughter, and a young man who has been dying for two years with tuberculosis. This young man was so weak he could not stand nor kneel. The missionary had gone into the country after him, bathed him, shaved him and dressed him and brought him in.

I wish you could go with me into the Boise Basin country. This is a valley of abandoned gold mines, peopled largely by old timers, left there as a sort of deposit by the tides of frenzied gold-seekers who came and went forty years ago. It lies in the mountains fifty miles back of Boise. We have a young, unmarried clergyman who is the only minister of the Gospel in that country. The Roman priest goes in occasionally for Mass. This is one of the districts allocated to the Episcopal Church by the Idaho Home Missions Council. It will never be self-supporting unless there is another great gold strike, and the possibility of that becomes increasingly remote. There are a few little mining camps where men are at work, and a few scattered children. In a country, the size of the state of Rhode Island, there are perhaps five hundred people; a handful here, and another handful across fifteen miles of mountain. There are trails which for the most part a car can navigate if the driver does not mind a one-way road with a thousand feet above him and three thousand feet below. When the trails are ended

or blocked with snow it is always possible to travel by pack horse or dog team. This sort of work is expensive from the point of view of the Mission Board, but there are five hundred souls there, and what are they worth to God?

And so it goes. I could describe much of the mission work of Idaho very much as I have described the places mentioned. And what is true of Idaho is likewise true of Wyoming, Utah, Nevada, Arizona, New Mexico, Eastern Oregon and Eastern Washington, Montana, Western Colorado, parts of Kansas, Nebraska, and the Dakotas. This is the sort of territory and this the sort of work which constitute *the challenge of the West*. Here and there is a prosperous little city. But for the most part these are self-supporting points. The little cities have their Chambers of Commerce and you read of the prosperity of towns like Twin Falls, and Idaho Falls, Reno, Phoenix, Prescott, and many others, and are apt to think they constitute the mission field of the West. Nothing could be further from the truth. These little towns, which in many cases are prosperous, are oases in the desert. They may be one hundred, or five hundred, or a thousand miles apart. But there are men and women and children living in all the country that lies between. They are lonely and scattered, and often desperately poor, but they are God's children, and for them the Church has a message so long as she is true to her Master.

Sometimes we are asked, "Why spend the Church's money and men on these scattered folk, when there is so much to be done where people may be more easily reached—and in greater numbers?" So

speaks the practical business man from the pew, or in the councils of the Church.

The first thing I wish to say is that there is a new West coming into existence. In the old days the West was a land of roving herds, roving prospectors, roving lumbermen; no community and no Church could be built on such a migratory population. To a large extent the migratory character of the people

In two or three more generations, we will have in the West stable communities which in size and number will compare with older farming towns farther east. What of the Kingdom of God when that day comes? Will these cities of the future be built with God having been left out? That is the question we are answering today. Since the West was first opened up missionary work has been done



HOLDING A COMMUNION SERVICE IN THE WILDERNESS OF IDAHO

still persists, for there are years when the snow is light, and the reservoirs stand empty, and crops fail and farms are lost and the bankrupt farmer moves on. But on the whole the farmer is a stable factor in the life of a country, and in the West is becoming more so as irrigation projects are developed, reservoirs enlarged, and new sources of water tapped.

This is a process which has been going on for one generation only.

there, but then it was largely a question of preaching the Gospel to those who passed through on their way to a quick and easy fortune. Today we are laying foundations of a more permanent character for the life of tomorrow. With proper methods of timber conservation and the mining of low-grade ores, lumbering and mining tend to become permanent industries rather than the easy road to wealth for a "fly-by-night"

population. Agriculture is today the largest money producer in a vast territory which formerly raised almost nothing. There is going to be an empire here in another generation or two, and it will be God's empire if we are faithful now in the day of new beginnings.

So I believe that the maintenance of the Church in these weak places is sound strategy. But it is more than that. It is good religion. If the practical business man still doubts the strategy of the situation, I would remind him of a little story I once read about a lost sheep. There was a Shepherd who did not stay in the sheep-fold with the ninety and nine, but who went into the wilderness after that which was lost—and alone. Maybe that seemed a foolish thing to do, and yet the strategy was sound—for today that Shepherd is the King of Life.

The difficulty with most of our "practical business men" is that

they are thinking and talking in terms of Church Extension, when as a matter of fact we ought to be thinking in terms of human need and unsaved souls. We are not out in the West chiefly for the purpose of building up self-supporting churches with the resources of our scattered people, but to build up the Kingdom of God among the scattered people with the resources of our great national churches. Until we get this point of view, we are mistaking the means for the end.

In the long run, this ideal of unselfish service is the surest way to self-support, for when the West comes into its own it will give its loyalty and its love to those Churches who in the name of Christ ministered to it in its weakness. It is a new interpretation of the old message—"if you would save your life you must lose it." Or of this—"seek ye first the Kingdom of God...and all these things shall be added unto you."

THE SPOKEN WORD

1 Corinthians 14: 10

By MARY E. HOUGH

The Spoken word, the runic legends say,
No sooner heard, springs into sudden being.

Unsaid, it is a shell,
A tight-bound seed, a cell;
But said, behold unloosed, a soul is fleeing;
Ego full-fledged and terrible in might,
With weapon edged for wrong—or right.

Kind thought—so priceless! Yet if left unheard,
A Parsifal, who at a sick king's portal
Is mute and hesitates
To work the cure that waits
A question. Our prayers expressed may bloom immortal;
The *Talmud* says an angel listening stands
To gather up their petals in his hands.

—*The Congregationalist.*

JESUS' WORLD-WIDE PROGRAM

BY REV. S. L. MORRIS, D.D., Atlanta, Georgia

Executive Secretary of the Committee of Home Missions of the Presbyterian Church (U. S.)

THOUGH an oriental, a native of one of the smallest countries of the world, a member of the narrowest of races, Jesus rose far above his people, his times, his training, traditions and environments, and was the first whose sympathies and purposes embraced the whole world of mankind. His love and mission of service were irrespective of race-prejudices and national ambitions. They embraced the whole wide world.

A man's conception of the "world" reveals his conception of the mission of Christ and the task of the Church. Indirectly it indicates his attitude as to his responsibility for promoting Christ's ideals and carrying out His program:

1. The "world" is one of the eight planets revolving around the sun, and not even a first-class planet. Jupiter is twelve hundred times the size of the earth.

2. The "world" comprises the vast populations of the globe, "composed of all nations and kindred and peoples and tongues," ever increasing, and estimated at this time as over 1,750,000,000. This is only a fraction of the peoples, past and future, whom we are told that "God so loved." In looking at the two hemispheres that make a world we cannot eliminate either hemisphere in our program of Christian service without discrediting the larger conception of Christ's ideal as to the scope of the Church's paramount task.

The Great Commission of Christ

to His Church is the basis of all missionary operations. He said to His disciples when on earth: (1) The limited commission, "Go to the lost sheep of the house of Israel"; (2) the enlarged commission, "Go ye into all the world"; (3) the all-inclusive commission, "And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The unfortunate and unwarranted distinction between "Home" and "Foreign" Missions has greatly retarded the progress of the Kingdom.

1. One pernicious error that has resulted comes from undue emphasis on "beginning at Jerusalem." It has crystallized into the half-truth, "Charity begins at home," with its attendant, inexcusable excuse—"enough work to be done at home." If the Church should remain at "Jerusalem" until every individual is converted, it would never advance beyond "Jerusalem" while the world stands.

2. An equally mischievous error is to limit the commission to the *heathen* world. This also reduces the task of the Church to a part rather than the whole.

Jesus never said, "Go ye into all the *civilized* world or into all the *heathen* world," but into *all* the world. Is not the time propitious for discarding all narrow conceptions of the task of the Church, and for so enlarging the thought of men that they will take into calculation a real world-program, and into their sympathies every phase

of missionary effort essential to the fulfilment of the Great Commission?

Christ, in his parables, forecasts the two opposite resultant developments, the one material and outward, the other spiritual and unseen:

1. The grain of mustard seed may represent Christendom, the human resultant of the Gospel, nominal Christianity, promoted by false methods, emphasis on numbers, and worldly consideration.

2. The leaven may represent the divine purpose, spiritual Christianity, the kingdom that "cometh not with observation." The two parables illustrate the vast difference between Christendom and Christianity.

These two objectives may be expressed as *evangelizing* the world, and *Christianizing* Christendom. The evangelist who casts the gospel "net unto the sea" of humanity "gathers of every kind"; the pastor who applies the principles of the Kingdom, "gathers the good" for useful service. Missions are first an *evangelizing* program and second a *Christianizing* process. Each is equally important and the one is the complement of the other. Neither objective should overshadow or overbalance the other. They go hand in hand.

The effect of the Emperor Constantine's program for indiscriminate world-conquest — converting the chief of a tribe and then proclaiming the nation Christian and baptizing them en masse — led to nominal Christianity and resulted in the Dark Ages. On the other hand, the neglect of Foreign Missions in the early centuries after the Protestant Reformation resulted in the stagnation of the spir-

itual life of the Church which was overcome only by the rise of Puritanism, the Methodist Revival and the missionary awakening under Carey, Morrison and others.

Church history has impressed the fact that it is easier to evangelize a nation than to maintain the Christian standard. It is easier to conquer a country for Christ than to hold it for Christ. Where is Jerusalem, the Mother Church? Where is Antioch that sent out Paul and Barnabas, the first distinctive foreign missionaries? Where are the Churches of Asia Minor? Where are the North African churches of Alexandria, Hippo, and others that in the early days of Christianity counted a thousand bishops? Mohammedanism has uprooted Christianity in these scenes of the early Christian triumphs, and from hundreds of minarets and towers 200,000,000 followers of the "false Prophet" hear the call: "God is God and there is no God but God, and Mohammed is His prophet."

Will this history repeat itself in the United States? In our "Christian country," with its splendid civilization, material development and great religious organizations, is there no danger of degeneration? When machinery is substituted for spirituality; when the Church is overorganized and cumbered with machinery, it is in danger of breaking beneath its own weight. To-day culture is often more in evidence than piety. The Church is becoming "rich and increased with goods" and is in danger of becoming self-satisfied. Commercialism and worldliness, in many places, sap the life of the Church.

The two greatest enterprises confronting the American Church of the Twentieth Century are still

the Evangelization of the World and the Christianization of America. The first is the aim of the department of Church operations known as Foreign Missions; the second is the task of the coordinate department designated Home Missions. To enlarge the circumference is to increase the area included in the circle. The successes of Foreign Missions necessarily enlarge the sphere of Home Missions. They are as mutually dependent for the advance of the Kingdom of Christ as the two oars of a boat, or the two departments of an army—the forces advancing on the firing line and the forces at the base of supplies. The one advances into new territory, establishing outposts; the other assimilates it and makes the new land and peoples an integral part of the Kingdom.

A great practical problem that confronts the Church in America

today is financing the vast world-program. No haphazard, sentimental, emotional, one-sided appeal for an individual cause will suffice. We must recognize the wholeness and oneness of the task; we must adopt a well-balanced budget, uniting all the forces of the Church in faithful teamwork to support the whole work of the Church at home and abroad.

The need of the great non-Christian world is so appalling that it taxes the sympathy and resources of the Church beyond all calculation. At the same time, paganism at home is challenging America to a trial of strength. If the Church should lose the battle in America, the spiritual conquest of the world would be postponed for generations. Win America for Christ and His Kingdom now and the triumph of the Cross will spread its spiritual influence "to the uttermost part of the earth."

TO WIN THE WORLD

Would you win all the world for Christ?

One way there is and only one;
You must live Christ from day to day,
And see His will be done.

But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve
His kind with single mind.

No easy way,—rough—strewn with stones,
And wearisome, the path He trod.
But His way is the only way
That leads man back to God.

And lonesome oft, and often dark
With shame, and outcastry, and scorn,
And, at the end, perchance a cross,
And many a crown of thorn.

But His lone cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love
In dying conquered all.

Only by treading in His steps
The all-compelling ways of Love,
Shall earth be won, and man made one
With that Great Love above.

—John Oxenham.

THE MYSTERY OF MARSHAL FÈNG

BY REV. JONATHAN GOFORTH, D.D., Szepingkai, Manchuria
Forty Years a Missionary of the Presbyterian Church of Canada

THIS friend and associate of General Fêng Yu-hsiang, writes as follows to *The Life of Faith*:

"Last September I went to Nanking hoping to find Marshal Fêng there, but he had gone a thousand miles away into the northwest.

"General Chang Chih-chiang was there acting for Marshal Fêng, and on a table in his large reception-room gift Bibles were piled up ready for distribution. He presented me with one, and wrote with his own hand on the fly leaf, 'May grace and peace from God the Father and from the Lord Jesus Christ be bestowed upon Pastor Goforth and family even unto evermore.' He signed himself Chang Chih-chiang, the servant of the Lord Jesus Christ, and affixed his seal.

"'General,' I said, 'Marshal Fêng is about the most spoken-against man in the world. Many say he is not a Christian. What do you say?'

"'I believe him to be a real Christian,' he replied.

"General Chiang, a man of about forty-three years of age, is chairman of the commission for the disbandment of superfluous soldiers, and also chairman of the commission for the suppression of opium. Marshal Fêng is a member of the same commission. He it was who led General Chiang to Christ.

"Among other things he told how the Marshal had invited all the Chinese pastors of Nanking to dine with him. To them the Marshal said something to the following effect: 'Do not imagine that

I have given up Christianity because I do not have religious work carried on in the Army as in former days. Then our Army was small, and we could do as we wished, but now our Army is very large. There are two Mohammedan Generals in my Army, and another General is a noted Buddhist. It would not be right to curtail their religious privileges, for we stand for freedom in religion. We know that man "does not live by bread alone," and our Christian reliance is upon the Word of God.'

"An earnest Christian doctor who has been in close association with Marshal Fêng for months recently, seemed to be surprised that the reality of his Christianity could be questioned. On several occasions the Marshal asked him to dine with him, and each time he gave thanks before eating. The doctor also told me that Marshal Fêng had said that his hope for the regeneration of China was on the Bible, and not on the principles of Dr. Sun.

"The testimony of two missionaries living in Nanking was that while Marshal Fêng sojourned in the city he was the most outstanding Christian there.

"When I first came to know Marshal Fêng intimately, he was a brigade commander, I saw proof sufficient to convince me that he was a man really born again of the Spirit of God. I have not changed my opinion since then, and no day has passed without praying for him. My trust is in our almighty Saviour."

NEW TESTAMENT MISSIONARY METHODS

BY ROLAND ALLEN, Amenbury, Beaconsfield, Bucks, England

Author of "Missionary Methods: St. Paul's or Ours," Etc.

The word "ideals" is one which is ever on our lips in these days, and sometimes seems to lead us astray. We too often appear to think that we have done our duty by them when we have talked about ideals. In the New Testament we do not hear so much about ideals as about springs of activity, controlling principles, prophetic visions of the glory to be. There is a great gulf between these and our "ideals." Contrast for instance, "the ideal missionary is a man of strong Christian personality, of winning Christ-like character," the talk which we hear at missionary conferences about the ideal minister, with the direction: "Look ye out men of honest report, full of the Holy Ghost and wisdom" (Acts 6: 3), or "The Bishop must be blameless, the husband of one wife, vigilant, sober" (1 Tim. 3: 2, seq.). The one may be remote from the facts, the other is an earnest, vigorous, demand which keeps close to the facts. Contrast the Christian "ideals" by which some missionary educationalists hope to permeate heathen society with Christ's words, "Ye are the salt of the earth." Too often when the word "ideals" is the subject of our missionary speech, the strong, salutary, sober, force of "the obedience of Christ" seems to disappear, and a weak and nebulous "Christianity" takes its place. In place of "ideals" let us consider some of the principles and directions of the New Testament in relation to: (1) The missionary and his work, and (2) The society and its rites.—R. A.

The Missionary and His Work

THE first sending out of missionaries by Christ Himself, as told in the Gospels, reveals some important facts.

(1) Christ prepared His first Apostles by taking them about with Him and showing them by word and example what they were to do. He did not train evangelists theoretically in a school apart from the work. He trained them *in* the work, not outside it; in the world, not in a hothouse.

(2) He sent them forth with the charge: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." And He told them (Matthew 10: 5-15; Mark 6: 7-11; and Luke 9: 1-5): (a) to preach, (b) to heal (including raising the dead and casting out devils), (c) to go without provision, (d) to accept hospitality, (e) to turn away openly from those who refused to receive them and to hear them. We must observe that the direction not to go

to Gentiles or Samaritans was obviously only for that time; the direction to heal was not to use the art of a physician but the faith of an exorcist; the direction to go without provision was only for that time, because it was later definitely withdrawn (Luke 22: 35); the direction to accept hospitality is connected closely with the acceptance of their peace, as the direction to turn away from those who refused hospitality is connected with the refusal to hear them. Where the message of Christ is refused a moral hearing, there it is a moral duty to refuse to continue to repeat it. We see this in the practice of St. Paul (Acts 18: 6).

(3) Christ sent out the Seventy in like manner as His personal forerunners (Luke 10: 1-12) with very nearly the same directions. In this passage the saying occurs, "The laborer is worthy of his hire." That applies to wandering messengers, bidding them accept hospitality, and is quite different from a direction that missionaries

should be paid a salary—a thing abhorrent in the eyes of early Christians (cf. the denunciation of a salary by Apollonius quoted in Eusebius H. E. V. 18.2).

The first immediate consequence of the descent of the Holy Spirit at Pentecost was a preaching of Christ to Jews gathered from all parts of the world. The learned dispute so much about the meaning of speaking with tongues that we are apt to overlook the significance of the fact that the preaching of the Gospel to men from all parts of the world was the first work of the Holy Spirit. He first revealed His power in the Apostles by impelling them to preach Christ to men from every nation under heaven.

St. Paul followed Christ. He went forth as a preacher of the Gospel rather than as a social reformer. Like Christ he went about doing good and healed the sick with the word of power; as Christ directed, when men refused to give him moral attention, he shook his raiment and went to those who would hear. *He preached Christ*; the improvement of agriculture; the establishment of schools and colleges; the eradication of social evils, such as slavery; the improvement of government, were not his direct work. These things followed in due course, but he did not aim at them directly as his immediate work. The subject of his early preaching is set out for us in the Acts, but most clearly in his first letter to the Thessalonians. There we find this Gospel:

1. There is one living and true God (1: 9).
2. Idolatry is sinful and must be forsaken (1: 9).
3. The wrath of God is ready to be revealed against the heathen for their impurity (4: 6), and against the Jews for their rejection of Christ and their opposition to the Gospel (2: 15, 16).

4. The judgment will come suddenly and unexpectedly (5: 2, 3).

5. Jesus the Son of God (1: 10), given over to death (5: 10), raised from the dead (4: 14), is the Saviour from the wrath of God (1: 10).

6. The Kingdom of God is now set up and all men are invited to enter it (2: 12).

7. Those who believe and turn to God are now expecting the coming of the Saviour who will return from heaven to receive them (1: 10; 4: 15-17).

8. Meanwhile their lives must be pure (4: 1-8), useful (4: 11, 12), and watchful (5: 4-8).

9. To that end God has given them His Holy Spirit (4: 8; 5: 19).

The Society and Its Rites

That Christ did not contemplate only the conversion of a number of men and women who believed in Him, but also their establishment as a society upon earth, is seen both in his references to the Church in His speech, and even more clearly in His ordinance of baptism, a rite of admission to a society, and of the Lord's Supper, a rite of communion in the society.

The Apostles followed Christ in this; they established a society, a spiritual society on earth. The establishment of this society is most clearly seen in the work and writing of the Apostle Paul. He recognized a Church; he established churches. The churches were local organized groups of Christians with officers called presbyters, or bishops; the Church was the universal of which these were the particulars. The churches were established by the Apostle in this way: he did not establish a mission station where missionaries might live and take care of new-born Christians; when he had gathered a few converts he ordained elders from among them (Acts 14: 23, etc.).

It is hard to discover from the words of the New Testament precisely what their duties were. That is natural. The society, the

Church, was constituted with its proper officers and every one knew at the time what was expected of them, and their duties were not formally defined. St. Paul told the elders of Ephesus that it was their duty "to feed the Church of God" and that is all.

By what means the elders, whom the Apostle ordained, were selected we have no certain knowledge. It is not clear that there was any invariable method. Matthias was chosen to be an Apostle by lot after two had been selected as suitable men (Acts 1:23-26); the seven in Jerusalem were chosen apparently by the Christian community either by acclamation, or formal vote (Acts 6:5); the elders in Galatia were "appointed," and the word suggests election (Acts 14:23). Titus was directed "to appoint" elders in every city (Titus 1:5). The word does not suggest any popular election, but rather the contrary. The laying on of hands with prayer was the constant practice in ordination and appointment to any spiritual work.

The type of man to be ordained is set forth plainly in the Pastoral epistles (1 Timothy 3:2-13, Titus 1:5-9). There is in the New Testament no ideal picture of an ideal minister, such as we delight in; there is instead a very definite and clear statement of the qualifications which are necessary for a minister, a statement which is meant to be a very practical rule for action. In the first of these passages there are five personal virtues, six social virtues, one moral-intellectual, two concerned with reputation. In the second passage there are eight personal virtues, four social virtues, one concerning the home, one concerning reputation and one moral-in-

tellectual with which is attached power to exhort. The Apostle does not expect men to be ordained who are inexperienced and not yet settled, just fresh from college, but married men with experience of life and an established reputation in the place; free from the common prevalent vices of their age and country. This is extremely practical. We do not follow his directions today.

