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# THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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## PERSONALS

(Concluded from second cover.)

DR. JAMES CANTINE, one of the founders of the Arabian Mission of the Reformed Church in America and recently a missionary in Mesopotamia, has returned to America to undergo an operation from which, we are thankful to say, he is now recovering.

REV. JAMES B. RODGERS, D.D., of the Presbyterian Mission in Manila, represented the Philippine churches at the centenary celebration of Christian Missions in Siam December last. Dr. and Mrs. Rodgers are now in America, and Dr. Rodgers is acting as a temporary secretary of the Presbyterian Board of Foreign Missions at 156 Fifth Ave., New York.

THE REV. S. W. GENTLE-CAKETT, F.R.G.S., secretary of the Bible Lands Missions' Aid Society of London, is in America in connection with the twenty-fifth anniversary of the Society. He is seeking to increase the income in order that the Society may give larger help to missions in the Near East. Among the special objects is a campaign against tuberculosis and blindness, and \$25,000 to establish a Bible training school for native pastors in Bulgaria.

MRS. JOHN S. KENNEDY, the well beloved benefactress of many missionary and philanthropic enterprises, has received from New York University the honorary degree of Master of Humane Letters. This is in especial recognition of the generous gifts of her husband and herself to the university, one of which was to build the Cornelius Baker Hall of Philosophy, in memory of Mrs. Kennedy's father.

DR. ROBERT LAWS, C.M.G., the veteran missionary of Livingstonia, has been honored by the Government of Nyasaland by having renamed for him Mount Nyamkhowa, the great mass of forest hill-land which dominates the central station of Livingstonia, and which is in future to be known as Mount Laws. The mountain rises to a height of 7,000 feet above the sea, and is within the mission estate. It looks across Lake Nyasa to the Livingstone range of mountains, called after the famous missionary explorer. Dr. Laws has recently been addressing conferences and churches in America.

PRESIDENT SATO of Hokkaido Imperial University, a Methodist layman, was elevated to the Japanese Peerage on the occasion of the Mikado's enthronement.

## OBITUARY

REV. GEORGE D. COWLES, missionary since 1893 under the American Board in Umzumbe, South Africa, died August 21st at Durban.

DR. WILLIAM S. MARQUIS entered into rest at his home in Montclair, New Jersey, on August 19th, after a prolonged illness. His seventy-six years of life were filled with rich spiritual service, first as a pastor and later in connection with the Every Member Plan Committee of the Presbyterian Church. Recently he had devoted much of his time to intercessory prayer and to the promotion of the League for Intercessory Prayer, especially among retired ministers. He is widely known and greatly beloved, and he will be held in sweet remembrance.

\* \* \*

MRS. JULIA BAKER SCHAUFFLER, the widow of the late Dr. A. F. Schaffler of New York, died on her eighty-sixth birthday, August 23d, at Bar Harbor, the summer home of her sister, Mrs. John S. Kennedy. Mrs. Schaffler was deeply interested in missions. She had traveled in the Near East and was very widely read in missionary literature. She was for some years a valued member of the Board of Directors of the Review and always a beloved friend and supporter. She was secretary of the Woman's Branch of the New York City Mission Society from 1902 to 1915, and at the time of her death was honorary president of the Board of Managers. She had a very wide circle of friends and correspondents engaged in missionary work and her spiritual and material benefactions brought blessing to many who will hold her enshrined in affectionate remembrance.

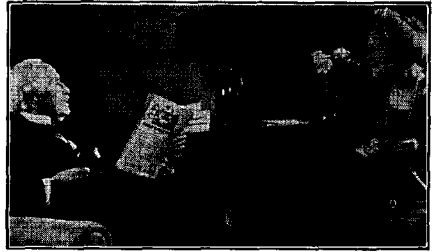
\* \* \*

DR. J. N. FARQUHAR, the well-known missionary to India and a writer of Indian religions, died recently and his death means a great loss to the work in India. He went out as a missionary of the London Missionary Society and later joined the Y. M. C. A. as a worker among college students. Subsequently he devoted his full time to the cause of Christian literature in India and published a series of volumes known as The Hermitage of India Series, the Quest of India Series and the Builder of Modern India Series. He was obliged to leave on account of ill health in 1923 but continued to act as advisor on Indian literature. His "Crown of Hinduism" is a book of special merit. While he was familiar with the impurities and weaknesses of the Hindu religion he recognized the element of truth contained in it and contended that Christ is the fulfilment of India's long search after God and he alone can be the Saviour of India and the Hindus.