The elders ordained did not receive any salary for their work. They received offerings (1 Timothy 5:17-18); but St. Paul, in addressing the elders of Ephesus, urges them by his own example to earn their living by the labor of their hands that they may have money with which to help the poor (Acts 20:35), and it is certain that for centuries after this many of the clergy did so. It certainly was not the rule that ministers should receive stipends, still less that a congregation of Christian men should have no ministers because it could not support them. Every church had more than one.

The appointment of officers was essentially for the local church. The congregation must be properly organized, but the individual was not ordained to the ministry apart from any particular congregation and then sent to minister anywhere where a minister was needed. In the New Testament we never hear of a minister being sent, or called, to serve a church of which he was not a resident member before his ordination. There is no trace of our modern practice of a man being ordained and then finding, or being given, a sphere of work. It was far more true in those days that a church had the minister than that a minister had a church. That is a vital and important distinction.

The Apostle always addresses the Church as a whole, that is the laity with their officers, never the officers alone as representing the Church. Whether he is giving praise or blame, it is the whole body to which the praise or blame is addressed. The whole body was exhorted to deal with cases of discipline. The whole body was responsible both for the admission and exclusion of members and for their conduct as members. They all observed the Lord's Supper and were all responsible for its right observance.

Such churches could multiply themselves and they did. Who first

ordained ministers for the church in Laodicea or in Hierapolis, or in those many cities in Asia Minor the existence of which we only know many years later when the name of their bishop occurs in a list of bishops attending a Council? The Apostle did not constitute himself the sole arbiter of the expansion of the Church. He expressly says that he was not sent to baptize (1 Cor. 1:17) but he never suggests that Christians were not baptized. When once the church was constituted with its own officers, the admission of new converts rested with the church, not alone with the Apostles.

LET US PRAY*

I. *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.

II. *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.

III. *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.

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

V. *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.

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

VII. *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.

VIII. *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.

* Copies can be obtained from the International Missionary Council, 2 Eaton Gate, London, S.W.1, or 419 Fourth Ave., New York. Price 10 cents per dozen, 50 cents per hundred, post paid.

FIRST IMPRESSIONS OF AFRICA *

W. REGINALD WHEELER, New York

Secretary of the Board of Foreign Missions of the Presbyterian Church

I BEG to direct your attention to Africa." So spoke David Livingstone at Cambridge University, in 1857. The past seventy years have witnessed a world-wide response to his appeal.

The explorer has heard the call. In 1857, little was known of the interior of the "Dark Continent"; in 1927, practically the whole continent had been explored and mapped.

Foreign governments have listened and acted. In 1857, over nine-tenths of the continent was self-governing; in 1927, the fraction was reversed in favor of the European powers.

The trader has heard. In 1857, the entire commerce of Africa was worth less than \$200,000,000; in 1927, it exceeded three billions.

The missionary was in Africa early in the nineteenth century, but his activities received a mighty impetus after the death of Livingstone in 1873. In 1927, the roll of Protestant missionaries in Africa was over 6,000, with a native staff of workers exceeding 40,000. The figures for the Roman Catholic missionary force record 2,600 foreign priests, and 8,000 "brothers" and "sisters." A conference in the Congo has recently celebrated fifty years of Protestant work in that area, and at Accra the centennial of missions on the Gold Coast has been observed. In 1928-1929, Africa is to be the subject of special study in the churches in Amer-

ica and approximately 100,000 copies of specially prepared books on Africa will be read and discussed by American friends of Africa.

Concerning any hitherto unvisited land or country, certain elemental questions arise. Where is it? How large is it? How many people live there, and what are they like? To whom does the country belong? What does it produce, and what things that we use every day come from Africa? Is this country and its people in need of help? Of my help? What of the missionary work of the Church there?

Where is Africa? The great bulk of the continent lies between the Tropics of Capricorn and of Cancer. Only a comparatively small northern section, which is partly desert, and includes Morocco, Algeria, Libya, and Egypt, lies in the North Temperate zone. Only the Cape Province, the Orange Free State, and the Transvaal lie wholly in the South Temperate zone.

Africa and South America might at one time have been united. The northern and eastern shores of South America, if moved eastward, would fit almost exactly into the concave contour of the Western African shores. South America is only 1,800 miles from Africa but extends much further south. In Africa a sun helmet is the indispensable and ever-present possession of the white man. Direful tales are told of those who discard their helmets for even a few min-

* Mr. Wheeler has recently returned from a visit to West Africa. His fresh first impressions show what a remarkable land and people promise in future development.—EDITOR.

utes. This is not the case in South America. Altitude affects temperature and climate as well as latitude, and there are tablelands and plateaus, particularly in East Africa, that are more healthful than the coastal sections, but it is also true that the continent as a whole lies in the tropics and its climate and the environment of its inhabitants are subject to the effects of such a tropical location.

How large is Africa? Eleven and a half million square miles; four times as large as continental United States; as large as Europe, the United States, India and China combined. The vastness of Africa is impressive as compared with China and South America. But Africa's great size seems greater because of the lack of modern systems of transportation. There are only 35,000 miles of railroad in the entire continent, less than one-tenth of the mileage in the United States which has one-fourth of Africa's area. In China, and in South America, inland transportation is facilitated by great rivers, the Yangtze and the Amazon. Their counterparts in Africa are the Nile and the Congo and on these rivers and on the Niger and the Zambesi, river steamers are an aid to transportation. Steadily more railroads are being built; motor roads are being laid out; a car has been driven from the Atlantic to the East Coast and from Cairo to the Cape; aeroplanes fly from Dakar in Senegal to Morocco on the Mediterranean, and 1,000 miles up the Congo, and an air route has been planned from the Cape to Europe. But taken as a whole, transportation in Africa is still in the Victorian Era; and in certain interior areas would seem to be in the Pleistocene Age.

Africa is farther from America than from Europe. In a direct line, Douala, Cameroun, is 5,500 miles from New York. It is less than that from Buenos Aires in Argentina. It is possible to go from New York to Buenos Aires in 18 days, while to reach Cameroun by passenger steamer from New York, one must go first to England or France, and must travel nearly 8,000 miles. Thirty days is the record time for travel between Douala and New York.

How many people live in Africa? About one hundred and thirty million, a slightly larger population than that of the United States, which is one-fourth the size of Africa; and one-third the population of Europe, which has one-third the area. The average density of the African population is eleven to the square mile and in some areas, less than one to the square mile. In the United States the population is 35.5 to the square mile; in Japan and England, 650; in Belgium, 1,200. The Belgian Congo with its area of 910,000 square miles has a population of seven million. Belgium itself, with an area of one-eighth the size of the Congo has approximately the same population. Dr. J. H. Oldham points out that the area of the five territories in East Africa under British administration is more than half the size of India, and while the population of India is 318,000,000, British East Africa has only 12,000,000. The economic urge of the congested areas in Europe and elsewhere toward these unpopulated areas in Africa is logical.

There is in Africa practically none of the congestion, with its odoriferousness and the sense of discomfort that characterize life in

China and in the Far East. In this sense, Africa resembles South America more than the Orient. There is a resulting atmosphere of freedom and of opportunity for growth and self-expression. Under these conditions, the tropics seem the more livable and attractive.

What kind of people live in Africa? Whether they are of the Semitic and Hamitic peoples of North Africa or the Negro of the Black Belt of Central and West Africa or the Bantu south of this line, they are "Black People." In numbers the white population, except in British South Africa and in a narrow strip along the Mediterranean, is almost negligible. In Algeria, Tunis, and Morocco, there are a million whites, and twelve million blacks; in South Africa, there are a million and a half whites and about seven million blacks. Except in Liberia and Abyssinia, the government is in the hands of the whites, but their number is small.

For the most part, the black people are in the primitive stage of racial development. They have come late upon the world's stage of modern life, but they are not lacking in energy or ability when rightly taught and led. The skill and strength of the natives on the West Coast, the cleanliness and order of the coast towns and the lack of conspicuous poverty, are tributes to the genius of the British Colonial Government. Among the Blacks are men of conspicuous ability and talents such as the late Dr. James Emman Kwegyir Aggrey, Vice-principal of the Prince of Wales College at Achimota on the Gold Coast, and Bishop T. Momolu Gardiner of Liberia, who are the peers of any white man. But, taken as a whole, the natives

are a primitive people. They have few written records and, aside from Egypt, have built practically no lasting cities and have left no monuments. We look in vain for some such relics of the past as the walled cities and the temples and pagodas of China; or the temples and stone relics of the Mayas and Toltecs and Aztecs in Mexico; or of the Incas in South America. M. Louis Franck, a former Governor in the Belgian Congo, writes:

If you travel from the Sudan to the Zambesi, you will everywhere love the African native for his many and great qualities, both moral and intellectual, but you will observe that there is not to be found one monument, one building, one souvenir of the past. The long space of time has gone without any real and fundamental approach to civilization.

To whom does Africa belong? Not to the African apparently, but to the European. Nine-tenths of the continent has been appropriated and controlled by European powers. Liberia alone is nominally a free power, with Abyssinia and Egypt having limited powers of self-government. In Liberia, the United States, through loans and in advisory capacities, has large measures of influence. The experiment of the Mandated Territories, put into effect since the war, will be watched with hopeful interest.

What does Africa produce? What of the things that are of everyday use in America come from Africa? Miss Mackenzie, in "Friends of Africa," quotes an African school book, written for African children, in which diamonds are described as "Valuable because European and Indian ladies will pay large sums for them as they like to wear them as ornaments." The Kimberley Mines in South Africa produce four-fifths of the diamonds of the world. Miss Mackenzie also quotes the state-

ment of John Harris that in the initial process of the production of soap, natives on the West Coast climb a million miles a year in the palm oil trees of that region. The Gold Coast produces one-half of the world's supply of cocoa. The familiar British unit of value, the guinea, derives its name from the Gulf of Guinea off the African West Coast where in early days gold was found. The Johannesburg mines produce one-third of the gold output of the world today. Rubber and cotton production are just beginning. The Firestone Company of America has recently secured in Liberia a concession said to be nearly a million acres in extent, for the production of rubber there. Thus for the things of everyday use—soap and cocoa and rubber—and for the things of value, gold and diamonds, we have Africa to thank. In this day of importance of raw materials and of foreign markets, African production and consumption are increasingly important and necessary, first to Europe and also to America. Dr. Thomas Jesse Jones asserts: "Africa is more and more heralded as the one remaining continent of raw material, to which all the over-populated continents must turn."

Interest in Africa. All these aspects of Africa—tropical location, vast size, sparse population, foreign control, and indigenous products and consumption—are of general interest. But there are four special reasons why Africa appeals to Americans today.

Experiments in Government

First, because of the experiment now being undertaken there in government, not solely for the interest of the governing and ex-

ploting power, but with the general welfare of the people in view. The mandate system, under the League of Nations, is being given its chief test in Africa today. Article 22 of the Covenant, referring to such mandated areas reads: "That the well-being and development of such peoples form a sacred trust of civilization." Dr. E. Allegret, in a recent article, has drawn attention to the statement of the Colonial Minister in France, made on February 2, 1926, in inaugurating the Academy of Colonial Science whose motto—To Know, to Understand, to Respect, to Love—embodies the whole political program, when he said: "It has never been held by France, nor will it ever be by the Republic, that men are so many instruments for labor and production. In every human being, whatever his color, there is that sacred element—humanity. To protect and defend this human spark, to lead these men, wisely and perseveringly, to that civilization where brotherhood and labor, justice and peace, will reign—that is our aim and our ideal." These ideals are in line with the best traditions of American policy. The work of responsible colonial officers, such as Sir Frederic Lugard in Nigeria, and Sir Gordon Guggisberg in the Gold Coast, have been in accord with ideals implied in these statements. Cameroun, where the American Presbyterian Church is at work, is a mandate, and the missionaries are in direct contact with the working out of this type of government by the French.

Messianic Service

In the second place, there is the opportunity in Africa for a messianic service by the descendants

of the Africans in America. The negro churches in America are awakening to their opportunities and responsibilities in the evangelization of Africa. Out of the curse of slavery, that, it has been estimated, has cost Africa nearly a hundred million lives, may come the blessing of a new sharing of Christ by the black people of America with their brothers overseas. In former years when the Presbyterian Mission was in Liberia, three-fourths of its force of missionaries were black. Since the mission was moved to Cameroun, for various reasons, such appointments have not been made, but in 1928 two Negro missionaries were sent to Africa and it is expected that others will follow them later. The colored church in America should be quickened and stirred to new achievements by this opportunity of sharing in the preaching of Christ in Africa.

Tragic Human Need

In the third place, there is the appeal of a wide-spread and tragic human need. This need presses upon the heart of any one who knows Africa. The African is beset by the foes of malaria, yellow fever, dysentery, hook-worm, venereal disease, and more recently, sleeping sickness. Accurate statistics are not generally available, but it is evident that in many areas the infant mortality, instead of being 70 to 80 per thousand as in Europe or America, runs as high as 300 and 400 per thousand; three or four out of every ten children will die before they are one year of age. It has been estimated that in some areas seventy per cent of the people have sleeping sickness.

Mr. J. H. Oldham quotes a writer on French Colonial affairs who states that the population in French Equatorial Africa in 1911 was at least 4,900,000, and may have been as high as 6,000,000. In 1921, the estimate of the population was 2,848,956. In certain sections in the middle Congo it is reported that sleeping sickness has destroyed four-fifths of the total population. In Cameroon, with a population of two million, there are about 100,000 cases and in one district 67% are infected. Heroic service is being rendered in the attempt to heal "this open sore of the world." The French and British Governments are putting forth strenuous and skillful efforts to combat sleeping sickness. Americans have had a share in this service. Dr. Louise Pearce, of the Rockefeller Institute, has developed a remedy—Tryparsamide—by which it is hoped that sleeping sickness may eventually be eradicated. Three doctors in the employ of the Rockefeller Foundation have within the past two months given their lives in the effort to discover the remedy for yellow fever.

But the deepest needs are being met by the foreign missionaries scattered over the whole land. The total foreign staff of the Protestant missionary societies in Africa is 6,289*; the total native staff, 43,181, including 2,021 ordained men, 38,126 unordained and 2,656 women. The Christian community is approximately 2,600,000; the total number of schools, 17,000 with nearly a million students. There are 116 hospitals, 366 dispensaries, 139 physicians, and 235 nurses. The "Little Atlas of Catholic Mis-

* See 1925 edition of *The World Missionary Atlas*.

sions" reports 2,624 foreign priests, 145 native priests, 1,598 Brothers, 6,503 Sisters, approximately 800,000 students, and a total Christian community of about 3,000,000, of whom 375,000 were born outside the continent.

The appeal of Christ to the African heart dates from long ago. Tradition says that one of the three wise men who worshipped at Bethlehem came from Africa; Africa was a place of refuge for Jesus and Joseph and Mary, and there the boy Jesus doubtless learned to walk; according to tradition, it was an African who bore the cross to Calvary. The Christian missionaries and their associates have been powers in education and today a large proportion of the education of the people is in their hands. They have blazed the way for medical service and their

dispensaries and hospitals dot the continent. They have brought in the printing press and have formulated written languages in many areas where none existed before, translating the Bible into 244 different dialects. They have established agricultural and industrial centers. And through all this activity, and with untiring devotion, they have preached Christ, as the Light of the World, with the promise and hope that all who follow Him may not walk in darkness but have the light of life. Miss Jean Kenyon Mackenzie, a former member of the West Africa Mission of the Presbyterian Church, quotes a Bulu who said to her:

"Before I knew the things of Jesus, I was like a young child crying in the dark for fear; but when I knew Jesus, it was as if my mother put her hand on me."

A SIGNIFICANT CONGO SCENE

BY H. D. BROWN, *Ntondo, Belgian Congo*

THE lake was peaceful, and the setting sun sent its red slanting rays across it, making a pathway of wondrous beauty. Standing some distance from the shore, and viewing the scene through the framework of two sentinel palms it made a striking picture. Suddenly we heard the strains of a hymn, "Count Your Many Blessings," rising from somewhere, becoming ever more clear and distinct. Hurrying to the edge of the cliff which girt the lake, we saw a sight that filled us with more joy than anything we had seen. A strange dark looking mass was drawing nearer, and we could now see three canoes lashed together, crowded with people. It was a party of African pilgrims, coming to our "ikoka," or meeting. On the outside edges stood the paddlers, bodies gracefully dipping and rising with the paddles, keeping time and rhythm to the measured beat of a pole on the stern of one of the boats. From the crowded canoes rose the strains of the hymn we had heard. With full hearts we thought of the time when, only a few years ago, no such strains were to be heard when bloodshed, cruelty, and the orgies of cannibal feasts were the only things that filled the thoughts and lives of these dark skinned folk. We, as they, do well, to "Count our many blessings, and name them one by one."



RUNAWAY SLAVES WHO CAME TO PEMBA FOR FREEDOM AND HELP

AFTER SLAVERY IN AFRICA—WHAT?

BY THEODORE BURTT, PEMBA, ZANZIBAR

Member of the Friends' Industrial Mission

"O Almighty God, leave not this wretched people to the Slave raider and Satan."

David Livingstone.

MY EXPERIENCE, covering more than thirty years, of slavery, its abolition and its aftermath, is confined to East Africa, almost entirely to the island of Pemba off the East Coast.

If we look back to the days of slave-raiding, slave-trading, slave owning and slave working, we may understand more clearly something of what manner of men and women with whom we have to deal. From whence came those countless thousands of Africans of many tribes and dialects to supply the markets and plantations of Zanzibar and Pemba, and to be transhipped to Arabian and other ports for domestic slavery? Who were they and how were they obtained?

For many generations until some forty years ago, under the guise of legitimate trade, the Arab caravans set out from Zanzibar and the coast towns opposite, supplied with goods for barter and plenty of arms and ammunition. They journeyed southwest and west, sometimes covering thousands of miles and spending many months on the way; they traded for ivory and other goods but always obtained slaves. Peaceable means, if likely to be successful, were usually preferred. One man for whom we obtained freedom some years ago told me that he was a lad at home in what is now Tanganyika Territory, when a travelling caravan passed the village. He was invited to join it as a free guest, to see the country and return later with the caravan to his own village just a "joy trip," so he went. They

marched along westwards and northwards to lake Victoria Nyanza; then a porter fell sick so Faraji carried the man's load. When they reached Uganda he had become a regular caravan porter, and the caravan had greatly increased in numbers. They never returned to Faraji's country, but arrived at a coast town, where he found to his horror that he was a slave like the others. He was shipped to the great slave market in Zanzibar and sold to a Pemba plantation. Years afterwards he found his way to the Friends' Mission, was freed, learned to read and write, saved money and became owner of his own plot of land and house. Today he is an elder in the church.

Sometimes the method adopted was that of sacking the villages and carrying off the human plunder. Here is the story of another freed slave. She, with her husband and children, lived in the Taita country, now part of Kenya Colony. One day when they were in their hut they heard a great noise of shooting and shouting, so went outside to see what was going on. The village was ablaze and the terror stricken people were being seized or shot down. Mkongwe's husband was a strong man and attempted to defend his wife and children, but a blow on the back of his head from an axe wielded by an Arab laid him dead at his wife's feet. Meanwhile the children had disappeared. Mkongwe managed to escape into the bush surrounding the village, where she hid for three days. Then being very hungry she started to return to the village, or where it had stood, hoping to find some food in the gardens: but as she stepped onto the pathway she was seized by the raiders who were still lurking

about, and with the other captives, was marched to the coast, shipped in a crowded 'dhow' or native sailing vessel, to Zanzibar market and on to Pemba. Eventually she also found her way to the Mission and freedom.

The men and women who composed the slave caravans were fastened together by the neck, the children running alongside or being carried by their mothers. The penalty of any insubordination was instant death, that of illness, inability or lack of sufficient value was to be cast aside for the wild animals. The caravan continued its way to the coast, some slaves might be sold locally, but most were shipped to the great market in Zanzibar and from there to other places. The whole business was conducted with revolting brutality, many dying or being killed on the way to the coast and on the sea voyages.

The mortality on the plantations was so great that thousands of new slaves were required annually to keep up the supply. Children of slaves were very few and most of those born died in infancy. Many different tribes and dialects were represented in this mass of wretched humanity. Thirty-four men registered on this Mission station in 1918, after the outbreak of the war, belonged to fifteen different tribes; from Arabia in the north to Nyasaland in the south and the Congo in the west.

The worst horrors of slavery were not the lash, the chains, the fetters or the hard work; but the breaking up of family life, the restraint, loss of tribal associations and customs. Native land, home, friends and freedom were all gone. In short, they were slaves, just chattels. The man robbed of his manhood and the woman of her

womanhood. Marriage, so called, was of the loosest possible character.

Most of the slaves had been brought from the higher and comparatively healthy regions of the interior to the humid, fever-infested plantations of the tropical islands. Sickness and contagious diseases spread rapidly. Under Mohammedan masters they had outwardly to accept the faith of Islam, but it brought them no hope, no relief, only something that bound together more firmly their evil superstitions, the thralldom of witchcraft, and fostered the looseness of family life.

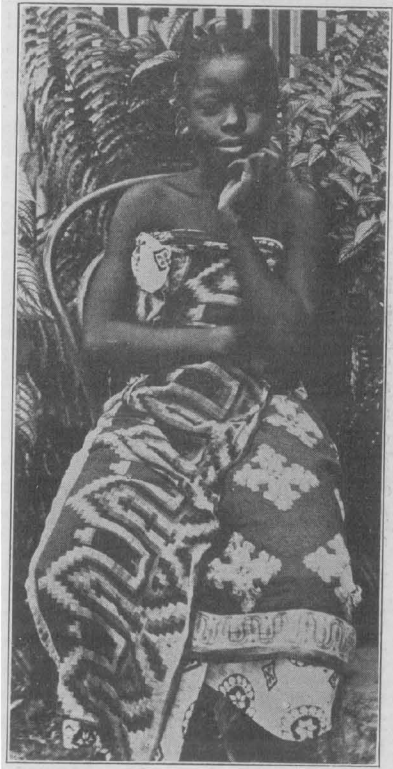
About 1890 when Zanzibar became a recognized Protectorate of Great Britain and constitutional Government was established with Sir Lloyd W. Mathews as First Minister the importation, and the open sale of slaves was greatly restricted owing to treaties between the Sultan and England, and the population began to decline.

The prisons, as I saw them thirty years ago, were awful, filthy, dark places, where sanitation was of the crudest or non-existent. The authorities provided no regular supply of food, sometimes not even water. The prisons were crowded with criminal or runaway slaves. The best behaved and those able to do anything were chained together by the neck or their ankles shackled, and taken out to work in the chain gangs. Happy were they in comparison with those who remained in close confinement.

The amount of work done by the plantation slaves was not great, they received no wages and had to subsist as best they could by growing food on unused parts of their masters' plantations in their spare time, though it was customary for him to give them some cotton cloths

for clothing at the end of the annual clove harvest, and two yards of thin calico to bury them in when they died.

In 1896 the British Government, urged on by the anti-slavery party, brought pressure to bear on the Sultan of Zanzibar and his advisers



A FREE GIRL IN THE FRIEND'S MISSION

ors to abolish the legal status of slavery. This was accomplished on paper in the following year; but it did not mean that slavery thereby came to an end. It did make it possible for slaves to apply to the courts which had power to grant them freedom and to award compensation to the owners. The method employed worked slowly

and badly. To obtain freedom the slave had to run away from his, or her master, and find his way to the court to make the necessary application for freedom. The legal procedure of the court was slow, only a very limited number of slaves could be freed each day, as much trouble was taken to register all marks and wounds on the body and head, height, age etc., for purposes of identification. Many were turned away and at night not a few found themselves in jail as vagrants with no visible means of support. Many of those who did obtain their freedom became homeless wanderers as they could not return to their former master's plantations where their friends and all they possessed had been left behind, lest they should unsettle the other slaves. Lawlessness, theft and other forms of crime became alarmingly prevalent. Labor conditions were upset, resulting in suffering and poverty in every class. Work was looked down upon as the stamp of slavery. "Freedom" was taken to mean freedom from all restraint and obligation.

Many thousands were freed by the courts, thousands more ran away and took shelter in out of the way parts of the islands and subsisted as best they could; their former owners knowing that they had no legal power to hold them. Yet, through it all, the African's characteristic happy-go-lucky nature supported him in his trials. He does not realize what he has lost and has no idea what life might have for him under happier conditions. He lives a day at a time and takes no thought for the morrow.

It was a most difficult problem that faced the local Government and the missionaries who had gone

out to do what they could to bring this distressed mass of humanity to the condition of industrious, self-respecting, self-supporting citizens, and to lead them to the knowledge of Jesus Christ as their Saviour and Friend.

Mohammedanism had been firmly established in the islands for many generations. The Arabs were still the principal land owners and had great influence over the Africans, telling them that the English would soon be gone again and slavery reestablished and it would then go hard with those who had deserted their masters who were in reality their true friends. Christianity and Western civilization were at first ignored, then strongly, though silently opposed by the Arabs and their mixed blooded descendants. This has been very manifest in their persistent opposition to the coming of children, especially the girls, to Christian missions for teaching.

Exceptions crop up, but speaking in general, there was a total lack of leadership among the freed slaves; they were all on the same dead level of servitude and apathy. Not only were leaders lacking, but there was no readiness to follow if one of outstanding ability did try to lead; every one was as good, or as bad, as his neighbor. It must be remembered that the children of Arab slave owners by slave women were always freeborn and they sided with the owners. They often made the hardest of masters. There was no color bar between master and slave—one great point of difference between East African and American slavery. There was no hunger for education nor yet for religion. They desired deliverance from op-

pression and then wished to be left alone.

The problem of 1897, when freedom was first granted, and for years afterwards, was as to the best immediate means to take to help the people in their needs. But few could be reached directly, though the influence of what could be done would spread in spite of inertia and conservatism.

It was necessary to arouse the sense of the need for a higher form of life, to cultivate a conscience of right and wrong, to develop character and an appreciation of religious and moral obligation. The conditions of life made morality, honesty and truth almost impossible. Among the earliest problems were, housing conditions and sanitation; the production of food in larger quantities and greater variety; the willingness to do a decent days work for reasonable remuneration. Beyond certain routine work on the plantation many had little knowledge of agriculture or gardening. A few had some skill in native crafts, but it received poor encouragement, and would-be buyers had no money.

In 1909 slavery, such as was left of it, was finally abolished by law. This was a relief to all concerned, but did not materially alter the problem. Five years later the Protectorate came under the control of the British Colonial, instead of the Foreign Office. Since then the local Government has been carried on by men who have shown much sympathy for the African and his needs, and much has been done to establish justice, law and order, and education. Missions and Government have worked sympathetically and where possible in co-operation.

Wherever a people has been

liberated from slavery there has naturally been a reaction, and as we have seen, freedom was often misunderstood to mean opportunity for license; the payment of wages meant money to spend, and there was a tendency for the ex-slaves, in the dullness of their lives, to run into excesses, to turn to strong drink and opium. Many years of persistent and unpopular work were needed before the Government was willing to adopt prohibition of all native-made intoxicants, and to stop the sale of opium. The result now gained has been most beneficial. To a very large extent the islands are now sober and the amount of crime is small.

The curse of slavery had fallen more heavily upon the women than on the men and it was not unnatural that the reaction on women should be greater in many cases. Tribal custom and the man's authority no longer held them in check as formerly. The rising generation found industry uncongenial and has shown a distinct preference for idleness and for being supported by the men. They evince little desire for education or religion. Early marriage is the custom of the country; often children are not desired, and though the work of the home is light, the vegetable gardens are neglected. The problem of women's uplift is greater than that of the men.

Medical and hygienic work is very important. The death rate, especially among children, is appalling. Something is being done by missionary dispensaries, maternity work and teaching as well as by qualified doctors and nurses and in Government hospitals, but a great deal more is needed in this line.

One great aim in the uplift of

the people is to produce really good Africans, not bad imitations of Europeans, and if possible to train responsible leaders.

The chief educational objectives should be:

The cultivation of a sense of need, physical, mental and spiritual; both for the individual and the community.

The development of character through moral and religious instruction and influence.

Personal responsibility in regard to industry as a means of self and family support, and as a help to others.

Some clear though simple ideas of health, hygiene and decent living.

The ordinary school subjects of instruction, such as, reading, writing, simple arithmetic and general knowledge, should be imparted to all capable of receiving them.

All elementary instruction should be conducted in the vernacular; foreign languages may follow later.

Some practical knowledge of handicrafts, the essentials of home management and family life should be given wherever possible.

Every department of education should be permeated with the spirit and ideal of Christ; without this success is impossible.

To these ends the Christian missions, and to a large extent the Government also, are striving, and with no little success, though the obstacles are still great. The four chief obstacles might be put down briefly as,—Mohammedanism, superstition, loose morality and inertia. They are all closely connected.

Since freedom was granted, many former slaves have purchased land and built houses with their savings. Such land is usually well cultivated, and the present houses are of a much better type than the old ones. Not a few now

own cattle. Wages in payment for work on plantations has been established. Trade has increased greatly. Food and clothing are more abundant and of better quality than formerly. Some of the more revolting forms of disease are less in evidence.

The ports are open, travel is unrestricted and free-born labor from the mainland comes and goes according to supply and demand. The Arab plantations are now better cultivated by free labor than they were under the régime of slavery. Confidence, hope and cheerfulness have taken the place of the hopeless despondency.

Thirty years ago Christianity was practically unheard of in Pemba. Now it is established. Slowly but surely men and women are coming out of the bondage of spiritual darkness and sin into the light and liberty of Christ. The surrounding evil influences are terribly strong; and the battle is a hard one. Yet not only are the Africans acknowledging allegiance to Christ, but they are gradually working in the direction of a self-governing, self-supporting and self-propagating church.

Nevertheless, it will take many years, perhaps generations, to eradicate the evil effects of slavery and to overcome the present obstacles. Much persistent persevering labor, in teaching, preaching and living Christ among them is still needed. The people had sunk and been thrust and held down to a terribly low level. The responsibility for their redemption rests upon us.

"Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow
like unto my sorrow, which is done
unto me."

Lamentations 1: 12.

CONFESSIONS OF A MISSIONARY*

Experiences of Failure and Success

I CAME to China with a preparation which included materialistic science, sociology, and modern Biblical criticism. Seminary courses and close association with Chinese friends gave me respect and admiration for the Chinese people. I not only did not desire the benefits of extra-territoriality, but even hoped to become a Chinese citizen. I had worked with my hands, which gave me a sympathy with the working classes. University and seminary theories were balanced somewhat by the godly influence of home and friends, by several years in the ministry, and by enough experience with death in the war to make me value the promises of eternal life.

My first reaction to China was that things were not as I had expected; in fact, everything was more difficult than I thought, and increasingly so. Chinese did not flock to my message as I thought they would, or coming, were not changed in heart. My entire first term yielded fewer converts than my poorest year in America. Chinese poverty wrung our hearts; their sickness made me almost wish that I had studied medicine. Their need was beyond all our social theories, and missionary effort was insufficient to meet it; Christian sympathy drove us to help, though all the time we knew that white men's efforts could not solve the problem until the Chinese heart itself was changed and took up humanity's burden.

There were three means we

thought could change the human heart, the influence of a Christian life, the preaching of saving Truth, and much prayer. Of those the foundation was the first. This we attempted to show. But an audience unprepared by Christian teaching did not appreciate Christian lives. Humility was mistaken for weakness, courtesy for fear, frugality for stinginess, helpfulness was taken as an attempt to prepare the way for foreign imperialism.

Sacrifice was not enough. We found that the German missionaries, the French Catholics, and the China Inland missionaries, all of whom had lived among the people for years, had no greater success, got no nearer to the hearts of the people than did our missionaries who lived in comfortable homes in a large centre. Helpfulness was not enough. Wounded Chinese soldiers did not reason from me to God, as Americans had, and gratitude to the missionary did not result in reformation of life. God honored our efforts, however, and Jesus stood near in very truth when we washed the feet of wounded Chinese soldiers; but where appreciation was given, our lives had glorified ourselves. No, we must preach as well as live our message.

But preaching as we had thought of it in America, was not enough. We had come out armed with all the latest excuses for the Bible, every doubt of Chinese mind and life found a sympathetic response in our hearts, because we too had walked this futile desert way, but

* From *The Indian Witness*.

got beyond it to an oasis of confidence. More than modernism was needed. People were interested in the problem of evil, public meetings brought questions of heaven, Christians asked for Bible classes, pastors revelled in expositions of Ephesians (by another missionary).

More than preaching was needed. Preaching has points, some one has said, but prophesying has hooks, and we seemed to lack the hooks. A Taoist priest likened our teaching to temple bells, a Chinese jailor spoke of looking with wistful eyes at the Forbidden City, an ex-postmaster came time after time to talk of religion, but the priest wanted help in a business venture, the jailor wanted a position, the ex-postmaster wanted to be reinstated. Even saving truth will not save when not made effective by saving faith in the hearer.

That left prayer, and we must acknowledge that we do little enough of that. Administration, teaching, committee meetings, preaching, famine relief and Red Cross work leaves little time for prayer. Once we read of missionaries who made prayer their primary work and everything else supplementary to it, but they are few. Perhaps this is why our lives count for so little, and why our preaching falls flat. Once we spent half a night in prayer before reaching an out-point, and held our most successful series of meetings. Sometimes an agony of discouragement has driven us to our knees in prayer for some tempted worker or some mission problem, and these prayers have been answered, but constant daily prayer and answer, as a business, is a rare thing. Yet prayer is the only solution, and the greatest force on earth; now abid-

eth life, preaching, and prayer, but the most essential of these is prayer, as it will make the others effective.

* * *

Prayer, to be effectual, must be intensified, and "prayer is only real prayer when inspired by him and his Spirit." Dr. Payne's book is "the outcome of years of observation of the marked difference in spiritual impressions made under the preaching of the Word, and other Gospel ministries, in churches and districts where there is the fellowship of Christians who are skilled in the art of prayer, so as to pray with a spirit of intensity." He says, "If all who read these lines would just lay hold upon God with a holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny wisdom and power in vain."

Undoubtedly this is our way out. But prayer in this sense is entirely different from prayer as we have known it in the past. This kind is spirit-inspired and can spring only from a holy heart, entirely given over to God. This kind of prayer will change our preaching points to hooks, and "melt the heart of stone."

If I have learned anything from these years in China, it is that I must preach, or woe is me; I will live it, God helping me; but neither of these will lift the veil from Chinese hearts or the load from Chinese backs *unless I pray*, with as much zeal as I have given to other things, intensely, and in the Spirit. "When He is come," our preaching will change hearts; our lives, spotless in holiness, will exalt Christ, and our prayers will be answered.

SPIRITUAL REMEDIES FOR PHYSICAL ILLS*

BY W. T. REID, M.D., Songdo, Korea

Missionary of the Methodist Episcopal Church, South

THE old-time family doctor, with a life history of his patients in his memory, often effected cures by giving small doses of sugar pills and large doses of advice about love and financial and political troubles. In this he had a great advantage over the modern specialist who deals almost entirely with a procession of utter strangers.

Medical missionaries come to the field not only to give to their patients the medicines needed for their physical ailments, but especially to impart a message of truth to the mind and heart, that under the blessing of God should bring healing to the invisible man by bringing about an adjustment of body, mind and spirit, so making every whit whole the triune humanity. And yet so prone are we, while cumbered with this mortal coil, to be preoccupied with the material, rather than the spiritual, that no doubt we often do overlook splendid opportunities for speaking the "word in season" which "like apples of gold in pictures of silver" would make all the difference between disease and suffering on the one hand, and health and happiness on the other, to our patients.

The body we can see and handle, so that we tend to be content with the part that is manifest to our physical senses, and think of that as the man; whereas really it is only the veil that hides the true man from our perceptions.

Consider how an emotion ex-

presses itself in the body. Shame, for instance, in the blush, dilates the tiny capillaries in the skin of the face and neck, and suffuses a pink color plainly visible to the beholder. Fear, on the contrary, contracts those same capillaries, driving the blood to the centers, and leaves the face pale as death, while mouth and tongue are suddenly dry, the muscles of the voice enter into spasm and the utterance is altered. If still more excessive, the muscles of the extremities may also be thrown into spasm and the knees smite one another and the elbows jerk against the sides, as witness the fear of King Belshazzar when God's hand wrote his destiny on the wall of his palace. Anger seems to let loose into the blood a poison that streams through the whole of the physical man, dries up the secretions of the stomach, and is felt in utter weariness. Anxiety and worry rob a man of sleep, whiten the hair and seam the face, and sorrow is like a band of steel about the chest, that oppresses the breath till the sufferer gives long sighs for relief, and it is like a heavy load that stoops the back.

What a difference an attitude of mind towards a condition of the body can make in the manifestations and reactions of the man! As someone has said, "It is not the experiences that come to us that determine our destiny, but the way we take those experiences"—it is not so much the pain that counts, as what a man thinks of that pain. For instance, one per-

* Condensed from *The Korea Mission Field*.

son will faint and fall unconscious at the mere sight of a few drops of blood from a cut finger, while another will bear mortal anguish with a smile. One person, exercised with self-pity over small aches, will be a burden and distress to a small community, while another, with far greater reason for pity, but accepting the situation with calmness and spiritual philosophy, becomes so ascendent over his pain, that he is victor in himself and, in addition, becomes also an inspiration and uplift to all who touch his life.

Every physician of experience knows what it is to feel despair in dealing with a patient, who, being very ill, makes no mental resistance to the disease, but regarding death as inevitable in spite of assurances to the contrary, seems to want to die and mentally anticipates death, when in the physician's eyes, death is by no means a necessary outcome. Such a patient must be roused to fight for life in his inner thought and spirit, or every effort of his doctor will be in vain.

Knowing these things, how important a part of the treatment of disease is the determining of the relation of the mind and spirit to the physical problem presented by the patient! A purely moral conflict, by the mental distress and strain it causes, may express itself in physical symptoms that seem to demand instant and drastic operation.

A woman brought her daughter-in-law to me, a girl about twenty years old, suffering from total blindness of ten days' duration, a blindness that came on suddenly and was so dense that she could not even differentiate between

night and day. A few assuring words, admission to the hospital and some indifferent treatment, and eyesight returned as normal as ever. A case of hysterical blindness, the result of some unhappiness of soul—and yet so often we doctors fail to take into the picture the important part played by the mind and soul experience in bringing about the physical woes of which patients complain.

Symptoms of heart disease can be produced by the suffering of jealousy; a woman can be struck absolutely dumb for three days by a domestic crisis; gastric and other digestive disorders are often produced by emotional upsets; perhaps one-third of all cases of stomach trouble are based on mental distress of some kind; sugar excretion in a diabetic patient can suddenly be increased from about neutral to 40-60 grams in a day simply by bad news received in a letter; blood pressure can be raised 20-30 degrees by the embarrassment of a first visit to a doctor, so that the doctor has to keep this fact in mind when he takes a reading; pure mental *fag* can cause a sharp pain under the shoulder blade or in the roof of the mouth, and unhappiness can cause a stiff elbow or facial spasm.

Is it not then a wonder that doctors are not more generally interested in that interior man, whose soul experiences so variously and so frequently express themselves in physical ailments? It is all the more strange when it is remembered that not only does the mind produce physical disorder at times, but it has to bear the added burden of that physical disorder when it is produced; hence it is all the more in need of help, that it might be enabled to escape from the vicious

circle that binds the soul in a real prison-house of clay.

What is the reason then for this strange indifference? Is not the answer found in the marvellous complexity of the organism of man. He is the most complex of all the problems of the earth, and who attempts to deal with this problem of the whole man has undertaken a work that taxes even the mind and the strength of God, and no man can accomplish much in this sphere except he have God with him in the work. The body alone is complex enough, so that in spite of the boasts of medical science and the real wonder of its discoveries, doctors have only touched the outer circle of its mysteries. It is little wonder that they tend to feel lost when they attempt to probe the mysteries of the mind, and stand appalled at the problem of the spirit. When you speak of reducing disorder to harmony in the threefold man, we are overwhelmed with a sense of impotence in the face of these things and are forced to turn for help to God, who alone is able to meet adequately the whole need of every man.

Disease is disorder, sometimes of the body alone, sometimes of mind and body combined and sometimes of spirit, mind and body, all three together. Disorder has for its ultimate source, SIN. Psalm 38: 3, has it—"There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin." Sin is disorder of the spirit, hence no man, who is not fully prepared to deal effectively with the problem of sin, can deal effectively with the problem of disorder in the threefold man. This preparation can come only to a man who has

learned how to be a fellow-worker with God.

It is in this high requirement of fellowship with God, before a man can deal understandingly and effectively with the problems of disharmony in the individual, where so many doctors fail. For lack of that serenity of spirit, that harmony and poise of his own soul, that such fellowship gives, and for lack of the understanding that comes from those experiences of the soul found only in fellowship with God, he is conscious of embarrassment in the presence of the human need that he is unable adequately to meet and, wherever possible, he side-tracks the issue.

An honest medical missionary, cannot do this, so, if conscious of impotence in this line where he is supposed to be a specialist, he must have recourse to that great text-book, the Word of God, where he can always find the instruction needed to supply his lack and make him like the shadow of a great rock in a weary land to many a disordered soul, imprisoned within a suffering body. We are ambassadors of God in this as well as in other respects. As Proverbs 13: 17 has it, "A faithful ambassador is HEALTH."

Let us note some of the prescriptions that we can find in God's great text-book of healing and harmony, for application in cases of human disorder of body, mind or spirit, or of all three combined.

We read in a medical journal of a man, whose problem of conscience caused him to feel that he ought to resign from his firm rather than continue with them in a policy that seemed to him evil, though resignation meant apparent economic ruin for himself and family. His deep distress in the

midst of his conflict brought about a spasm of the bowel that nearly put him under the surgeon's knife. I would suggest prescribing Proverbs 3: 5-8:

Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord *and depart from evil.* IT SHALL BE HEALTH TO THY NAVEL, and marrow to thy bones.

Trust would relax the mind. Relaxation of mind would relax the bowel spasm, and harmony of the whole man with health and peace would result.

Take the young man whose stomach distress is evidently due to late hours at night and dissipated habits, with a nervous dread of future consequences. Prescription—Proverbs 4: 19-22.

The way of the wicked is as darkness; they know not at what they stumble. My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life to those who find them, AND HEALTH TO ALL THEIR FLESH.

Here is a woman, coming to middle age, who has been seized with jealousy and broods over it until her distress of mind has so affected her physically that she has come to the doctor, quite convinced that she has serious heart disease and is likely to die at any minute. Careful examination by the doctor reveals nothing organically wrong with the heart, but sympathetic conversation brings out the existing distress of mind.

How will you treat this case? First, careful examination to convince the patient that her complaint has had the very serious

consideration that she feels it deserves, and to gain her confidence that the doctor really knows what he is talking about, then tell her the cause of her symptoms kindly and sympathetically. Prescribe, for example, Psalm 31: 12, 14, 19, 20 and 24.

Take a case like the young daughter-in-law, suffering from ten days of hysterical blindness. Is there a prescription for her case? Try Isaiah 50: 10.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.