\* \* \*

REV. PAUL DWORKOWICZ, for many years a missionary of the British Jews Society, died recently in his eighty-eighth year, having given 60 years in carrying the Gospel to Jews.

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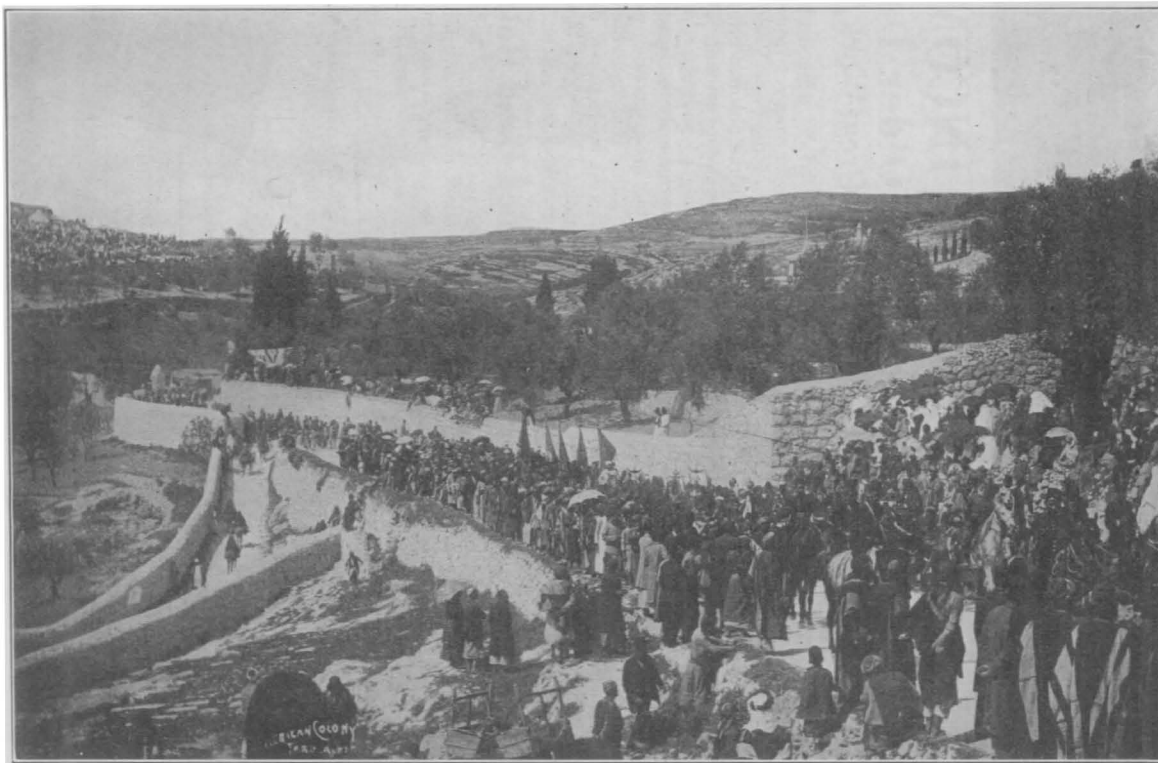
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**MOSLEMS, JEWS AND CHRISTIANS GO UP TO JERUSALEM TO WORSHIP—OR TO WAR, WHICH?**



## HAS CHRISTIANITY CHANGED?

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

*Author of "The Glory of the Cross," Etc.*

**H**AS the mission, the message, the aim and the power of Christianity changed in the past nineteen centuries? Many voices are telling us that it has changed or that it should change with the changing years and the new environments in which it is cast. A writer in the *Indian Social Reformer* (Oct. 6, 1928) assures us that "Christendom has sunk back to the tribal level of a negative morality from which Christianity elevated it to the height of a universal religion centuries ago."

The Turkish daily, *Ikdam* (Sept. 30, 1928) says:

What has present mankind to do with the Israelitish conception of God three or four thousand years ago? At first, they had conceived a blood-thirsty and jealous God; later on they embellished it a little. In order to advertise this Jewish God, they have handed out Bibles . . . All this means that there is a Jehovah who changes His uniform according to the civilization and prevailing ideas. The Isaiah, Matthew and John of the present age are the great Englishmen—Darwin, Spencer, and Newton. The chanting of the Bible by millions of persons is nothing else but a mere habit which secures its perpetuation.

A well-known Christian thinker in South India believes that the Indian Church of the future will have to consecrate in the service of Christ many features of Indian

worship, e. g., the adoration of images. Others would "Bowdlerize" the Bible, omitting for example in Luke the fifteenth chapter the reference to the "fatted calf," as it is a stumbling-block to Hindus. Some even go so far as to advocate the substitution of Hindu Shastras for the Old Testament. "Others wish to see Christianity Indianized by naming Christ by some more distinctively Indian title than the 'Lamb of God'—a name which meant much to a pastoral nation but means nothing at all in India."\*

Some are even less cautious. In the *Christian Century* of August 27th, 1925, writing on the subject of "The Oriental Christ," Rev. Wm. E. Barton says:

If I were a Chinese, or an Indian, or a Persian, I might say, "It is just as legitimate for me to find prophecies of the Christ in the Scriptures of my own people as it was for Paul. It is just as legitimate for me to perpetuate some of the rites of my nation in my kind of Christianity as it was for the early Jewish Christians to carry over a cart-load of their tradition and custom, or for you occidental Christians, whose ancestors shivered on the edge of the frigid zone, to take over the solar festivals of your bloody heathen ancestors from the dim north woods."

\* John S. Hoyland on "The Presentation of the Christian Message in India" in *The Nineteenth Century and After*, June, 1929.

Whence this confusion of counsel from within and without? If, as the pronouncements of Lausanne and of the Jerusalem Council agreed, the heart of the Christian message and the secret of our power is Jesus Christ Himself, that power and that message, like Him, are the same yesterday, today, and forever. We do not so much need to discover new values in the non-Christian religions as old values, and new values, in Christ. We need not so much a new interpretation of the Christian message as its proclamation with its old power. It is less important to nationalize Christianity than to Christianize the nations. We should never confuse the substance with the form, nor the message with the language in which it is presented. The gift of God, Jesus Christ, in all His fullness remains the same by whatever human terminology we try to express the fact that "in Him dwelleth all the fullness of the Godhead bodily." The inadequacy of the stammering messenger does not change the essential worth of the Divine message. The material of the chalice or its ornamentation does not change the wine of the king's table.

The ancient civilized world believed that there were four elements, earth, air, fire and water. The modern world knows that there are scores of known elements and many elements yet to be discovered. But earth, air, fire, and water are what they always were, and behave as they always did. Greater knowledge of nature has only added greater mystery. The spiritual seed still grows secretly in the soil of the human heart. The wind still "bloweth where it listeth" and God's Spirit is not bound by any missionary council or pro-