Also try Isaiah 42: 16, And I will bring the blind by a way that they knew not, I will lead them by paths that they have not known, I WILL MAKE DARKNESS LIGHT BEFORE THEM and crooked things straight. These things will I do unto them and not forsake them.

Would not such words strike straight at the unhappy domestic circumstances that caused the hysterical spasm of the blood-vessels, nourishing the optic nerves, so shutting off circulation and so the light, and in relaxing the tension of mind, at once relax the blood vessel spasm and flood again the nerves with blood and so with light and seeing?

The medical missionary ought to be an adept at applying such prescriptions as these and, if applied with faith, wisdom and child-like trust, surely the Lord will delight to make good His Word (prescriptions) when presented by the physician and taken by the suffering patient, in prayer and faith, from the pharmacy of His Divine Grace. Very often, when there is no way out, a way UP will open.

A MOTHER IN INDIA

BY REV. J. J. LUCAS, Landour, India

MRS. M. J. WYCKOFF, who died September 23, 1928, came to India with her husband, Rev. B. D. Wyckoff, in 1860. She spent most of her life in the United Provinces as missionary of the American Presbyterian Mission. When I lived in Mainpuri, over fifty years ago, I heard of the founding by her of the schools for girls and widows in that city. She had won the confidence of the people and established six schools for girls and also a school for training teachers, most of them Brahmin widows, and the Government gave her a grant-in-aid. Pandit Baldeo Parshad, the Brahmin teacher of one of her schools, told me that the first conscious touch of the Holy Spirit on his heart was one day at the close of her visit, when she knelt on the rough floor of the little school room and prayed. A few years later the Pandit was baptized in Mainpuri, one of the first converts in that city. It cost him the loss of his wife and only son who refused to live with him. Fourteen years later that son became a Christian and was baptized in Mainpuri, and today his daughter, a graduate of the University of Calcutta, is at the head of a large school for Hindu girls in Lucknow, and her brother, a graduate of the University of Allahabad, is exerting a unique influence for Christ.

The Holy Spirit used Mrs. Wyckoff to open the heart of the teacher to hear the voice of the Good Shepherd. She was unceasing and unwearied in her efforts,

by voice, pen and prayer, to win others to Christ.

At a gathering of friends in the home of one of her daughters in North Carolina, to celebrate her 89th birthday, only a few weeks before her passing out of sight, she prepared and read what she herself may have felt would be her last message to many friends:

First of all I wish to raise a note of praise to God for His great goodness to me as manifested through the ministries of my dear children and grandchildren, God's own precious gifts to me. Their loving thoughtful care, and unflinching devotion are beautiful.... As for myself, it is difficult for me to realize that I have lived to see my 89th birthday for I was not very strong as a little child; but when I was born again, in my early days, new life came into me from Him Who is the Way, the Truth, and the Life, and I became a new creature in Christ Jesus; old things passed away, and behold all things became new.... The natural and the spiritual life became one, as it were, and can never die. This earthly casket in which I sojourn may be laid away in mother earth.... but the person who hath this life will go to God who gave the life.... For my own part, I am not looking for death, but for Christ as He may come at any time for His Church, when those who have been born again will be caught up to meet the Lord in the air.... God grant that there may soon be a gracious outpouring of the Holy Spirit upon the Church in every land, throughout the world—Churchwide revival. This great in-gathering of precious souls, both from among Jews and Gentiles, will surely hasten the coming of the Bridegroom for His Bride, the Church. Even so come, Lord Jesus. May we all keep tryst with Him on our watch tower waiting and watching for His appearing. For yet a little while and He that shall come, will come and will not tarry.

To the last she was on the watch tower, built up by Old and New Testaments, waiting and watching, with Prophets and Apostles for the coming of the Lord Jesus in glory and power.

BLAZING AN ARABIAN TRAIL

Dr. John Turnbull, formerly a missionary to India, Arabia and Palestine, tells of his experiences in a lecture from which we quote a few paragraphs telling the difficulties of the journey and describing his narrow escape.

A SERIOUS difficulty was the sand-dunes, great drifts of soft sand from fifty to one hundred feet high. We could not go over them, so we had to dodge around and between them. A wild camel sprang up and raced off as we approached the zone of the dunes. Back and forth we zigzagged at the direction of our marvelous guides and at noon the second day, reached Arfaja, the last water-hole, forty miles from our goal. Ten miles in four hours was not fast time in a motor car, but fighting sand-dunes seemed to please the Studebaker and slowly it pulled through apparently impossible stretches of sheer sand.

The end of the second day found us still twenty miles from destination. We were eager to travel after dark and finish the trip, but the guides protested, saying that only enemies traveled after sundown and that we would be killed.... Our goal was Jowf, an oasis where two of the world's oldest caravan routes converge, one from Damascus in the north and the other from Egypt in the east. This is believed to be the land of Uz, where Job lived.

At Jowf the gateway guards swung open the big wooden doors and we entered through a lane of Arabs who could not hide their curiosity. In the first of three court-yards the Amir was seated on a stone throne covered with costly rugs—a tall, powerful man of about 50, with black beard and kindly brown eyes. He is the official representative of the King of Arabia and the active official of Jowf. Taking a few steps towards us he briefly welcomed us and grasping my right hand in his left, led us through a doorway, up steps cut in the native rock, along a corridor and into the long reception room of the castle.

Advancing to the extreme corner he took his accustomed place and seated us on either side. Then with admirable frankness he began his apologies for the show of hostility upon our first appearance by explaining that we had been mistaken for camel raiders. He thought we were thieves. In fact, he had sent thirty mounted men to shoot us on sight. They had gone out one side of a low ridge while we were complacently nearing the town on the other side! A shepherd whose flocks we had seen unattended was the man who might have been the cause of our death. He had noticed our car and becoming alarmed had rushed to the castle with the news that enemies had come to drive off the flocks. We learned that 2,000 camels had been stolen in recent months from the vicinity.



TOPICS OF THE TIMES



TWENTY YEARS OF COOPERATION

THE Federal Council of Churches of Christ in America was organized twenty years ago to link together the Evangelical Churches in order to make their united voice heard more powerfully and their united action more effective on moral and religious problems. Other plans for interdenominational cooperation had been tried and had failed, so that in the early days of the Council many doubts were expressed as to its value. Twenty years of practical experience has shown it to be increasingly effective. Church organizations like the Home and Foreign Mission Boards had met for some years in annual conference and there were many effective interdenominational activities, but the Federal Council first established a national inter-church federation with a permanent staff of officers to promote the cooperation of the Protestant Churches of America as Churches. It has been clearly demonstrated that much more may be accomplished by cooperation than by separate action and that more definite results are secured by the employment of executive secretaries than by depending on the extra time of over-crowded men and women.

The Federal Council was formed in Philadelphia in 1908 for the purpose of expressing the unity and fellowship of Christians and to enable the Evangelical Churches of America to accomplish unitedly what they could not do separately. The Council now includes in its membership twenty-eight denominational bodies with a total membership of some twenty-three million communicants and total contributions in one year of nearly four hundred and fifty million dollars. The work

of the Council is accomplished through committees and commissions most of which employ executive secretaries. Thus the Churches of these cooperating denominations have been enlisted in a united program for Evangelism and Life Service, Social Service, Christian Education, Race Relations, International Justice and Goodwill, and Fraternal Relations with European Churches. There are also some fifty local councils or federations, with employed executives, in various cities in twenty-four states, besides thirty-four councils in other cities with volunteer leadership.

Dr. S. Parkes Cadman, the retiring President of the Council, expresses the need for Christian unity and cooperation as a witness to the world and to achieve definite results. Much has been achieved in developing the spirit of unity among denominations and in promoting practical service to mankind. More visible results have perhaps appeared in temporal things than in spiritual; it is easier to cooperate in the former than in the latter. The Commission on Evangelism has urged churches to push work along this line, but it has been in industrial and social betterment, in international justice and goodwill, in improvement in race relations, in work for the army and navy and in developing religious drama, in holding conferences and observing anniversaries, that the public generally recognizes the largest functioning of the Federal Council.

The Quadrennial Meeting has recently been held in Rochester (December 5th-8th) and the Federal Council enters a new era of service under the Presidency of Bishop Francis J. McConnell, of the Methodist Episcopal Church.

BEST METHODS AND THE NEWS EDITORS

Since our friend and co-worker, Mrs. E. C. Cronk was called to lay down her pen, a number of able writers have contributed to our Best Methods Department, giving helpful suggestions from their wide experience in promoting missionary interest in the home church. Beginning with this issue Mrs. F. I. Johnson of New York will supply material for this department. We welcome her cooperation and ask the readers of the REVIEW to correspond with her in regard to the methods suggested and to give her the benefit of their experience that these in turn may be passed on to others through the REVIEW. Mrs. Cronk often expressed the conviction that her work in this department was perhaps the most fruitful of all her labors. The methods given in the REVIEW are used in many churches and societies throughout the world. In this way thousands are benefited by them and the Kingdom of God is advanced.

Mrs. Johnson is the wife of one of the officers of the Methodist Episcopal Church in the Cultivation Department of the Foreign Board. She has been for several years a member of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Her work has been chiefly in connection with the Forward Movement Committee which plans the lines of advance for each year. For the past four years she has been a representative of this society on the Foreign Missions Conference and has been very active in summer conferences and Schools of Missions. For eight years she was the Dean of the Summer School at Lakeside, Ohio, has been a teacher of mission study books and has conducted conferences on methods at Northfield, Mountain Lake Park and St. Petersburg. Last year she was chairman of the program of the Institute of Foreign Missions at Chautauqua. Letters may be addressed

to Mrs. Johnson at 150 Fifth Avenue, New York. * * *

We count ourselves fortunate to have secured the cooperation of Professor Harlan P. Beach as editor of the World-Wide Outlook department of the REVIEW. Professor Beach was for some years a missionary in China and on his return to America was for eleven years educational secretary of the Student Volunteer Movement for Foreign Missions.

During this period he prepared or edited from other writers, more than thirty mission study textbooks. In 1906 he was called to fill the Chair of Professor of the Theory and Practice of Missions at Yale Divinity School, a position that he held for fifteen years, when the Carnegie Pension rules caused his retirement. As further aids to him in this position, he had spent three and a half years in visiting the principal mission fields of Asia and Africa, studying methods of environment and native religions. During his Yale professorship he lectured for two half years at Union Theological Seminary, and five half years at Boston University School of Theology. Since retiring from Yale, he has been professor of Missions for seven years at Drew Theological Seminary, Madison, N. J., where he now resides.

For some time Prof. Beach also prepared the Missionary News Department for the *Sunday School Times*.

For many years Professor Beach has been a student of missions and a well-known speaker and teacher at summer conferences and schools of missions. He was editor of the first Missionary Geography and Atlas of Foreign Missions, published by the Student Volunteer Movement, and has been one of the editors of subsequent missionary atlases published by the Foreign Missions Conference. He is the author of a number of missionary books on India, China, South America and other fields so that a wide and thorough knowledge of missions will make him a valuable interpreter of missionary progress at home and abroad.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York

A MISSIONARY ATMOSPHERE

Atmosphere is one of the most effective assets or liabilities of a nation, a state, a home or a church. It is that something that cannot be touched, pictured or described. It can be sensed. It is that illusive thing within four walls, which you cannot pin down, but which influences every one who enters. It adheres to folks; to things. It is that which made the blind perceive that Christ was passing by.

It is that element in the real-estate business which decreases or enhances home-property values; the atmosphere of an entire neighborhood may be changed over night by the sudden injection into it of one family whose *atmosphere* is not of the correct type for that location. Prices will tumble.

Atmosphere is a most sensitive thing; it seems to refuse to be tampered with.

There are people and things whose very presence is a benediction to youth and to childhood; there are people and things whose mere presence is a malediction. We must *expose* our children to the former; we must *shield* them from the latter. The *force* we are talking about is as real as electricity and as inexplicable; it is also as powerful in producing results. It must be given more intensive study by parents and professional Christian Workers.

The greatest profession on earth, that of parenthood is often practiced the least scientifically.

What stands out most vividly today in your memory of home? Candidly, with me it is the "Thou shalt nots" of my capable, sensible mother.

The discerningly selected books and pictures placed intriguingly at psychological moments and in strategic places; the Bible stories that were told so naturally and interpreted in terms of present required behavior; the nature stories revealing God's mastery of form and love of beauty; the horizon-lifting history stories which impressed upon the seven fascinated young listeners that *History* is not a Topsy, that it is the result of persons in action; the buckwheat-crook with its sweet, sleepy music as the wooden spoon struck its glazed sides, after we had all been "tucked in"—*O, Home*, that is what it all spells! This is the possession to which every child born into the world has a right. Ninety-nine percent of the world's childhood knows nothing of this nurturing care. How about our own children?

As the home should have its tactfully *creative atmosphere*, so should the public schools, colleges and universities. Especially should this be true of all educational institutions supported by the Church of the Living Christ.

Our plans and methods for developing strong Christian youth should be the result of more exacting study than is put on the building chart of a great highway or into the blueprints of a stately building.

The cultivation of corn, potatoes, cabbage, wheat; of trees, flowers, shrubs, has more scientific thought given to it, than has the spiritual nurturing of childhood and youth. The millions of Christian men and women throughout the world are to blame for this neglect.

Atmosphere and Church Rooms

"The human eye together with its nerve system is not merely a physical organ of sight; it is also a railroad system carrying building material to the self just back of it."

Last summer on a half cleaned off blackboard in a large church classroom, with littered corners and withal a sluggardly atmosphere, were written the words, "Instinctive Behaviorism." These were a part of the outline of a lesson in Social Ethics. The instinctive behaviorism of that teacher should have been first to atmosphere that room by clearing it out and cleaning it up. Every room used for furthering Christ's Kingdom should be *immaculate and attractive*. The most unsightly room can be made beautiful if heart is put into the problem. The Church at large is slowly improving in this respect, but the big task is ahead. The church should be so kept and beautified that there would be no embarrassment should the Master in person step into it at any time.

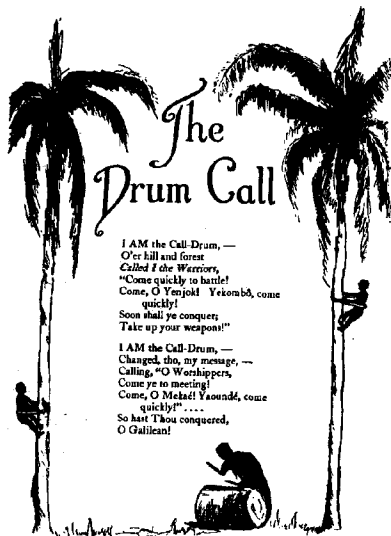
Atmosphere and The Program

Thought should be given by program committees to creating the *correct atmosphere* in which to present a missionary program.

Appropriate pictures drawn on blackboards, bristols, upon-board, missionary trophies or curios, together with carefully selected music, give a setting which will help make the program *live*.

For example: with *Africa* as the interdenominational foreign study for 1928-1929, buy an upon-board (7 x 4) give it one coat of flat white paint. Have an artist from among your own members reproduce this attractive "Drum Call" in black and white. Use charcoal for the *motif* and outline the letters with jet black paint so that they can be read at a distance. Hang the upon-board over the center of the platform. The words should be learned by the Sunday-school, missionary society or whatever group is using it. Explain that the African drum is the

telephone system of a great part of that continent. Your picture will help to create the atmosphere for your program. Try it. For at least six months use it as your center decoration on missionary day.



I AM the Call-Drum, —
O'er hill and forest
Called I the Warriors,
"Come quickly to battle!
Come, O Yemjeki Yekombô, come
quickly!
Soon shall ye conquer;
Take up your weapons!"

I AM the Call-Drum, —
Changed, tho, my message, —
Calling, "O Warriors,
Come ye to meeting!
Come, O Makedi Yaoundé, come
quickly!"
So hark Thou conquered,
O Galleian!

"The Drum Call" is a little twenty-eight page Presbyterian magazine printed by Africans in West Africa. It is full of alluring, tellable stories and facts.¹

For blackboard use buy "Everyland Children, Just Like You," "Kembo" and "David and Susi."² The picture of "David and Susi" (page 57) can be reproduced beautifully in colors. Have your group learn its accompanying words to the tune, "Suwanee River."

"Way down upon the Congo River
Far, far away,
There's where they need our Christmas
presents,
That's where they'll go some day."

What will be the result? Hundreds of gifts for the children in your schools in Africa ready to send by

¹It comes quarterly and costs only fifty cents a year. Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City.

²Available at your own headquarters or at the Missionary Education Movement, 150 Fifth Ave., New York City, twenty-five cents each.

June of 1929. It is none too early to begin.

The following will be found effective if done in colors with the initial letter of each line in a *boxed letter*.

"The souls of black and white are made
By the self-same God, of self-same
shade,
God made both pure and he left one
white;
God laughed o'er the other and wrapped
it in night;
Oh the wonderful souls of both black
and white
Were made by one God, of one sod on
one night."—*Written by a Negro.*

A man who saw "Orange Tree Baby" in "Everyland Children, Just Like You" (page 19) used as method, said that he had never before had the missionary enterprise appeal to him as it had through this little song. He is a successful business man and refused to run for governor of one of our largest states. If, as missionary workers, we could but realize the power of the heart appeal we would revive instead of throttle it.

Sing "Orange Tree Baby" to the tune "Good Morning to You" as sung in the primary department of the Sunday school.

You cannot find artists? That is what they told us in a certain church where within one hour after this statement, the owner and manager of a large hotel was found to be a sufficiently fine and willing crayon artist to have the work which he did for his own church displayed in the Northfield and Chautauqua Institutes of Missions. All of us are walking over acres of art talent every day. Let us capture it for Christ.

In another place the artist was found making coffee in a hotel. Later, she received twenty-five dollars for a cover design for one of the finest children's magazines in the United States.

Another artist was teaching the new wax art in a department store and *was said* to be too busy to think of giving time to missionary drawing. She was "delighted" to do the work even though one morning she had to get up at four-thirty in order to put

the picture on the board for an early morning class. *Make the challenge big and big people will respond "bigly."*

A joy de-luxe birthday gift for little folks—3-6 years old. (Dainty and illustrated in color.) Friendship Press, 150 Fifth Ave., New York City.

THE NURSERY SERIES, 25c each.

- No. 1. Ah Fu—a Chinese River Boy.
- No. 2. Kembo—a Little Girl of Africa.
- No. 3. The Three Camels—A Story of India.
- No. 4. Esa, a Little Boy of Nazareth.

By suggestion, encourage the children to copy the pictures, then let the father and mother take turns in telling them these essentially educative stories. They make fine bed-time stories. The children probably will of themselves pray for the little strangers who are beginning to be a part of their world. What would even a small part of one generation so instructed produce for *World Friendship*? Try it.

A good slogan in this connection:

The parenthood of every nation
For the childhood of the world.

Learn it and practice it.

A slogan for Sunday School use:

The boyhood of every nation
For the boyhood of the world.
The girlhood of every nation
For the girlhood of the world.

Usable Sidelight Africa Material, interpretive of the Negro's race suffering. "Caroling Dusk" an anthropology of verse by Negro poets; edited by Countee Cullen.

We Wear the Mask.—*Dunbar.*
Sympathy.—*Dunbar.*
Servants.—*Dunbar.*

His "Theology", will relieve the tension of the others. It is said that Dunbar wrote this on his knee during his final illness.

There's a heaven
This I know;
The upward longing of my heart
Has told me so.
There's a hell
I'm quite as sure;
For pray,
If there were not
Where would my neighbors go?

Finally interpretive of the Negro heart:

Jis blue, God,
jis blue.

Ain't prayin' exactly jis' now;—
tear blind, I guess;
cain't see my way through.

You know those things

I ast for so many times,—

Maybe I hadn't orter repeated like the
Pharisees do,

but I ain't stood in no marketplace,
it's jis' 'tween me and you.

And you said, "Ast,"...

somehow I ain't astin' now,

and I hardly know what to do.

Hope jis' sorter left, but Faith's still
here.

Faith ain't gone, too—

I know how 'tis,—a thousand years is a
single day with you.

And I ain't meanin' to tempt you with,
"If you be—"

and I ain't doubting you,

But I ain't prayin' tonight, God,—
jis' blue.

Other Negro authors include: William Samuel Johnson, whose "Prayer for Peace" is magnificent; William Braithwaite; Helene Johnson, who at nineteen years of age had had more poems in leading magazines than any other American girl.

A fine selection of Negro Spirituals is sold by *Rodeheaver* Company, Chicago, Illinois. (Price, 10c.)

Give an award for the finest map of Africa, showing the mission stations and naming the missionaries of your denomination. If this is worked by the missionary department in men's classes as well as in others, the result will be surprising and the educational deposit will be valuable.

Have a *David Livingstone Day* in the Sunday school, when all maps are to be brought in and placed on exhibit. Have someone who will devote time to preparation, review the growth of your missionary investment in Africa.

"INASMUCH" A MEDICAL PLAYLET

BY DR. ANNA B. GREY, of Burma

COSTUMES:

Burmese woman.—A regular Burmese costume, if obtainable. If not, pretty scarf and two yard piece of silk that goes well with the costume would do. Short white jacket, lapping over skirt and bare feet with slippers.

Indian Cook.—Turkish towel wound round head in shape of turban. Man's shirt and white trousers, a tiny bit small, and shirt worn on outside of trousers. Shoes but no stockings. Cook's wife dressed in Indian Sari—5 yards of cloth wound around for skirt and over shoulder and lightly thrown over head.

Burmese Child.—A small boy's skirt, open at neck, and a yard and a half of gingham or similar material for skirt. This is sewed into a skirt and wrapped around waist, and tucked into front. Shirt inside skirt.