gram. The fire still kindles the sacrifice on the altar when an Elijah lifts holy hands to God. Revivals of religion follow the same laws that they did at Pentecost or in the days of Luther, Savonarola, Wesley, and Moody. And the human heart everywhere understands the cry of Isaiah, "Ho, every one that thirsteth" and the promise of Jesus Christ, "Whosoever drinketh of the water that I shall give him shall never thirst." It may be very learned to explain germination by describing the bacteria in the soil, to talk of vacuums and low pressure areas, to refer to the chemistry of a candle, and the meaning of  $H_2O$  in quenching a flame—but all this is unnecessary. The sower soweth the seed. The winds of God blow. The fire kindleth the brushwood. Water satisfies thirst. In this sense the Christian message and mission, our aim and our dynamic, are as simple as the common things of life. The wayfaring man though a fool, need not err therein. At Lausanne representatives of nearly all the churches of Christendom agreed that this old message "*the eternal Gospel, meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation.*" It has always been the only way. In the days of the apostle Paul there were teachers who tried to introduce another gospel. Syncretism began before the end of the first century. "Certain individuals," Paul writes, "are unsettling you; they want to distort the gospel of Christ." He warns them against such a distorted gospel, though it come by an angel from Heaven! (Gal. 1: 6-9).

The experience of the Church in

all lands and for nineteen centuries proves that we need no "Shorter Bible" nor a longer Bible. "It is God's Book, and like the Holy City of John's vision, it lies foursquare to the needs of humanity—its length and its breadth and its height are equal. The Bible Societies have never added nor subtracted from its contents. They exist only to pour them out. It is the *living* word of God and resents dissection.

With eager knife that oft has sliced  
At Gentile gloss or Jewish fable,  
Before the crowd you lay the Christ  
Upon the lecture table.

From bondage to the old beliefs  
You say our rescue must begin:  
But I want refuge from my griefs,  
And saving from my sin.

The strong, the easy, and the glad  
Hang blandly listening on your word;  
But I am sick and I am sad,  
And I need *Thee*, O Lord.

The time is not come for anyone, least of all any missionary of Christ, to propose any other sacred book as supplement or substitute for the Bible. "These non-Chris-

tian Bibles," said the great Orientalist, Sir Monier Williams in a memorable address, "are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Bible on right side—all by itself—all alone—and with a wide gap between. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that . . . there is a gulf between the Bible and the so-called sacred books of the East, which severs the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed and across which the Christian and non-Christian shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought—yes, a bridgeless chasm, which no theory of evolution can ever span!"

#### THE ALL-SUFFICIENCY OF CHRIST

Do we really believe that our Gospel is a gospel of love and forgiveness and truth and patience, a Gospel which we are the more bound to offer to men as their need of it and our needs are the more clearly shown?

The fundamental question is as to whether we know what Christianity really is and mean really to give our lives to its claim. *This is all there is to the foreign missions appeal and argument.* Everything else is secondary or irrelevant. If Christ is the only Lord and Saviour then He must be shared with all mankind. If the present methods of sharing Him are inadequate or ineffective, then let the men who believe in Christ rise up and correct them and pour out in the enterprise a new flood of power and accomplishment. This is what is really needed—a great volume of new and unwithholding devotion.

ROBERT E. SPEER.

# THE AIM OF CHRISTIANITY

BY REV. EDWIN E. CALVERLEY, Ph.D., Amarah, Iraq  
*Missionary of the Reformed Church in America*

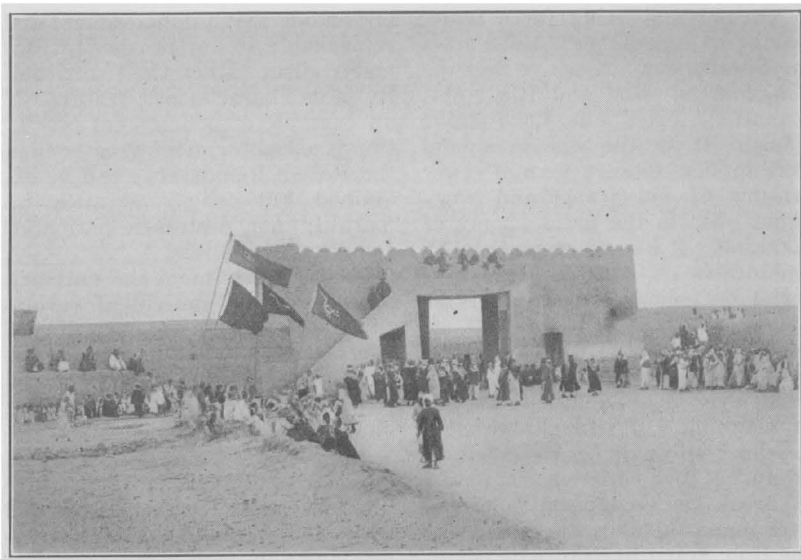
**P**AUL of Tarsus is the Professor of Christian Psychology of the New Testament. He does not use textbook terms, but employs the common words of home and church, so that everyone everywhere recognizes that his descriptions of the states and acts of the human soul are true in whatever language his words are read.