Miriam.—Attractive American dress, college girl type.

CHARACTERS: The missionaries represented are Dr. Anna Barbara Grey of Ellen Mitchell Memorial Hospital in Moulmein, Burma; Miss Lillian Salisman, recently appointed to the same hospital.*

Dr. White—a woman physician.

Miss Adams—a nurse recently arrived from America.

Ma Po Byu—a Burmese nurse.

Patients—Small Burmese boy with his mother and grandmother.

Patients—Indian cook with his wife.

—Anglo-Indian college girl.

Scene.—A Mission Doctor's Dispensary. At center a table with two chairs for doctor and patient. Left, a table with two basins, scrub brush, soap and towels. At right a small table and chair for nurse.

(As the scene opens the Burmese nurse is seated at table at extreme right, looking over dispensary cards. Enter Dr. White (L) carrying stethoscope.)

Dr. White.—"All right, Ma Po Byu, I am here. Bring in the first patient." (While the doctor is speaking, Ma Po Byu takes dispensary cards to doctor's table and quickly exits (R). Dr. White sits down left of center table, picks up dispensary cards and examines the first one. Re-enter Ma Po Byu, followed by Burmese mother, grandmother and small boy.)

* The characters in the play when given at Northfield were: *The Doctor*—Dr. Anna Barbara Grey; *American Nurse*—June Heath; *Burmese Nurse*—Margery Sheal; *Burmese Mother*—Gertrude E. Teale; *Burmese Grandmother*—Helene Moore; *Burmese Boy*—Billy Horton; *Indian Cook*—Lucy Bonney; *Cook's Wife*—Mary Deane; *Anglo-Indian Girl*—Margaret Morse.

Dr. White.—(To Burmese mother) Good morning. Come in and sit down."

(Burmese woman sits down gingerly on chair of table with small boy resting against her knee. Grandmother squats down near them.)

Dr. White.—"What is troubling you?"

Burmese Woman (showing child's leg badly bandaged with dirty rags)—"See, my child fell down from roof on to broken water chatty and cut his leg. We took him to pongyi and he filled it with gravel to stop bleeding, but it does not get better. Leg very bad!" (She speaks excitedly and with gesticulations.)

(Enter American nurse (L).)

American Nurse.—"Good morning, Dr. White, I am very glad to have you. They have been keeping you so busy at the hospital since you came that you haven't had a chance to see any of this side of the work. This woman says her little boy cut his leg. Let's get this bandage off and have a look at it." (The nurse and doctor take off the bandage and show the cut leg. Nurse looks horrified.)

American Nurse.—"What on earth have they done to it?"

Dr. White.—"The mother says the *pongyi*—that's the priest—filled it with gravel to stop the bleeding. Naturally it didn't get well so they brought the child to us."

Nurse.—"You'll have to keep him at the hospital, won't you?"

Dr. White.—"That's what we ought to do, of course, but the trouble is these people don't want to stay. (Turns to mother.) The leg is very bad. We'll have to keep him in the hospital."

Mother.—"Oh, no, I can't leave him. Give me some medicine to take home."

Dr. White.—"But the cut will have to have medicine put on it four times a day and be treated carefully. You really ought to let him stay."

Mother.—"Well, I will ask my Gaung Gal* (little animal) if he will stay.

(Turns to boy) Will you stay here at the hospital?"

(Boy shakes his heads and draws closer to his mother, frightened.)

Mother.—"He says he won't stay. Perhaps if I stay with him, he will stay."

Dr. White (to nurse).—"You see how they do it. The mother had to ask the child if he would stay and of course he doesn't want to. But she says perhaps he will stay if she can too."

Nurse.—"But if you often have to do that I should think you would fill the hospital with people who aren't sick."

Dr. White.—"Oh, of course we can't keep them if there is nothing the matter with them, but you know about 100% of these people have round worms and 60% have hook worms. I will just question this mother to see if she has symptoms of either. (Turning to Burmese woman.) Is your appetite good?"

Mother.—"No, not good. I don't eat much rice."

Dr. White.—"Do you have gas?"

Mother.—"Oh, yes, the wind comes up very much, very much." (Lifts hand with illustrative motions as she speaks.)

Dr. White (To nurse).—"She probably has worms. I'll let her go to the hospital with the boy." (Turns to Burmese woman.) "Do you think you have worms?" (Woman nods head.) "You and the boy may both stay at the hospital." (Burmese woman whispers to grandmother who nods her head.)

Mother.—"Yes, we will stay."

Dr. White.—"Ma Po Byu, take these patients to the hospital and bring the next one." (Ma Po Byu and patients go out.)

American Nurse.—"Why on earth didn't they bring this child here in the first place instead of taking him to the priest for such frightful treatment?"

Dr. White.—"That's just the trouble. They come to us after they have

* Pronounced *Gaung Go-lay*.

tried everything else and then they usually expect us to cure them in a couple of hours. But I am glad to have them go to the hospital, because we have so much better opportunity to help them *religiously* while they are there."

(Enter Ma Po Byu with an Indian Cook followed by his wife.)

Cook.—"Salaam, Memsahib!"

Dr. White.—"Salaam! Is this your wife?"

Cook.—"Yes, Memsahib."

Dr. White.—"Doesn't she speak Burmese or English?"

Cook.—"My wife not know anything. She not speaking English; not speaking Burmese. Only speaking Tamil."

Dr. White.—"Tell her to sit down. (She sits gingerly on edge of chair.) What is wrong with her?"

Cook.—"She coughing very much."

Dr. White.—"Does she ever cough up blood?"

Cook.—"She did once Memsahib."

Dr. White.—"How much?"

Cook.—"About a rice spoonful."

Dr. White.—"Has your wife always been as thin as this?"

Cook.—"No, Memsahib. She used to be very fat. Now she has all gone thin."

Dr. White.—"Is your wife eating much?"

Cook.—"No, she is not liking her rice. Eating a little bit only. (Indicates a small amount with hands). Oh, Memsahib, I got *chit* for you."

American Nurse.—"What is *chit*?"

Dr. White.—"Oh, it is just a letter. It's our Burmese telephone system. We are always writing notes to each other. Read it while I listen to these lungs." (Hands nurse the *chit* and applies stethoscope to woman's lungs, tapping chest once in a while.)

American Nurse (reads following letter).—"Dear Dr. White, I am sending you my cook and his wife. She has been quite sick and I have tried to get them to go to the Government Hospital, but she refuses. I wish you could persuade her to stay in

your hospital, but I am afraid you can't. I have tried, but didn't succeed. Whatever expense there is for medicine please charge to my account. Thanking you very much, Mrs. Harcourt-Coos."

Dr. White.—"There is no doubt but what this is an active case of tuberculosis. (Looks at dispensary card on table.) She has a temperature of 102 this morning."

American Nurse.—"Oh, isn't that terrible. She looks as if she had one foot in the grave."

Dr. White (Turns to cook).—"Your wife is very sick. She should stay in the hospital."

Cook.—"Oh, no, Memsahib! Got plenty children. How can stay?"

Dr. White.—"Haven't you got any relatives who could take care of the children?"

Cook.—"Plenty relatives, but all got children. And Memsahib, my wife not wanting to stay in hospital. She afraid."

Dr. White.—"Well, we'll make a bargain. You do what I tell you at home for a month and if your wife isn't any better she will come and stay at the hospital."

Cook.—"Ut-cha Memsahib." (All right.)

Dr. White.—"How many windows have you in your house?"

Cook.—"Got two windows."

Dr. White.—"What do you do with them at night?"

Cook.—"Shutting all down tight."

Dr. White.—"Yes, I thought so. Now, I want you to leave them both wide open and I want your wife to sleep near one of them."

Cook (protestingly).—"But night air not good for people, Memsahib."

Dr. White.—"You have been taking care of her a good many years and look what she has come to. Now you try my way for a while."

Cook.—"Ut-cha."

Dr. White.—"Can you get milk for her?"

Cook.—"Goat's milk all right?"

Dr. White.—"Yes, that is all right."

Cook.—"Then I get goat, Memsahib."

Dr. White.—"I want your wife to drink five big glasses of milk every day."

Cook (in astonishment).—"Five glasses, Memsahib! Then I get *three* goats."

Dr. White.—"All right, you get your goats. And I want your wife to have an egg every day. Can you get eggs?"

Cook.—"Yes, can get."

Dr. White.—"I am going to give you some yellow medicine, and I want her to take two big spoonfuls three times a day. And I am going to give her some little pills that will make her want to eat more. She must take one before every meal."

Cook.—"What Doctor Memsahib telling me I do?"

Dr. White.—"I want her to rest every day from 12 o'clock until 5, and go to bed every night at 7 o'clock and not get up until 7 in the morning."

Cook (protestingly).—"But Memsahib, she got plenty work."

Dr. White.—"You don't want your wife to die, do you? If you don't take good care of her she will surely die. You will have to help her with the work."

Cook.—"Ut-cha, Memsahib. I do everything you say."

Dr. White.—"I want you to come back once a week. (Calls Ma Po Byu.) Ma Po Byu, will you get the medicine for this patient and get her weighed and recorded on the chart?"

Cook.—"Salaam, Memsahib! (Exits R. followed by his wife.)"

Dr. White.—"Salaam! (Turns to American Nurse). So many of these people have T. B. and they don't take care of themselves. He says he will do everything I tell him to, but he probably won't. (Looks at next dispensary card.) Oh, I dread this next appointment. It's a young Anglo-Indian college girl, Miriam Watson. She is about three-fourths English and one-fourth Burmese. Her parents are dead and she was brought up in a Mission School here at Moulmein.

She hasn't been very well this year, and I have just heard that one of the Burmese girls at the college told the Dean that she thought that Miriam had leprosy."

American Nurse.—"Leprosy!"

Dr. White.—"Yes, it does happen sometimes even among people like that who have always lived in perfectly clean surroundings, although of course it is very unusual. Her brother had it, but they were living in different schools, and we didn't think she'd get it. If she has it, it is going to be pretty hard to tell her. Perhaps it would be easier for her if you weren't here."

American Nurse.—"I'm sure it would. I'll go."

(Exit Nurse R.)

Dr. White.—"Ma Po Byu, will you go and send Miriam in?" (Exit Ma Po Byu R.) (Enter Miriam hesitatingly.)

Miriam.—"Did you send for me, Dr. White?"

Dr. White.—"Yes, Miriam. Have you had a good year?"

Miriam.—"Yes, pretty good."

Dr. White.—"Have you been feeling all right?"

Miriam.—"Yes" (doubtfully).

Dr. White.—"But Miriam, the Dean wrote me that you weren't feeling very well. I want to give you a little examination. I am going to take a nasal smear." (Dr. takes swab and inserts it in each nostril and then wipes it across glass slide.)

Dr. White.—"Now I am going to touch you with a piece of paper, and I want you to say "Yes" whenever you feel it." (Puts left hand over Miriam's eyes and touches her gently with a piece of paper on hands, arms, neck, face and legs. Miriam says, "Yes" only when she is touched on upper arm, neck and face, apparently not knowing when her hands, forearms and legs are touched.)

Dr. White.—"Miriam, have you any idea what you have?"

Miriam.—"Is it leprosy?"

Dr. White.—"Yes, it is."

(Miriam drops head on Dr. White's knees and sobs.)

Dr. White.—"Miriam, how long have you suspected this?"

Miriam (her voice trembling).—"About six months." (Her head still buried in Dr. White's lap.)

Dr. White.—"Why didn't you come to me before?" (As she smoothes Miriam's head and tries to soothe her.)

Miriam (rises).—"I did come over at Christmas, but I couldn't bring myself to say anything. I knew it was wrong. I knew I ought not stay at college with the other girls, but I just couldn't make myself tell you. (Draws back with start.) Oh, I mustn't touch you."

Dr. White (Drawing Miriam back to her).—"It's all right, Miriam. I am not afraid. You mustn't feel discouraged? We have had some wonderful cures lately, and it isn't a hopeless thing now. We had a Burmese girl come in just two years ago who has been living in our isolation building and is practically cured now."

Miriam.—"Yes, but I won't be cured. My brother has it too, you know."

Dr. White.—"You have a very good chance because you came to me so soon. If we can get a patient who has had symptoms less than five years, we feel that we have every chance to cure them. You may have to stay here one year. You may have to stay three or even four. There is a nice room you can have and you can take long walks and your friends can come and see you. It won't be so bad."

Miriam.—"Oh, I don't feel that there is any hope for me."

Dr. White.—"Ma Po Byu, will you please take Miriam over to the end room in the isolation ward."

(Exit Miriam R.)

American Nurse enters immediately.

American Nurse.—"Oh, Dr. White, I saw that girl come out. Has she—?"

Dr. White.—"Yes, she has leprosy."

American Nurse.—"But I never sup-

posed that people like that ever had it. Oh, it seems terrible! Is there any hope for her at all?"

Dr. White.—"Oh, yes, there is lots of hope. We are doing wonderful things with leprosy now. Why, when I first came out here I was awfully discouraged with the work at the Leper Asylum, but lately I am very enthusiastic about it. We have had some wonderful results among the children out there."

American Nurse.—"How wonderful! I am so glad that I came down here today. There is such a lot for us to do! And just before I left home people were saying that they do not need us out here as they used to."

Dr. White.—"Oh, they need us all right, and there is a tremendous amount to be done. We must work till all of these people have a chance to know about Jesus." (Starts scrubbing her hands with soap and water and later soaks her hands in antiseptic solution at table. (L.)

American Nurse.—"Oh, did you touch her? Weren't you afraid to?"

Dr. White.—"No, although it isn't the wisest thing to do. But one can't always be wise. I'll scrub up carefully and have this uniform disinfected. It will be all right. I suppose it is time to be thinking about breakfast."

American Nurse.—"Oh, I don't feel much like eating breakfast this morning."

Dr. White.—"Oh, come, you mustn't take it that way. Why I just love this work. Just think we can really help these people. If we weren't here, probably they wouldn't be helped. I wouldn't change places with anybody else in the world. Come on! Cheer up!" (Puts her arm about nurse as they exit (L).)

Will our readers kindly send us their reactions on and criticisms of this department; also methods which you have proven to have real educational and inspirational value.

WOMAN'S HOME MISSION BULLETIN

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

IMPRESSIONS OF THE FEDERAL INDUSTRIAL INSTITUTION FOR WOMEN

Not altogether thrilled was I when asked to stop off at Alderson, West Virginia, to visit the first Federal women's prison called "Federal Industrial Institution for Women." I am not a student of penology but I have visited Sing Sing, Atlanta Penitentiary and St. Quentin and was not eager to see another prison. A letter from the Superintendent, Dr. Mary Harris, invited me most cordially to take breakfast at her home rather than on the train. She met the 7:54 train Sunday morning, April 29, and whizzed me up through the town over roads built by prisoners from Atlanta and Leavenworth, past the prison camp of the men, through big stone gates and on through grounds that reminded me of a college campus. As a result of the earnest efforts of the General Federation of Women's Clubs, the W. C. T. U. and some twenty other national organizations, Congress passed a bill in June, 1924, establishing the Federal Industrial Institution for Women. *This* was the result.

A delicious breakfast awaited me at the brown cottage on the hill, a delightfully attractive home reflecting the personality of the hostess. The beautiful hills of West Virginia surrounded us, the songs of birds and fragrance of flowers were in the air, and a close friend and companion to us all was Gellert, the graceful Russian wolfhound.

After breakfast we went over the ground seeing many of the cottages. The cottages on the upper level are built around an oval with play ground and recreation field in the center. On the lower road are other cottages, work rooms, assembly hall. The plan

and design of the buildings were made by Dr. Harris; this is of double interest in that she is also administering the thing she planned. The buildings are brick and concrete, early American in design. Instead of bells on doors, eagle knockers are in use. The furnishings are simple and in good taste. Much has been purchased cheaply from a government hotel in Washington, painted and reupholstered by the girls. The touch of color transforms the cottages, and to add to their charm, the living room in each cottage has a fire place and a piano. The dining rooms have small round tables with attractive colored runners, immaculate and well taken care of. Said a new girl whom I talked with who just came in, "I never thought I'd be in such a lovely place"; then said another looking out across the hills, "If we cannot learn to be good here, there is something wrong."

Dr. Harris believes in the sacredness of personality. She is well supported by her staff. She is endeavoring to build up these women again in self respect and in an attempt for them to face anew the battle of life. She believes in the power of spiritual values. For this reason she is eager that a chapel which will represent the loving and intelligent thought of those who care, may be erected which will really be the heart of the institution, and so a group of women's organizations—of which the Council of Women for Home Missions is one—is now trying to get all women of various religious bodies interested in raising \$200,000 for a chapel. If one could see, as I did, 130 women—soon to number 500—crowded into a small classroom for a chapel service, one could see the need. In spite of the handicaps, a real spirit of wor-

ship pervaded the place. It was a very real spiritual experience for me; I shall never forget it.

Only one year old the thirtieth of April, 1928, great material achievement has come to pass in building and equipment; but far greater is the growth and development of the women in the institution—growth along physical, mental and spiritual lines. The total personality classification is held every three months. There is a resident physician and a certain isolated section in the medical wing where those who, for any reason, may be held in solitary confinement.

A very interesting experiment is being developed, called "Cooperation Clubs" which seems to be working most effectively.

We, the undersigned inmates of the Federal Industrial Institution for Women, in order to take the utmost advantage of the opportunities afforded us here to become better citizens of the communities to which we shall in time return, do hereby pledge our cooperation in the efforts being made for our improvement, physically, mentally and spiritually.

Realizing that we must have a medium through which our spirit of cooperation may find expression, we wish to avail ourselves of the permission granted by the management of the institution to form clubs in each cottage group, called Cooperation Clubs.

The purpose of these clubs is to afford a channel through which our determination to lead an upright life, here and now, may flow out to improve the life of our cottages, thence to the whole institution, and finally to the families and communities to which we hope to return. We recognize and appreciate this opportunity to live lives of dignity and usefulness, and we wish to demonstrate that we value such opportunity by showing ourselves capable of taking responsibility and by being loyal to the trust reposed in us.

A statement made by Miss Julia K. Jaffray, member, Board of Advisors, gives a little of the history of the Institution: "A site of 500 acres was selected by a joint commission consisting of the Attorney General, the Secretary of Labor and the Secretary of the Interior. Experts were

sent by the Department of Agriculture to survey this site and reported that there is excellent soil and adequate acreage to grow the vegetables for the large institutional population and fine grazing land for the necessary herds. The aim of the institution will be to find out the defects in every individual prisoner and to give her the treatment and training which will help her to overcome those defects and fit her to earn an honest living when released.

"The industrial training of the women will be emphasized, but no goods produced in this institution will be sold on the public market in unfair competition with goods produced by the labor of free working men or women."

Sunday night there was a Christian Endeavor service in cottage 16. Dr. Harris told the girls some stories of the beginnings, just one year ago. I taught them "Follow the Gleam," and at the end we made a friendship circle, sang it, and said "Good Night" and "Goodbye."

I left in a very different mood than when I arrived. I had been on the grounds only fifteen hours but had caught the spirit of the place—a concrete example of salvaging folk according to modern methods of penology instead of scrapping them, as is truly the order of the old.

LAURA H. PARKER.

FOURTH CONFERENCE ON THE CAUSE AND CURE OF WAR

January 14-17, 1929, the Fourth Conference on the Cause and Cure of War will be held at the Hotel Washington, Washington, D. C., previous Conferences having been in January, 1925, December, 1926, and January, 1928. These Conferences are among the most important and outstanding events in the annual programs of the women's large national organizations. It may not be amiss to quote the reasons stated for calling the first conference and the aims.

The futility of war as a means of settling difficulties between nations becomes

increasingly apparent as science is demonstrating the danger of destroying our civilization by the character of modern warfare.

The women's organizations of this country which have been working, through their respective programs, for an ordered human society, feel deeply their responsibility in this realm of war and peace.

They believe it is time for their organizations to unite in taking steps to study the causes and cures of war.

The Conference aims to give an unbiased presentation of accurate data which will insure more effective programs of work. It also hopes to find common points of interest which may serve as a basis for a more concerted effort on the part of the participating organizations.

At that first Conference the component members were urged "to undertake unprejudiced and continuous study of the psychological, political, economic and social causes of war, and to stimulate in every practical manner the development of scientific research in this field in our higher institutions of learning and the popular teaching as to the causes of war based upon ascertained facts." That Conference called upon "the people of the United States to unite to break down national and racial prejudices and fears, and to build up a spirit of friendship and trust among the peoples of the world."

The vision of the delegates and the wide scope of the discussions is evidenced by resolutions favoring "work for the outlawry of war," the "progressive codification of international law," the "multiplying of such arbitration treaties as contribute to international conciliation," the "sharing by the United States in movements looking toward reduction of armaments," "International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes, and the utilization of existing agencies for international cooperation in the economic field."

The Conference stated: "If we are to have a world in which war between nations will be outlawed, we must have a program of education, adapted

to new ways of life in international relations. Even after practical measures are agreed upon for organizing the life of the world, this machinery will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently. To this end the Conference believes that we must (1) create certain attitudes of mind, (2) develop intelligent understanding between racial and national groups, and (3) discover ways of education by which individuals can be trained to take an effective part in the new world.

"Every child should be equipped to perform his part in a social structure which has a world basis. The home, the library, the school and the church should be effective means to this end. Communities and organizations should set up programs of adult education which should be based upon accurate facts about world situations and lead to adequate education for political citizenship in world affairs."

The effective and far-reaching work of the National Committee which was then formed is well known. In the Recommended Program adopted in February, 1926, for organizations co-operating in the National Committee we find the following: "We firmly believe that the abolition of war and the substitution of peaceful methods for settling international disputes is an obligation upon this generation."

One is tempted to quote from subsequent Conferences, but instead let us jump down to the present, nearly three years later. Before this is printed, the Senate may have ratified the Pact of Paris which has as object, as some one has stated it, "the education of the world to think in terms of peace rather than war." Ever since the Briand-Kellogg negotiations looking to the elimination of war began, the women have been hard at work expressing approval through resolutions at all sorts of meetings, resolutions which have had to be progressively revised in the light of the steps taken in international relations. The

August issue of the BULLETIN was, as you doubtless recollect, largely devoted to this movement. By the time this issue goes to press State Conferences designed to make articulate the cumulative sentiment of organized women on Senate ratification of the Paris Past will have been held in at least forty-one states.

And now you want to know the program for the National Conference to be held in January. Monday afternoon, January 14th, there will be a conference especially for those who have been following the reading prescribed, the Conference proper opening that evening with a banquet, Mrs. Carrie Chapman Catt presiding, addressed by a representative of the State Department and Dr. Harry Emerson Fosdick on the Interpretation of the Briand-Kellogg Treaty by Governments and by the peoples of the Nations. The sessions will continue through Thursday evening. There will be addresses and discussions on such topics as "What are the Real Obstacles to International Reduction of Armaments?" "What are the Obstacles to be Removed before the Nations can feel Secure against War?" "Is Perpetual World Peace Possible? If so, How May It Be Achieved?" "How far do Foreign Investments and their Collection become Sources of International Irritation?" "Freedom of the Seas," "Is there a Menace to World Peace in Big Navies, in the present Airplane activity, in War Chemistry, in War Publicity?" "Bases of Rapprochement Between the War Establishment and Peace Advocates," "Does the Monroe Doctrine Operate to Secure Friendly Confidence of Neighbor Nations or to Arouse Suspicion and Talk of War?" "The Changed Attitude of Peace vs. War."

One afternoon there is to be "An International Conversation" on this topic, "Despite the Paris Treaty Renouncing War among the Signatories, Why do the Nations still Maintain their War Establishments—Army, Navy, Submarines, Airplanes, Big Guns, Tanks, Poison Gas?"—with Mr.

and Mrs. International Public Opinion and Great Britain, France, Germany, Italy, Japan, and the United States as participants.

Women who can attend and who have not yet been appointed as delegates, are urged to send word immediately to their denominational headquarters which will in turn communicate with the Council.

FLORENCE E. QUINLAN.

WORLD DAY OF PRAYER

February 15, 1929

Have the plans been made for the observance of the World Day of Prayer in your community? If not, would it not be well to call the women leaders together immediately and make all arrangements? You surely do not want to miss the inspiration of joining in intercession on the same day with women all around the globe.

Have you secured supply and begun using the "Call to Prayer" card (free), seals (25 cents per 100) and poster (10 cents)? And how about the program, "That They All May Be One," (\$1.75 per 100) and the Retreat, "Toward Power in Service," (10 cents)—have you gotten these, too? All materials may be obtained from any of the women's denominational mission board headquarters. It is advisable to order early.

A PRAYER FOR UNITY

O God, who hast made of one blood all the nations of mankind, so that all are children and members one of another, how is it that we are so slow to trace the family likeness, so reluctant to claim our common kinship? We pray Thee, O God, to make the peoples one. . . .

We pray that since man's need is one, we all may find the one way to Thee, the one God. Forbid that in our highest things we should find fellowship impossible. May the spirit of Christ break down all barriers and answer the desire of all nations. Amen!—W. E. ORCHARD, in *"The Temple: A Book of Prayer."*

WOMAN'S FOREIGN MISSION BULLETIN

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

PURPOSES AND POSSIBILITIES FOR YOUTH IN THE FOR- EIGN MISSION MOVEMENT

To undertake to criticize the purposes involved in the missionary project of the present day is not an easy task, and, having completed such a criticism, to estimate the possibilities of such a project is still more presumptuous for one who has been a part of the missionary movement for so short a time. The subject for this two-fold study we should state as follows: until we examine the purpose which must motivate mission work, we cannot estimate the possibilities of that work. It is with a sense of greatest inadequacy, and with poignant memories of our many failures through four years of service, that we approach this task.

Teachers and writers on ethics are divided on the question of what constitutes moral conduct. One school holds that moral conduct is to be measured by its results; that that is good which makes for the greatest happiness of the greatest number. Another school of which Kant is the great leader, declares that no conduct is to be judged as moral except that which is prompted by a moral motive; that the good will is to be the only criterion of moral action. It is significant that the people in so-called non-Christian lands, like the people of every race and every country, are saying that they care not at all for what is done for them by our church and our state unless these acts spring from proper motives. As one lives among the people of China, for instance, speaking a strange tongue, the product of a different kind of civilization, he is struck by the fact that there is no deceiving these people, that they are alert in detecting unworthy, ulterior motives, although these motives be camouflaged by "good works."

It would be profitable to examine a few of the purposes that have led representatives from Europe and America to establish themselves in the Far East, in Africa and in South America. The motive of the first adventurers was in part exploitation. The pages of history of Western countries during the past century are full of tales of men who have gone into these lands for personal or national gain. Nor can the West point with pride to the history of their military relations with these countries, whose land has been wrested from them, whose native products have been seized without adequate compensation. We hold no brief for or against Western business, but we do not have to investigate very far into the history of the last hundred years before we discover that business enterprises established by the West in the Far East and in Africa have not been unmitigated blessings. One of the arguments attributed by some for supporting foreign missions was that where the church goes, business follows.

A second motive that may have prompted some to enter these countries lies in the wish to impress Western culture, Western civilization, Western standards upon them. Putting aside the question of the presumptuousness of such a policy, we find it never meets with success, it has often ended in tragedy, and it has always resulted in dissatisfaction and unhappiness for all concerned.

A third motive, more common to the missionary body itself, is that of ministering to an "inferior, heathen" people. Altruistic efforts often result in something of the sort! Is it not natural when a man finds himself prompted by a kindly motive to help some one, that he should feel himself superior to the one he helps? It is easy to forget that we receive from

those we help often quite as much as we give to them.

The only purpose that should motivate any one to help another under any circumstances is sheer respect and love for those whom we would help and this is the only purpose acceptable to the people to whom the missionary goes. The motives of exploitation, of extending our civilization and culture, or of pity for an "inferior" people are unworthy motives. Only as we make foreign missions, like all life, an opportunity for sharing, can we be of any use in the days to come. A splendid young Chinese woman spoke before the Northern Baptist Convention in 1928 and sounded there the note that seems to be the true one. She said, "These native churches of China, Japan and other countries are no longer content to follow the older, mother church of the West. They want to walk abreast of her, not behind her!" If the young missionary going out to the Orient and to other countries will be content not to lead, but to walk abreast of his fellows there, and often to follow after them, he will have the truest sort of happiness, and be the only sort of missionary who has a right to go in this present day. Jesus called his disciples not "servants" but "friends." We must take that same attitude today and carry it into the practice of our lives. After four years of attempting, with many failures, to do this, we found that the greatest honor that could come to us was the honor of being called, sometimes, a friend.

"But," you say, "how can I love and respect a people whom I do not yet know?" And the answer, obviously, is that we must study them, their literature, their religions, their philosophy, their customs, their history. More important still, is the study we must make of the representatives of those peoples who come to our own country. There is scarcely a college or university of any note today which does not have its foreign students. These students are a selected group, as a rule, and they embody what is

finest and best of their native culture. There is no richer opportunity in our American college life than this opportunity of knowing the student who comes from another land, yet it is true that hundreds of these students are lonely, homesick and discouraged for lack of friends. Here is a crucial test, for if we cannot enjoy these students in our own land, it is safe to say that it will be far more difficult to appreciate their people in another country, under less advantageous conditions.

The question of purpose leads, then, inevitably to the question of preparation. That preparation is to be objective as well as subjective—objective in that there must be a thorough knowledge of the people to whom one is to go: their customs, traditions, religions, and culture—subjective, in that the preparation must include rigorous physical, mental and spiritual training of the missionary candidate himself. Mission work requires a sound body, a strong and well-developed mind, and a disciplined spirit. It requires mental and spiritual poise through twenty-four hours of every day. First class work can be done only by first class people. There is no hope for the mission enterprise unless such people as these are sent out. If we are satisfied to send out less than our best, we may be assured that China, Japan, Africa will not be so satisfied.

And even the best prepared find themselves woefully inadequate. We understand more and more why Jesus was in preparation for His work for thirty years. The reason is not only that the task is so great; it is also that we find so many characteristics that are fine and true and Christ-like among the people themselves, that we are ashamed. No one can spend four years in China, for instance, without feeling that he has been given priceless gifts by those people, that he has been given far more than he ever gave; not because the gospel of Jesus Christ is a small thing, but because it is too big for him and he has failed so often to represent it. One is impressed with the courtesy of the Chinese, with

their courage, their patience, their deep capacity for spiritual experience, their self-sacrificing lives. One is very humble in the face of all this, realizing more and more that the church of the future is to be not the church of America or England, with their "branches" in other lands, but a Church Universal, in which all people and all races will have equal shares, to which each people, each race will make its characteristic contribution. Such a Church will have no masters and no servants, but only friends.

What are the possibilities for youth in the missionary movement? They are as many and as great as there are young men and young women trained for their task, setting out with and preserving the only purpose which can enter into any Christian enterprise—love for a common God; love and respect for a great people.

It is important to stress the "preservation" of the original motive, for in the stress of years of work, under the pressure of others who do not share the same view, motives sometimes change, and once bright purposes grow dull. No rules can be laid down for missionary practices, for every day and every situation is different from the last; but theory and practice cannot be separated; love demands that it be made practical. One finds himself equal to his task only as he has a deep humility, an abiding purpose.

It is impossible to speak of the work of "the mission." Nothing is accomplished unless by the individuals who compose "the mission." Institutions are hollow shells, and organizations have no meaning except as they are vitalized and made real by individuals. One finds he cannot hide behind the skirts of his mission, because, after all, there are no skirts, and the organization is a skeleton that crumbles when one touches it. As a mission body we are no other than the individuals who compose it; "boards," "missions," "denominations," count for little; we are known by our own lives alone. There is no more severe test of character than serving on the

mission field; there is no more difficult work, nor work which brings so many overwhelming compensations.

You ask, "What are my possibilities as a foreign missionary?" The answer is, "They are only as great and as good as you yourself are great and good—no more, no less." The mission boards ask, "What are the possibilities for our work in foreign lands?" The answer is, "There are none if we send out men and women, poorly trained, with inadequate knowledge and appreciation of the people to whom they go, with only the motive of pity to prompt them, or a desire to inflict our civilization on an intelligent but resentful people. But there are as many possibilities of assisting in the immortal task of building the true Church of Christ which shall be the Church Universal, as there are men and women with the training and purpose and the attitude which make such an enterprise possible." The foreign mission enterprise can be small and mean and unworthy of Jesus Christ—an enterprise confined to committee actions, erection of buildings, institutionalism—or it can be made as vital, real and lasting as the work of the First Missionary.

Our purpose as Christians is the establishing of the Kingdom of God on earth. For those who have the vision and the courage and the strength, there is no more stirring adventure, no greater opportunity.

MILDRED WELCH.

Chengtu, China.

Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine gold, more to be sought than a great name, or apparent opportunities for large usefulness, of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the secret and sweetness of unceasing, prevailing triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ.

ROBERT E. SPEER.



WORLD-WIDE OUTLOOK



EDITED BY PROF. HARLAN P. BEACH, D.D., *Madison, N. J.*

GENERAL

Foreign Missions Conference at Detroit

THE next meeting of the Foreign Missions Conference, will be held January 15th to 18th, at Detroit, Michigan. This represents a distinct departure from former years. This arrangement is made partly to provide for mission board representatives in western parts of the country and partly "to provide a place of meeting in which entertainment can be secured for all delegates without discrimination on account of race."

The Committee on Arrangements for the conference are endeavoring to arrange so that those who attend will derive the largest possible benefit from the meeting of the International Missionary Council in Jerusalem. At Detroit, plans will be made for a discussion of some of the major topics by the whole conference, and for the other subjects sectional groups will be formed so that those who have studied these problems can bring the benefit of their experience and suggestions. It is hoped that the group may come to share something of the same vision and unanimity of expression that resulted at the Jerusalem meeting. With the light of the findings of the Jerusalem meeting pointing the way for a larger recognition of responsibility in the missionary enterprise this step should prove of real advantage to every Board which utilizes it.

Day of Prayer for Missions

THE Committee of Reference and Counsel at its meeting September 27th, voted to invite the Boards and Churches to especially observe Thurs-

day, January 10, 1929, as a day of prayer for the missionary enterprise abroad. It is urged that each Board plan to hold a prayer meeting on that day either at its own Board rooms or in conjunction with any other Boards that have headquarters in the same city. The Service of Prayer which was prepared last year by Dr. Patton is available for use and can be supplied by the Committee of Reference and Council, 419 Fourth Avenue, New York City.

New Reasons for Prayer

IN DR. JOHN R. MOTT'S last official call to the Young Men's Christian Associations for United Prayer, (Nov. 11th to 17th), he says:

The present year has opened new doors before the Associations and the churches and set old ones further ajar. The swift change in China favorable to the Christian forces, the Jerusalem Missionary Conference of the leaders of both the sending and the receiving churches of the world, the ripeness spiritually of Latin America's spiritual leadership, the full mutual understandings enjoyed in working relations with the Eastern Orthodox Churches—to mention only a few great features of progress—have greatly increased the Association's opportunity for service. Here at the base, confronted with increasing opportunities and responsibilities both at home and abroad, as a movement we seem at times beset by a kind of helplessness and confusion that holds us back. Difficulties though great in themselves seem magnified out of their true proportion, and we are prone to let them become stumbling blocks rather than stepping stones

leading to higher attainment and ever greater achievement. Shall we not run afresh to Jesus with the desire that will not be denied, to learn from Him how to pray so that we may rise out of blindness and weakness into clarity of vision and to renewed purpose and power to do the will of God.

Missionary Hymn Prize

THE Hymn Society, a national organization of hymn writers, composers and hymn book editors, announces through Dr. Milton S. Littlefield, President, a prize of \$100 for the best hymn written voicing the spirit and purpose of the missionary enterprise of today. The manuscript must be submitted to the Society on or before Feb. 1, 1929. When the winning hymn words have been selected, a similar prize will be offered for the best musical setting. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, N. J.

Sunday School Progress

THE SUNDAY SCHOOL TIMES of November 3rd, reports total statistics of Sunday schools of the world, given at the Los Angeles convention, as follows: Schools, 356,146; officers and teachers, 3,603,517; pupils, 29,411,435; total enrollment, 33,014,952. This is an increase over the figures of the previous Glasgow Convention of 9,145 schools and in enrollment of 337,341.

At the World's Convention held in Glasgow, Scotland, in 1924, the Association became a federation of national and international units on a world basis, governed by an executive committee elected by these units. Of the thirty-five nations federated in the World's Association, the North American unit and the British units contribute to the work in other fields.

At a meeting of the Executive Committee held in Heystsur-Mere, Belgium, in June, 1927, the missionary fields were divided between these two sections. To the British section was assigned cooperation with the national

units in Europe and in India. To North America was assigned cooperation with all the other units of the Association throughout the world. A total budget of approximately \$100,000 was approved, \$70,000 to be raised and expended by the North American section, and \$30,000.00 by the British section. Not less than 90 per cent of income from trust funds is to be used in carrying forward the work on the missionary fields.

It was voted at Los Angeles to change the name of the organization to World Sunday School Council of Christian Education. All the different units will come together at the next great World Convention to be held in Rio de Janeiro, Brazil, in 1932.

NORTH AMERICA

National Home Missions Congress

IN DECEMBER, 1930, a National Home Missions Congress is to be called by the Home Missions Council, the Federal Council of the Churches of Christ in America and the Council of Women for Home Missions.

Its purpose will be to make a critical and constructive study of the home missionary need, the responsibilities and methods of approach to the task in the new day into which we have come, and to work out more up-to-date and statesmanlike policies, programs and plans of organization for winning America to Jesus Christ.

In connection with the coming Annual Conference of Home Mission Boards at Atlantic City (January 8th to 10th) the four commissions preparing for the congress will hold a preparatory meeting.

The recent government census of 1926 reports 131,673 Protestant churches connected with the Boards included in the Home Missions Council. Of these 33,540 are city churches and 98,133 are in rural communities. Their total expenditures for one year were \$427,556,885 of which \$90,199,501 were for missions and benevolence. These figures do not include the churches of the Southern Baptist Con-

vention and a few smaller denominational bodies. The largest total gifts to benevolences and missions are reported from the Methodist Episcopal (\$20,462,262) and the Presbyterian Church, U. S. A. (\$15,299,496). The largest membership is shown by the Methodist Episcopal Church (4,080,777), the Methodist Episcopal Church, South (2,487,694), the Presbyterian Church, U. S. A. (1,894,030), the Protestant Episcopal (1,859,086) and the Disciples (1,377,595). The United Lutheran Church reports 1,213,944 members.

In ten years the number of churches in this Evangelical group has decreased 8%, from 142,818 to 135,736, but the membership has grown nearly 20%, from 18,738,225 to 22,037,024. The total Evangelical Church membership in the United States is over twenty-eight million.

Dr. John R. Mott, Around the World

AT THE Jerusalem Meeting of the International Missionary Council Dr. John R. Mott was unanimously reelected as Chairman of the Council, and the request was renewed that he devote his chief attention to the responsibilities of that office, in order that he might give all his powers to the execution of the far-reaching and urgent plans adopted by the Council. Dr. Mott has accepted this call, and, in order to do justice to these new requirements, has laid down his responsibilities with the National Council of the Young Men's Christian Associations of the United States of America and with the World's Student Christian Federation.

Dr. Mott left in October upon another journey to the mission fields in Asia. As Chairman of the International Missionary Council, he will attend the next meetings of the National Christian Councils of India, Burma and Ceylon, of China, and of Japan. He has gone first to India, where an enlarged meeting of that Council was held in Madras in the last week of December. Just preceding that meeting, the World's Student

Christian Federation will convene. After ten or twelve weeks spent in India in the study of present-day missionary work, Malaysia and the Philippine Islands will be visited en route to the Far East, where the National Christian Councils meet in the spring of 1929. Dr. Mott expects to return to New York in June to complete the preparations for the meeting of the Committee of the Council in Williamstown, Massachusetts, in July. The counsel and the continued intercession of all who are interested in the worldwide expansion of Christianity are earnestly desired that this journey of the Chairman of the International Missionary Council may be greatly blessed of God to the strengthening of all missionary work.

Buffalo Missionary Conference

A MISSIONARY CONFERENCE met in Buffalo, (November 8th to 11th) to discuss and further the objectives of "Missions—Peace—Brotherhood." The Buffalo ministers invited the cooperation of fourteen foreign mission boards through the Foreign Missions Conference of North America and it is estimated that a total of 150,000 attended the twelve interdenominational meetings at which Dr. E. Stanley Jones of India, Dr. F. W. Norwood of London, Bishop Thomas of Brazil, Dr. Robert E. Speer, Kirby Page and Dr. Charles Gilkey, spoke most effectively. Denominational gatherings also met in ten groups. An audience of about 1,200 was addressed by Dr. Jones upon "What Youth Can Offer to the World," and Dr. Gilkey on "What Christ Offers to American Youth." To insure permanent results, the local committee has planned for special teacher training instruction in missionary education.

Protestant Episcopal Convention

ONE of the spectacular features of the recent Episcopal General Convention occurred at the large Washington Auditorium, when after a colorful procession of woman mission-

aries from various fields, their presentation by Secretary Wood, and addresses of Bishop Freeman and Dr. Sturgis, a united thank-offering of \$1,101,450.40 for the triennium was announced by the women of the church. In addition to this munificent gift, other gifts for missions by various groups in the church amounted to almost \$800,000. Even more striking was the Lenten offerings of the children during the Triennium of \$1,600,000.

Commission on Christian Morality

AT THE recent Protestant Episcopal Convention at Washington unity was often mentioned and was emphasized in the pastoral letter of the House of Bishops, as the crowning act of the convention. The only thing the convention did was to appoint a commission of three bishops, three presbyters and three laymen to confer with representatives of the Methodist and Presbyterian churches (North and South) on "Christian Morality." The resolution was introduced by Bishop Brent of the diocese of Western New York, the great advocate of unity. The original term used was "Moral Theology," but as no one seemed to know that particular brand of theology, it was changed to "Christian Morality." Bishop Brent's idea seems to be that we must first talk about things which we all desire, and then action will follow.

Women in an Annual Board Meeting

AT THE ANNUAL MEETING of the American Board in October, the most unique feature was the presence and importance of the women delegates. The Woman's Board and the parent Board having united forces, this was the first gathering that they have participated in to any extent. The program was planned and devised by them jointly with the men; the addresses of the women were as important as those of the men; and the atmosphere charged with that beauty of worship and power of devotion, was the peculiar contribution of the wom-

en. The spiritual note struck in prayer and program was as earnest of what has come to the Board by these joint meetings. The unusual manifestation of the prayer spirit and habit, probably owes most, however, to Dr. Stanley Jones of India, loaned by the Methodists, who said early in the meeting that he regretted to find in America a "ministry unwilling to pray."