Recently a man of Mesopotamia told me of his struggles to stop sinning. He had been brought up as a Shi'i Moslem and he could not conquer his passions. He said that in houses of prostitution he would feel the shame of his association. He would take his head into his hands and say to himself, "I am of better position, better education and better ideals than these people, so why do I come among them?" He once spent months in a mosque, without leaving there day and night, and had his meals brought to him there, so that he might break with his old sinful associations and habits; but he did not succeed. When I read to him Paul's Seventh Chapter of Romans, he exclaimed, "That's it exactly! That's exactly my condition!" I emphasized the twenty-fifth verse, and he was willing to accept it. He had become a Bahai, and can say "Yes" to the fundamentals of all religions, and join the public worship of any when it will bring no unpleasant consequences upon himself.

Paul describes the mission of Christ and the aim of Christianity in the language of the Church that is perfectly clear to all. He tells the members of the churches at

Rome and Corinth that they are "called to be saints." This is the message of the Testament that was new nineteen centuries ago. What does our present age say? The "Varieties of Religious Experience," by the late Prof. William James, of Harvard, was first published a number of years ago but the original edition is still being reprinted. Its influence upon the modern study of religious psychology has been unparalleled among textbooks of its own kind. It is the case book of religious experience as recorded in the literature of fact. It includes the enthusiasms of the Poet-Prophet David and the devout religious bookkeeping of the unimaginative George Müller and the testimonies of a hundred other religious experts. The statements of their experiences are examined in a popular scientific way, not always sympathetically, as in George Müller's case nor always successfully, for there is a domain of religious experience that requires a special endowment of spiritual discernment. Prof. James' book itself makes the fact plain that there are spiritual experiences that are real, although beyond the reach of scientific investigation, and it is New Testament doctrine that spiritual things require the teaching of the Spirit. Nevertheless every chapter was written with the desire to discover the secret of the religious experts who had found God and peace. He considers the lives of these experts before and after their conversion, and he cannot help commending their example. In his commenda-





A SCENE AT A CITY GATE OF KUWAIT, ARABIA

tion he too uses the language of the church and exclaims, "Let us be saints!"

We are "called to be saints," says the Apostle Paul. "Let us be saints," says Prof. James. Our age may not wish the title of saint for itself, because it sounds sanctimonious, and will not give the reputation of saint to the idle and the parasite. The changing times are helping to produce a newer and better understanding of what the name of saint implies.

The wilderness between Jerusalem and Jericho was peopled thirty and more years ago with religious hermits who lived in the rocks and caves of the hills and valleys. Fed by the pilgrims who toiled up and down the paths leading to the Holy City they passed their lives served by the devotion of the faithful. But motor cars and well-kept roads have given the pilgrims cheaper and quicker journeys to their shrines and sacred scenes. The

hermits were no longer served and they have left their not too inaccessible caves for other places.

Let us be Christians of our own times and circumstances and let us prove our greater enlightenment and our better understanding of Christianity by our better characters and our greater works and by our truer loyalty to the claims and ideals of our Lord Jesus Christ. It is not hard to recognize the saintly character; we speak of our mothers as "saintly" and we know no nobler standard can be set before us than the aim expressed in the words: "Let us be saints!"