Growth of Negro Harlem

THE New York Urban League reports in *World Wide News*, that the Negro population of New York is now 259,800, of whom 170,000 live in Harlem and 40,000 in Brooklyn. The rest are scattered in various sections of the city. Intensive studies of sample blocks in Harlem show that the weekly income of the heads of families is \$19.75, and that the average monthly rental is \$41.14. "The plight of the Negro laborer," the report says, "is still one of the tragedies of our social economic system. He is forced to work at unskilled jobs, irrespective of his training, often at a lower wage, and usually paying more for a place in which to live and rear his children than white laborers." The value of making these figures known is demonstrated by the fact that these findings have already been used as a basis of wage readjustments for Negro workers in two large institutions.

The Indians in America

HOW great a number of Red Men American churches should care for is suggested in an item in *The Christian Observer* of the Southern Presbyterian Church, which says: "There are over 300,000 Indians in the United States, the majority of them being located in the Western States, although some thousands are to be found in North Carolina and hundreds in Maine, New York, Mississippi and Florida. Oklahoma has more Indians than any other state—over 100,000, while Arizona ranks second with 42,000. In all there are 217 tribes and bands, the distinction

between a tribe and a band of Indians being often loosely drawn." An even greater responsibility is seen in a statement of the Commissioner of Indian Affairs, which gives 354,940 as the total in 1927.

Chinese Baptisms in Berkeley

AFTER years of Chinese exclusion, it is not often that the baptism of as many Chinese can be recorded as in the First Baptist Church in Berkeley, California. There were twenty-one boys from the Chung Mei Home, a remarkable Christian institution for Orientals, where, amid surroundings that are morally clean and uplifting, they are trained for higher manhood and Christian living. Though in that school all the normal instincts of boy life, such as baseball and other games, are ministered to, they are also taught to relate themselves to American life in the public day schools of Berkeley, and the first Baptist Sunday-school. They told of their Christian experience in unqualified terms, and expect when they have come to maturity, to return to Chinese colonies and give a good account of themselves.

LATIN AMERICA

Mexico's Beliefs

ONE of the prominent Evangelical leaders at an Institute recently held in Mexico City, analyzed the Republic's population as to their dominant beliefs. The percentages, but not his actual numbers, are here given. Ten per cent of the entire population of the more than thirteen millions are pagans; fifty per cent are nominal Catholics; five per cent are intelligent Roman Catholics; ten per cent are workmen who seek to find a satisfying truth; four per cent are intellectuals who are seeking peace and guidance for their lives; seven per cent are indifferent, having no faith in Catholicism and caring for no religion; nine per cent are unclassified as having not yet been reached; four per cent are intellectuals of the upper classes, free thinkers who refuse any religious faith; and one per cent are

evangelicals of the Protestant faith. The Protestant Church surely cannot say that one per cent of such a mass is its sole responsibility, and withdraw missionaries or feebly support Missions there.

Leprosy in Porto Rico

ASTRONG appeal has come from the Evangelical Seminary, Rio Piedras, Porto Rico, for help in ministering to sufferers from two dreaded scourges that are attacking the islanders. Out of a population of 1,400,000 there are 60,000 active cases of tuberculosis and many lepers. The government maintains a sanatorium for tubercular patients and an isolation camp for lepers, but it is left to the Evangelical Churches to care for their spiritual needs. An interdenominational committee of the Evangelical Union has been formed to employ a pastor and supervise the work. Now a pastor has been secured, but the committee needs at least \$1,800 a year to finance the enterprise. The recent hurricane disaster so crippled the churches that they will be unable to give as much as usual this year. Your contributions may be sent to C. Manly Morton, Treas., Evangelical Seminary, Rio Piedras, Porto Rico.

Endeavorers in Guatemala

IN THIS Central American Republic Christian Endeavorers are doing varied work, one of which was to clean the church building of the Presbyterian mission. Here is the way they did it, says Eleanor Morrison:

"A year ago ten or twelve met to do this task, but this time there were twenty-six gathered. Brooms, cloths, soap and a ladder were brought in and such a jolly time as all had! To see those young men climb up and down, dusting the ceiling and high parts of the doors and windows, and the girls washing windows and the benches, was a sight to cheer all. The church was left all clean and shining, too much so as far as the benches were concerned; for some had had paint and lost it, while others had not had

any finish. We gathered together a pile of old newspapers and sold them to start a fund to get some paint. At noon all assembled in the reading room to enjoy a simple tamale dinner, declaring the day a happy one and one well spent. Christian Endeavorers in other small mission churches may well follow this good example from Central America."

Evangelism in Chile

THE Latin American Evangelistic Campaign was working in October in Chile. Its chief speaker was Rev. Harry Strachan, who has done such successful work in twenty-two Latin American countries. *The Latin American Evangelist* tells of his meetings in Talca, and elsewhere in cooperation with Evangelical churches, the Y. M. C. A. and Salvation Army. In Talca the ample theater was filled, and during the nights of revival, thousands of people listened with attention and joy. The power of God was manifest in the message and in the reception by the audience. While the addresses of Dr. Stanley Jones have appealed to Latin American intellectuals, this more popular and evangelistic preaching is needed and Mr. Strachan expects to continue his work in Chile for some months.

At Iquitos, Peru

THE Inland South American Union labors far away from the coast. Miss O. E. Roberts says of her work: "Services in Iquito consist of Sunday-school and Friday night service for our children, of whom we have more than 100 regularly. Then Wednesday and Sunday evenings there is service for the big folk. We are working not only among Indians; we are in a thriving modern city with every class of folk, from the Jewish business men, Chinese keepers of dry goods and grocery stores, Japanese barbers, and German importers, to the raw Indian tribesmen who is here as a slave in houses, or roams the streets in rags with a permit to be a carrier of trunks, firewood and beds and sick

men, on their backs. The bulk of the population are Peruvians. They have Inca Indian and Spanish blood in their veins, but call themselves white folk. We are welcomed to their homes, and my delight is to sit on their bed of boards or stocks, or on a time-honored store box in their doorways, and explain the Bible at their request.

"Sin makes the living conditions very sad here. There are so few homes where the parents are married and the father supports the family. The children are mostly cared for from the earnings of the mother. The women earn forty cents a day at the most. There are slaves at Iquitos. Up to this time, river traders bring Indian slave children here to be bought and reared as servants in homes."

EUROPE

A Modern Counter Reformation

HENRY STRONG HUNTINGTON, in a recent issue of *The Christian Century*, surveys the present condition in the Roman Catholic countries of Europe. He shows that on the whole the Church of Rome is waging an active battle, winning here and there but on the whole internally, if not externally, is apparently losing more than she wins. He also tells us of new Catholic activities that are interesting. Thus the success of the Y. M. C. A. has called into the field the Knights of Columbus; and from the same inspiration a noble Polish Jesuit, twenty years ago, started in Cracow a local work which has aided more than five thousand boys and young men. For young people farther up the social scale, the church has organized various student clubs. In Germany and elsewhere a special lay order of men and women of high social standing concerns itself with the welfare of young people in the universities. Members of the order invite Protestant students into their homes and converse with them with an engaging tolerance, thus winning a few to the church.

As previously noted in the REVIEW, European Catholics are giving new recognition to the Scriptures. Thus Father Jerome, head of the great Franciscan Church in Florence, has said: "The Catholic Church owes a debt of gratitude to Protestantism for the interest now being shown in the Bible. The Protestant Bible societies pointed the way where the Catholic Church is now reaping a harvest." In Spain the Church has set apart twenty priests to become experts in the study and presentation of the Bible. Even in Catholicism's London Cathedral, they sell copies of the Gospels and the Acts. These are examples of the way in which this modern Counter Reformation is being carried on.

Russia's Religious Wave

REPORTS come from Russia about new attempts to suppress religion. A new law has been published, by which it is intended to limit by force even private worship. It forbids every gathering or meeting of a religious nature of women, children or young men. Religious libraries or reading rooms are no longer to be maintained. All objects to be used in religious worship are declared national property, and may only remain in the hands of religious communities in the form of a loan. All public worship in public squares—likewise all festivals in hospitals and prisons—are forbidden. In the latter they may only be practiced for those who are seriously ill and who expressly ask for them.

The causes of these spasmodic efforts in the fight against religion are well known. The Bolshevistic periodical, *Investia*, complains of the notable growth of the religious communities and societies in large towns. According to this paper, the number of societies has grown to forty, and is daily extending. Contact is made with the former lecturers and hearers of theological courses, and the reestablishment of churches is making progress. The welfare work of the churches also

is developing. Near the workers' colony of the Moscow-Narvski district in Leningrad, a large hospital has been erected. The anti-religious propaganda has many failures to record for in the workers' clubs and canteens there is scarcely any indication of successful anti-religious activity. In spite of this manifest public feeling, the rulers leave nothing undone in carrying on this fight.

Catholic Congress in Wurzburg

THE Fifth Academic Missions Congress was held at Würzburg in September. While international in scope, it is interesting to note that the non-German missions were only slightly represented. Among the subjects presented, the lecture by a Jesuit Father upon "The Nature of Protestant Missions" was especially interesting from the ecumenical point of view. The speaker pointed out the importance of the Jerusalem Missionary Conference and called attention to the alertness of Protestant mission work "according to the most modern English business way. Protestant mission work has a lay character; therefore it lacks theological training. The result of this missionary work is a Christianity without dogma, and a conscious worldly missionary disposition which will dig the grave of Protestant missions.

"A survey of the 'World Apostolate of the Present Day' stated that the total Catholic missionary activity to-day extends to 624 separate mission fields, with 13,000,000 of baptized adherents—of whom 10,000,000 are new Christians, and 1,500,000 are catechumens."

Athens College After Three Years

THIS institution was established in 1925 by a Committee of Greeks and Americans residing in Athens. Soon after its opening the Government recognized and legalized its existence and also granted it privileges never before enjoyed by a foreign or a private school. In 1926 the regents of the State of New York granted it a char-

ter. Dr. Dewing, a professor of Greek at Bowdoin College and later Dean of Robert College, Constantinople, is its president. He is assisted by nine other Americans and twenty-four Greeks. The enrolment last year was 120, with over 200 day students in addition. While at the present infant stage its work is like that of our grammar and high schools, it will soon become the most prominent work of Americans and Greeks in the entire country. Its support comes from the land in which it is located, but some 3,300 Americans have also contributed. The religious side of education has not been neglected, and some of the American professors are as influential as missionaries in strictly missionary colleges.

AFRICA

Ethiopia's Outstretched Hands

THE psalmist's prophecy, "Ethiopia shall haste to stretch out her hands unto God," is at last being fulfilled. Already a number of references have been made to Dr. Lambie's pioneer efforts; but in addition, the secretary of the Abyssinian Frontiers Mission sends the following facts: A year ago the pioneer party of nine missionaries sailed for Abyssinia, opening headquarters at Addis Ababa. Two other stations in Southern Abyssinia have been established recently; and in October another company of seven reinforcements sailed for the field, making sixteen missionaries who have gone out within a year. It is hoped that at least two stations will be opened soon among other tribes.

American Schools in Egypt

IN THE *Nineteenth Century and After*, Pierre Crabites writes of American schools in Egypt in order to stimulate Britain to move in the same beneficent direction: "The influence of the American schools is all-pervading. They dot the land from one end to the other with an average daily enrollment of some 20,000 pupils. Their curriculum begins with the primary department and ends with the

college. The student body is Egyptian, including Moslems, Jews, Copts, Syrians, Armenians and Greeks. There are foreigners from neighboring Levantine lands, 'They,' says Mr. Crabites of the pupils, 'are not Americans. But they learn to love the United States. Children are remarkably astute. They recognize virtue; they detect sham. They know that no sordid, no ulterior, no hidden motive has inspired those who are looking after their education. It has thus come to pass that, while their unformed vocal cords are being attuned to the nasal twang, their receptive minds become impressed with an abiding confidence in the idealism of America.'

Congo Jubilee Conference

THIS fiftieth anniversary of the beginning of Protestant Missions in the Congo (at Leopoldville, September 16th to 24th) marks an epoch in the history of African Missions. Protestant Missionaries from Liberia, the Kameruns, and from twenty-eight different missions working in the Congo itself were present, as well as delegates from home societies in Sweden, Belgium, France, Great Britain and the United States. The Belgian colonial Government was cordial and aided in several ways, especially in transporting the delegates. The rapid development of the Congo, due to discovery of probably the greatest copper deposits in the world, as well as of diamonds, makes this part of Africa a critical one for the coming years. The governor of the district where the conference assembled in a personal interview said that they needed more missionaries there and that help must come at once.

In the conference, plans were announced for cooperation of the missions and the government in education and medicine. The intense activity of the Congo Catholics, who are said to have on the field a force of 3,000 missionaries, makes a Protestant advance all the more desirable,

as they have already used pressure against Protestant converts through beating and otherwise. The new native church, self-supporting and self-propagating, is already visible and needs a better trained leadership. It is believed that this great conference, so able in its personnel and so unafraid before its various problems will, through its findings and influence, mark a new day for Christian missions in Africa. The representatives from Mission Boards in America included Dr. P. H. J. Lerrigo, Secretary of the American Baptist Foreign Mission Society; Mrs. H. E. Goodman and Dr. C. D. Bonsack, members of the Committee of Reference and Counsel, representing the Women's Baptist Board and the Church of the Brethren, respectively, and Dr. T. S. Donohugh of the Methodist Episcopal Board and Miss Esther Case of the Methodist Episcopal Church, South.

Demoralized Diamond Diggers

THE Church Army evangelists, working among the diamond mines of South Africa, are subjected to great handicaps, especially in the Lichtenburg diggings. There are no roads, no houses, the people live in tin shacks, no drainage, no sanitation, and all the water had to be brought by motor transport and cost fourpence a gallon. The temptations of the whites, as well as of the natives, are so great that the area is one of the most demoralized in the world. The Church Army works among the people, using five languages in song, and the speaker preaching with two interpreters for different languages, standing one on each side. Recreation is a prominent part of their program, and there is great encouragement to go forward in their work.

A "Match" Missionary in Africa

THIS nickname given Mr. Draper, is explained by *The Chronicle of the London Missionary Society* in a letter from a Negro of Kawimbe.

"They gave him a name in Kimam-

bwe, *Chibiliti*, that is to say, 'a match.' They gave him this name because his teaching was so good, just like a good match. He had a little match within him which burned up any bad thing. When matches are in the box, they are very cool; but if a man takes one out and strikes it on the box, at once the fire comes out, and can burn up all bad things; so the teaching of Mr. Draper coming from a heart of meekness, ruins the wicked thought among the people he teaches. He had no pride at all. Many Europeans are too proud among the black people. With his great love for us, he laid down his life for us, even as Christ in this world."

Mission Schools in Cape Colony

THE SOUTH AFRICAN OUTLOOK quotes from official organs of the Department of Education in Cape Province, the following statements:

"All the native training schools in the Province were established and are maintained by mission churches, and the Department has all along recognized their denominational character. In spite of this connection with Churches, it is gratifying to find that students of the different denominations go freely to schools controlled by other Churches, without prejudice to their connection with their own.... Further, all managers of mission schools have the right to nominate teachers to their schools, and in exercising this right, managers naturally prefer to nominate teachers able to give religious instruction according to the tenets of their respective churches. In view of the importance attached to religious instruction, the Department freely recognizes this, provided that the teachers nominated are otherwise qualified for their posts."

THE NEAR EAST

The Influence of One Bible

FORTY-FIVE years ago a Jew stepped into a Bible house in Constantinople to purchase a Bible because he could secure both the Old

and New Testament a dollar cheaper than the Old Testament alone could be obtained for from the Jewish Publication Society.

He became interested in the New Testament and was led to accept Christ. His wife also became a Christian and they added to their line of merchandise a Volunteer Bible agency, handling the Scriptures in thirty-three languages.

Twenty-five years ago they moved to the Far West and opened their business as importers in San Francisco. His ruling passion was to preach Christ and distribute Bibles among the Jews.

Two years ago he died, leaving his entire property, except a life income for his wife, to the San Francisco Agency of the Bible Society, to be spent in the distribution of the Bible among the Jews throughout the world. Eternity alone will reveal the extent of his work as a soul-winner.—*Canadian Baptist*.

Afghanistan Rapidly Advancing

THE November *Current History* reports further progress in this hermit kingdom.

A Turkish educational commission recently visited Kabul with the object of revising the curricula of primary and high schools according to Turkish models. On October 6th, Bombay witnessed the departure from her harbor of 111 Afghan students, including fifteen girls. They are going to Constantinople first, but they will be in the West for a period of eleven years. The boys will receive military training and the girls education in medicine and nursing. King Amanullah has continued to modernize Afghanistan with great rapidity through his own decrees and the resolutions of the National Convention. Universal manhood suffrage has been introduced, and a National Assembly of 150 members is to be elected. Compulsory military service has been extended from two years to three. All titles and all ceremonial uniforms, with the exception of the "Badge of Independ-

ence," have been abolished. All forms of complimentary address are likewise discarded, so that even the King and Queen will be addressed simply as "My dear—." The Assembly refused to raise the age of marriage for girls to eighteen and for boys to twenty. The powers of the Mullahs, or religious leaders, has been reduced greatly. Natives must have preaching certificates, and foreigners will not be allowed to serve."

In a later *Alliance Weekly*, we read of the adoption of a national flag. "The old flag which was black, has given place to one with three vertical stripes, black, red and green. The King has explained that the black stands for the past when they were dependent and under foreign oppression; the red for the blood shed for independence; the green as a symbol of their wealth and hopes for the future."

INDIA

Revival Month

THE Rev. S. W. Clemens, of the American Methodist Episcopal Church (North), writes from Delhi of the revival season which usually comes early in the year. "At noonday in the heat of the sun—in the morning just after six and before our people go to work to cut the grain or sweep the streets—at nighttime when the dogs howl and the jackals give their human screams—and far into the night—these are the times of our revival meetings in India. At these hours the harmonium and the flying fingers of the drum-men keep the great crowds still, and asking for more.

"Revival month in India comes in February and March, which is India's ideal weather. The revival has no outstanding leader, but it is a call to the thousands of humble preachers and laymen to move forward in intense effort to carry the Gospel to the hearing of Hindus and Mohammedans. Statistics are usually called for telling the number of meetings held, number of persons present, number of persons

baptized, number of Scripture portions sold, number of tracts distributed, number of lay helpers assisting and amount received in offerings." More important than mere statistics is the fact that thousands in India during that month, are abroad in the Indian harvest field, and many souls are won.

Indigenous Christian Methods

THE method here described is carried on by Methodist "bhaktaru," the Hindu name for "humble, hilarious devotees," and their sacred "jathra," "the place and occasion of the meeting of crowds of those devotees for the purpose of worship," in Bidar, the station headquarters of the mission. The religious reason for this "jathra" is that it affords an annual gathering of Christians from all parts of the District "to worship their Saviour, to fellowship in the Spirit, one with another, to get into touch with the workings of the Kingdom in its various sections, to receive added Christian instruction in Christian lines, and then to return with enthusiasm to their villages and diffuse the new life among their neighbors."

There do not appear to be any remaining elements of the old idolatry in the festivities. The Christians are mainly from the "outcastes" whom Christ has set free, and why should they not be hilarious as they mingle with so many delegates from a still larger group of persons who have become free, giving vent to their feelings with music and dancing—religious music and "dancing before the Lord"? The Christians of each of the large circuits form a procession led by men who carry large banners to which are attached ropes which are held at the lower end by men in May-pole fashion. Each circuit also has an orchestra of flute-like instruments and broad drums, and crowds of enthusiasts who sing in antiphonal harmony while they move in rhythmic fashion around their leader in the center, as their shouts of victory rise to heaven. It gives them great joy, and Hindu

onlookers realize that they worship no idol, but the living God of glory, and the Saviour of the world. Mr. Seamands in reporting it, says: "The Lord of all blessing so blessed me that the spring of my soul bubbles up with the memory of those days."

Revolt Against Child Marriage

THE editor of the *Dnyanodaya* of Bombay writes of the growing indignation of Indian womanhood against child marriage. He says: "One of the most moving spectacles since we came to India twenty years ago has been to watch in recent months the indignation of Indian womanhood as it has swept over India regarding the crying wrong against Indian girls having to marry so early in life. Resolutions almost numberless have been sent to the Legislative Assembly by Indian women of all grades of society, ranging from Indian queens to the humblest peasant women in the land, urging that Mr. Sarda's Bill be passed, legislating that marriage of Indian girls be prevented below the age of fourteen and of boys below the age of eighteen. And one of the most nauseating sights we have ever witnessed has been that provided by the resolutions proceeding from Orthodox Brahmin priests objecting to this proposed legislation." Quoting the Census figures in 1921, we read: "In 1921 there were in India 612 widows who were babes not over twelve months old; 498 between one and two years; 1,285 between two and three, with 2,863 between three and four, and 6,758 between four and five, making a total of 12,016 widows under five years of age. The number of widows between five and ten years of age was 85,580, and those between ten and fifteen number 233,533. The total number of widows under ten was 97,596 and under fifteen was 331,793."

Renunciation of Untouchability

THE Hindu Maha Sabha passed seven resolutions in their eleventh session, in which they called for the removal of untouchability by caste

holders. It is said that they were passed by a unanimous vote of that body. It will be recalled that a large majority of Indians won by Protestant missions are from this class, and that despite their social disabilities, many of them have been educated and prepared for positions of influence in state and church. Two of the resolutions are quoted below.

1. The Hindu Maha Sabha declares that the so-called untouchables have equal rights with other Hindus to study in public schools, to take water from public wells and other sources of drinking water, to sit with others in public meetings and to walk on public roads. The Maha Sabha calls upon all Hindus to remove such restrictions as may be existing anywhere at present in the way of the so-called untouchable Hindus exercising these rights...

4. This Hindu Maha Sabha is of the opinion that every Hindu to whatever caste he may belong, has equal social and political rights.

The editor of *The Indian Witness* adds this comment: "This is a notable declaration. It represents an advance in thinking regarding the rights of the much-despised and oppressed untouchables that few people would have thought possible a few years ago. The resolutions will not all be made effective this year or next nor for many years to come.... But the fact remains that the most powerful organization in Hinduism has put on record a unanimous vote in favor of according to the untouchables many of the rights that Hinduism has denied to them through the centuries."

"Inter-Religious Camp for Boys"

SO READS the title of an article in *The Christian Patriot* of India, which describes a recent camp convened in Mandapam. It was held for three days and was attended by 123 delegates. Nine were Mohammedan boys, 36 were Hindus, 68 were Christians, and there were other non-student leaders making up the total. The morning sessions were devoted to Religious Study Groups upon topics that were intimate discussions of Hindu, Moslem and Christian interest,

showing the practical ways in which each of these three religions could be lived out in daily life and conduct. The leaders urged upon the students closer fellowship with one another in the spirit of brotherhood, believing that under heaven they were all one family. Questions such as these, "What do you think contributes most to character in the life of your school?" and "What are the moral problems which you think the boys of your school find to be most difficult?" were discussed with much profit. At the closing session Moslems, Hindus and Christians came to the platform and testified to the values of the conference.

Burmese Gospel Teams

THE Student Gospel Teams of Burma are doing a splendid piece of evangelistic work. Rev. V. W. Dyer, under whose direction they go out, reports that the year's totals are 300 baptisms, and the public confessions of 2,400 more, who earnestly desire to know more of the Christian way of life.—*Missions*.

CHINA

"Acts" of a Chinese Christian

THIS Christian is Dr. C. T. Wang, of whom Thomas F. Millard, said in a recent issue of the *New York Herald Tribune*:

If one looks up his biography and condenses it, he is Wang Chêng-t'ing, age forty-six, B.A., Ph.D., LL.D., Phi Beta Kappa, etc.; educated in China, Japan, and at Yale and Michigan Universities; sometime secretary of the Chinese Y. M. C. A. at Shanghai and later National Secretary; ardent republican and early adherent of the revolution; member of China's first parliament and Vice President of the Senate; member of the Kuoming Tang from that party's beginning; member of China's delegation at the Paris Peace Conference; negotiated for China the agreement whereby Japan evacuated Shantung Province; at times Minister of Foreign Affairs at Peking and Acting Premier; Chief

Chinese member of the international China tariff conference; conducted negotiations with Soviet Russia and signed preliminary treaty; Minister of Justice; Minister of Foreign Affairs in the National Government of China.

One hesitates to say how long "C. T." will hold his present job. He took office at a moment of crisis in China's foreign relations, and especially with Japan. Conditions and circumstances may force him to retire before this article reaches New York. Already the barrage to drive him from office, led by Japan's propaganda organs in China, is in full cry. If I know the man, he will retire rather than give up his ideals.

Chinese Want Missionaries

THE Chinese National Christian Council, at its recent meeting, held in October, expressed deep concern over the uncertainty expressed in some minds as to the need for foreign missionaries in China. The Council voiced the conviction that, for a long time to come, the help of missionaries will be required, in one part of China or another, for practically every type of work. They expect the administrative responsibilities to be increasingly carried by Chinese, but desire the help of missionaries to meet the ever enlarging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service. There is a call today for a large offering of the finest young men and women of America to come in as fellow workers of Chinese Christians in the common service of Christ in that land. In this new day for China, may the opportunity be seen and accepted by many in the spirit of Christ who said, "I am among you as one that serveth."

School Registration in China

IN VIEW of the fact that on January 1st, all schools in China must register and declare their position as

to religious instruction, the following decision of the Episcopal Church at its recent Council in Washington, is interesting. Part of it reads as follows:

The National Council considers that the following are essential conditions for the registration of schools supported in whole or in part by the aid of the Church in the United States, namely;

4. That nothing in the regulations or other requirements under which registration is to be effected shall:

(a) Forbid an open declaration of the Christian character and purpose of the school.

(b) Involve the surrender of the title to or of the control of property.

(c) Impair the authority of the National Council, as trustees, through its representatives in China, to appoint and remove directors of the school, to determine its conduct, and to select its principal and faculty.

(d) Impair the right of the school to teach the Christian religion and to provide Christian services as a regular part of the school life.

5. Whenever the Bishop, as the representative in China of the trustees, finds that all the foregoing conditions can be fulfilled, the National Council of Advice, would be justified in registering the school.

Twelve Million Chinese Starving

THE International Famine Relief Commission at its fourth annual meeting made a moving appeal to our Red Cross organization, to the China Famine Relief Committee in New York and to other charitable societies asking for \$12,000,000, and they also asked the Chinese public for an additional \$8,000,000. This enormous demand was due to reports from provincial governments, city and district magistrates, Marshals Feng and Yen, which show that at least 5,000,000 are already starving, with practical certainty that before spring comes the starving millions will reach twenty at least. The Moslem uprising in Kansu has made the situation still more alarming. In addition to the eating of grass, bark and roots, the frenzied poor are selling wives, girls and even boy babies. A missionary reports that in Southern Chihli, in one village and in one day twenty women and girls

were sold, the prices ranging from one small sack of grain to \$10. Honan, Shensi and Shantung are the provinces that are suffering the most at present, though nine others are in great need. Already in the North snow has come, and cold winds add to the cup of woe.

Persecution in Hunan

THE October issue of the *Chinese Recorder* contains a harrowing account of persecutions inflicted upon Christians in this reddest of China's provinces. These are Presbyterian losses almost wholly.

All the Presbyterian property in Chênchow was ruined, most of it being burned. Eight chapels in outlying stations were burned and a number of others looted. Leiyang, a city of 30,000 inhabitants, was burned, not a roof being left on a single house. All the twenty-seven families in the church lost their property. Miss Tséng Chên-lien, principal of Locke Academy in Chênchow, was speared to death by the Communists because she refused to join them. A few daring neighbors under cloak of darkness gave her a decent burial. Mr. Tuan Pi-an, a former evangelist, was in the employ of the Nationalist Army at Kueiyangchow. Because he refused to join the Reds, he and his son were killed by them. At Hsiaoshuipu the Communists, failing to find Mr. Hu a church member, killed his wife and son. They threatened also to kill every Christian who would not renounce the church. At Leiyang, the wife of an elder, killed a year ago, was captured and allowed to drown accidentally. Elder Lo of Chênchow died as the result of the strains of constant threats. The eighteen-year-old daughter of Elder Chên of Chênchow, was held in captivity for two months. Teachers and graduates of Locke Academy for girls, Chênchow, were "forced to marry" army officers. The sister of an evangelist was executed on the charge of being a Communist. A preacher, a member of an evangelistic band, was killed by the Communists.

Engineer Bennett Versus Dr. Lennox

A RECENT issue of *The Atlantic Monthly* contained an article attacking Protestant Missions in China. Its misstatements were so palpably untrue and unfair, that the periodical is said to have received some 200 protests. Of these the *Monthly* published one in October by Dr. Lennox of the Rockefeller Foundation's Medical School. We quote a few items from this letter as it appeared in *The Congregationalist*:

"I am not willing to sit silent while Mr. Bennett damns the Protestant missionaries who conceive it their function to assist the thinking portion of the Chinese people in their troubled transfer from the medieval to the modern world. One of Mr. Bennett's criticisms, that of luxurious living of the Protestant missionaries, deserves comment. The principal reason why missionaries should not live as the Chinese do, is that, if they did, they would not, many of them, live. If these persons would not share the high morbidity and mortality rates prevalent among the Chinese, they must live in houses that can be kept fairly clean and cool, which have means for the proper disposal of sewage, and are screened. White persons must, in addition, have vacations and means of relaxation. If a missionary wishes to keep intellectually fit, he must have furlough periods for study. If economy be Mr. Bennett's plea, he should know that preventable sickness and death among missionaries have constituted a much greater waste of money than has the building of modern-style houses and of cottages at summer resorts." The force of Dr. Lennox's reply is strengthened when we recall the excellent monograph which he published a few years ago upon the health of missionaries, based upon prolonged investigations throughout the missionary body. Other points in his reply prove as conclusively as this that Mr. Bennett had no adequate knowledge as to the charges he made, and as little about

the Catholic missionaries whom he lauds.

JAPAN

New Emperor Crowned

AS THE climax of more than a year of ceremonies His Majesty Hirohito announced his accession to the throne of Japan on November 10. The coronation took place within the ancient Imperial palace at Kyoto. So perfect was the organization that the thrones of emperor and empress were unveiled, the imperial rescript read, the premier's response made, and all the ceremonies timed so that when the moment came at which the premier led the coronation guests in three shouts of *Banzai*. ("Ten Thousand Years"!) the same three shouts were raised at the same moment by Japanese all over the empire; and all without the aid of radio! Newspaper comment has made much of the fact that the Empress Nagako was enthroned at the same time as her husband—an event not duplicated in the modern era of Japan's history. But this was not the only sign of change. Hirohito came to the throne as the one hundred and twenty-fourth emperor in the line of the reigning house. No other royal family can begin to compare its regal lineage with this. Yet the new emperor differed from all his one hundred and twenty-three imperial ancestors in this—that his training has included personal observation in many other parts of the world. Japan now has an emperor who has watched at first hand the conduct of democratic monarchs of Europe.—*The Christian Century*.

Japan's Army Going Dry

P'USSYFOOT" Johnson informs us that a temperance movement has gained an entrance to the Japanese Army under the leadership of Lieutenant General Ichiji Inouye. In order to diminish many petty crimes and wrongs of camp life, he introduced prohibition in his division, hop-

ing that after the soldiers retired again to private life, the habit would persist to the benefit of society. The results were so surprising that other sections of the army followed his example and it is believed that this object-lesson will set Japan on the prohibition highway. Already the city of Sendai has taken up the movement, while another step forward is seen in the rapid growth of the Japanese Intercollegiate Prohibition League.

Praying to the Gods and Finding God

WORKERS in a Japanese mission hall came into contact with a case of feminine devotion to a disolute husband. All that was base and immoral contributed to his wickedness. Sometimes as much as one hundred yen (\$50) was squandered in riotous living in a single evening. The wife finding this burden insufferable, decided upon making a round of certain temples in the hope of relief from their deities. When this was unavailing, she thought that some personal sacrifice might aid her prayers and worship; so she cut off her hair and offered it before the gods. Later she went to a temple, resolved to risk her own life. It was midwinter, but she stood in icy water for certain periods and poured the cold water over her head in the hope that she might atone for her husband.

When all these attempts to gain favor of the gods were unavailing, she resolved that she would wait until a certain date, and then, if there were no sign of response, she would end the struggle by suicide. Up to this time she had only realized that her husband was the sinner who needed divine help. But the night before the date when suicide was contemplated, she dropped into a mission hall. As she listened to the Gospel, she realized for the first time that her own soul needed salvation, and after further instruction she received Christ as her Saviour. Going home she told her husband her great discovery. In curi-

osity he followed her later to the hall, and contact with the living Christ, who very evidently had changed his wife into a new woman, caused him also to see the light and he became a Christian.

KOREA

A Korean Seminary Revival

A PRESBYTERIAN source tells of a revival of the most helpful kind begun in the Theological Seminary. The students became greatly burdened because of previous lack of earnestness in preaching the Gospel. For two days all classes were dropped and students and faculty gave themselves to earnest prayer, with the result that the students were filled with new consecration and zeal to testify to others. Following the revival, special meetings were conducted by the seminary students in three of the city churches which resulted in many conversions and in blessing the whole church in Pyongyang.

A Korean Farmer's Christian Deeds

IN A tiny village tucked away in the mountains lived a well-to-do farmer whose daughter had become insane. The father had heard that a revivalist in a village not far away was able to cure the insane. He did not know anything about Christianity, but he took his daughter over the mountains to the meeting. She was not cured, but the father became so interested in the Gospel that he stayed through the meetings and was converted. He returned to his home full of zeal for spreading the Good News. His family were all brought to Christ, and he was tireless in preaching to his neighbors and in persuading them to go to the nearest church. He decided that the village must have a church, and there being no other way, he built it with his own money. It was a neat little frame building, clean and bright, used every day of the week for the enlightenment of the villagers. A primary school was organized for the children, too young to walk over the

mountain pass to the government school. The teacher's salary and all the other expenses are paid by the farmer. During the early spring a class in sericulture for women from near-by villages was held here.—*Korean Broadcasts.*

ISLANDS OF THE SEA

North Queensland Aborigines

THE Aboriginal Mission is now in the care of the Presbyterian workers. Rev. N. Hey, of the Moravians, formerly working for these aborigines, tells of the decay of these tribes, and the attempt to check this decay by bringing in half-castes and South Sea Islanders, with the result that this decay has been lessened. Believing that the Gospel is an even better remedy, Mr. Hey argues for the training of a larger native force, saying that "we Europeans are too expensive and can never hope to fully understand the native mind, and of course they will never be able to follow our way of reasoning."

Yet there are results of previous work that can be mentioned. Socially the people thirty-seven years ago lived in camps like cattle. Now many live in separate little homesteads of their own. Commercially the young men of twenty-five years ago were working as fishers or manual laborers for ten shillings a month. Today trained Christian men earn as much as £7 a month. Twenty-five years ago no produce was for sale; now one station produces over £500 worth in one year, while one native farmer made £150 over and above what was consumed by his family.

Spiritual results are also mentioned by Mr. Hey. New light has been shed upon Bible teachings. The Mission has shown afresh that the Gospel is still the power of God unto salvation. A large number of baptisms have taken place at all four of their stations, and the influence of the Mission is also seen in the changed lives of whites who have come into contact with the Mission.



BOOKS WORTH READING



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

The Awakening World—Christianity among non-white races. Stanley High. 60 cents paper, \$1 cloth. New York. 1928.

One of the younger students of foreign missions offers first-hand observation and appraisal of the progress of Christianity in non-Christian lands in terms of the present-day concerns of young people. The author has recently returned from a world trip which profoundly influenced his judgment as to the unique place and contribution of Christianity to the world's life. When Mr. High started out on his journeys he knew better than most Church leaders what questions and misgivings regarding missions were current among young people today. He has returned with first-hand answers to many of these criticisms.

The first two chapters deal with the changes and adjustments in missionary methods and objectives which every progressive interpreter of the modern missionary enterprise is delighted to stress. Following this fresh apologetic and corrective, to more traditional concepts of missions, the author proceeds to give a most vivid account of his observations and impressions in different countries. True to his journalistic training, he gives to all his accounts a delightful touch of realism, and the reader feels that the author is writing not only about what he has got hold of with his own eyes and ears but also about what has seized him. He went forth to study the professed value of the missionary program, the uniqueness and universality of the Christian faith, and its ability to meet the world's need.

He has come back convinced that if any one has misgivings and reservations on these questions, it issues out of ignorance or wilful blindness. Mr. High has seen enough of redeemed life not to question in the slightest degree the power of Christ to meet the world's need today. He does not excuse western churches for the weaknesses inherent in the missionary program. To him, however, they are only transitory. He has faith to believe that any present mal-adjustments and inadequacies in policy and program can and will be overcome.

The book offers one of the finest apologetics of modern missions published in recent years. The author has looked at missions through the eyes and with the mind of a young layman and has reported back to our Church laity his findings in a language which they can understand and with a winning directness and candor.

M. T. STAUFFER.

Missions in a Changing World. W. W. Pinson. 212 pp. \$1. Nashville, Tenn. 1928.

This interesting and arresting book is based upon the thinking, observation and experience of one who is both well informed and sympathetic. The author is frank, fearless and original. His style is vivid and his chapters are supported by a wide reading in the general as well as the special field. His attitude is indicated by the statement in the Preface that he constantly found it necessary to change his tenses; also to be "shy of the prophet's role." A static world, he declares, would be comfortable but dull.

The treatment of the subject is in-

icated by the titles of the chapters, as for example, "Facing a New World," "Wisdom Is Justified of Her Children," "Overtaking Our Ideals," "A New Era for Loyalty," "The Great Adventure." Much is being written in these days to keep us mindful of the fact that the world is undergoing an unusual change. The present author's treatment is suggestive rather than particularistic. The writing is after the style of the essay, discursive, with running comment on a multitude of things in the vein of a calm and tolerant, yet thoroughly Christian, philosophy of events. The modern movements in the world and in the Church, so perplexing to many, are presented as working out the beneficent purposes of God. The author's style and point of view are illustrated by the following quotation: "We are in transition. It is a creative hour. It is in such hours that the nation is born or wrecked in a day. The time is plastic. It is stored with measureless possibilities. It is an unfinished process. The world has not arrived. It will not turn back. It will stop where it is."

There is a curious error in the book where, on page 38, the name of a great philosopher is confused with that of a great missionary. The author of "Missions from the Modern View" was Robert A. Hume and not David Hume.

W. I. C.

Missionary Education in the Church. Herbert Wright Gates. 227 pp. \$1. Boston. 1928.

This is one of the approved textbooks in the standard leadership training curriculum sponsored by the International Council of Religious Education, as the textbook on "Methods and Materials of Missionary Education." It covers the ground admirably not only as a textbook but from the standpoint of the setting forth a church-wide program of missionary education.

The author is the General Secretary of the Educational Society of the Congregational Church and for-

merly the head of its Department of Missionary Education. He is one of the outstanding leaders in the Missionary Education Movement, the Religious Education Association, and the International Council of Religious Education. He has had several years of experience as Director of Religious Education in a successful and well-organized church, which have given him the background for the preparation of a book upon this important subject.

Dr. Gates with real statesmanship has surveyed the field with broad vision, practical utility, and sound educational technique. His book will be valuable, not only as a textbook for the course referred to above, but also as suggesting an effective program by which missionary education may be conducted in any church. Pastors, Sunday-school superintendents, directors of Religious Education and others will find this of real value in the development of an adequate and inclusive program of religious education.

J. B. K.

In Spite of Handicaps. Ralph W. Bullock. 140 pp. \$2. New York. 1928.

Here are eighteen brief biographical sketches with discussion outlines of outstanding Negroes now living and achieving distinction in various lines of endeavor. The purpose is two-fold: First, to inspire the colored youth and give them a deeper sense of self-respect and pride in the achievements of their race, and second, to acquaint the youth of the white race with outstanding leaders of the colored race who merit recognition and respect, thus promoting better interracial understanding and good will.

Among the individuals treated are: Roland Hayes, the popular soloist; Robert Moton, Tuskegee educator; George Washington Carver, the scientist; Wm. Edward DuBois, the author and editor; Henry Tanner, the painter, and Max Yergen, the Christian leader among youth in South Africa.

In these inspiring sketches one

glimpses in each individual described the possession of a real sense of mission. These men seem to be driven by a great and increasing purpose to realize the highest in self-development and self-expression. The book should be used widely among young people interested in interracial problems.

M. T. S.

Mexico Before the World. Plutarco Elias Calles. 244 pp. \$1. New York. 1927.

This collection of quotations from official public documents and addresses by the President of Mexico, interpret the ideals and purposes of the Mexican Government. In view of the general ignorance of things Mexican prevailing North of the Rio Grande, and partizan treatment of the Mexican situation in the newspapers, it is well to allow the representative of the Mexican people to make his own statement concerning the ideals and aspirations of Mexico.

Why Protestants Are Needed in the Philippines. Frank C. Laubach, Ph.D. Methodist Publishing House, Manila. 1927.

"The Philippine Islands contain several million *liberal* Roman Catholics. Many belong to the Masonic orders. Others are members of the Y. M. C. A." Dr. Laubach presents to these liberal Roman Catholics some contrasting facts in regard to the influence of unrestrained Roman Catholicism on education, personal freedom and morality in comparison to the influence where Evangelical Christianity prevails.

1. In Education—Protestant countries show 98% as literate while in Roman Catholic countries only 60% are literate. Evangelical Christians insist on the need of an enlightened conscience and education for all.

2. Tolerance. Pope Pius IX, in his *Syllabus of Errors* denies that Protestants residing in Roman Catholic countries should be permitted to enjoy the public exercise of their own worship. The Y. M. C. A. in Roman Catholic countries admits Roman

Catholics; but priests oppose the Association because it tolerates Protestants. In the General Hospital of Manila priests urge all to "become good Catholics and to stop reading the Bible."

3. *Morality.* During the Spanish régime when only Roman Catholicism was tolerated in the Philippines temperate and moral priests were a rarity. The *Moral Theology* of Ligouri (an authority) condones the lapses of a priest into immoral relations with women parishioners. The Protestants in the Philippines have led the campaigns against cockfighting, alcoholism and immoral cabarets.

4. *Honesty.* Ligouri says that men may lie if they give some sign, like a wink, even though the hearer did not see the sign. He upholds stealing from the rich. Roman Catholic casuistry has a blighting effect on the people. Protestant Christians have launched a campaign against cheating and all forms of dishonesty.

5. *Personal Liberty.* To the people Rome denies the right of private interpretation of the Scriptures. The Protestant Church encourages the study of the Bible and teaches the personal guidance of the Holy Spirit through the Scriptures.

It seems to us that Dr. Laubach is too ready to urge 6,000,000 "liberal" Roman Catholics to become Protestants and, "if they have good morals" to unite with the Protestant Church. He apparently places no emphasis on the need for regeneration. He says that such moral Catholics and Protestants agree in essentials, which he names as "universal education, high moral standards, strict honesty, freedom of conscience and perfect toleration." A man might be a good pagan and believe in these things. The personal acceptance of Jesus Christ as the Divine Saviour in His atonement for sin, full commitment to Him as Lord, and obedience to His teachings as recorded in the New Testament, are the prime requisites for which Evangelical Christians stand.