The opposite of saint is not sinner, but contented sinner. No saint says he is not a sinner. Saint Paul called himself the "chief of sinners." But no saint is contented when he finds sin in his life. It was and is the aim of Christ to give victory and hope to all who are discontented with the sin in their lives.

"Repent and bring forth fruits worthy of repentance!" cried John the Forerunner. "Seek ye first the Kingdom of God and His righteousness!" cried our Lord Jesus Christ. It is the one command that applies to every man of every century of every race and every clime. Sin is the great enemy of mankind. It knows no nationality and draws no cultural, economic, social or political lines. It is as universal as conscience and as deep-rooted as the desire to eat and drink. It took majestic arrogance even to challenge its control of mankind. It took divine compassion to provide for the conquest of sin. It took supernatural power to break its recognized dominion over man. It takes the activity of the Holy Spirit to restore its devastation.

The evidence of history proves the need of the Christian opposition to sin. Our world has experienced radical changes of thought and life. It has endured many great revolutions: political, social, economic and cultural. In bringing about governmental changes neither Cromwell's Puritan revolution nor Lenin's political paganism are models of morality. In the England of Cromwell's time "The military saints resolved that in defiance of the old laws of the realm and of the almost universal sentiment of the nation, the King should expiate his crimes with his blood."\*

The Russian anti-religious propaganda is revolting to every religious sentiment. The French Revolution was the world's greatest social earthquake, and it was not distinguished for morality. The American economic revolution has

been moderate in its movement and remarkable in its prosperity, but materialism rather than spirituality is its characteristic feature. If an example of educational revolution is asked for, none greater than the Italian Renaissance can be examined, but nobody acclaims its morality nor desires a nation of Benevenuto Cellinis.

On the other hand the national, communal and individual revolutions effected by Wesley, Zinzendorf and Augustine represent moral and spiritual improvements, whose value writers of profane and church history acknowledge.

All of these leaders warred against sin and in that warfare they developed for themselves and their followers Christian characters noble in quality and energetic in activity. If their present-day admirers and followers in Church and institution want to be true to the ideals of the heroes of their faith, they too must war against sin, private and public, personal and national, and they too will develop real Christian characters, worthy of the name saint and productive of good works that testify to their worthiness.

Sin, or rebellion against God and the disregard for His character and laws, is the great enemy of man. It is sin that our Lord Jesus Christ came to overthrow. In proportion as Christianity, the Church and the Christian have opposed sin have they produced saints and promoted the unified, peaceful and happy character of the individual and the weal of the public. The church or the mission that neglects this great and central aim of Christ and Christianity disregards its charter and is condemned to leanness of soul and barrenness of life and service.

\* Macauley: *History of England*, (vol. 1, p. 103, Everyman's Edition).

# THE WORLD MISSION OF CHRISTIANITY

BY REV. JULIUS RICHTER, D.D., Berlin, Germany

*Author of "Missions in India," Etc.*

**W**E MUST carefully distinguish between absolute and relative standards, between eternal goals and contemporary developments. As to the background of eternity in missions there can be no difference of opinion among Christians who have their stand in the Biblical Gospel, that is, in Christianity as the divinely revealed program of God for the human race.

The redemption of humanity through Jesus Christ, His Cross and His resurrection is the starting point.

The establishment of the Kingdom of God in glory is the goal.

The Church is the instrument in God's hands to build up His Kingdom on the foundation of Calvary.

To make disciples of Jesus, inspired by His spirit and patterned after His model, is the way towards this goal, our religious method of work.

This development, encompassing time and eternity, calling into service churches, nations and individuals in all continents and in all generations, is the background of the World Mission of Christianity; it is the hour hand on the world clock advancing steady yet irresistibly until God's predestined time is fulfilled. We must keep it in mind always, though of course our eye immediately is concentrated on the minute hand which is showing us our particular task, and where we stand in our generation, and what God expects us to do for and in our contemporary world.

It is exceedingly interesting to watch how the individual concep-

tion of each generation with regard to its particular task has changed from time to time. Jewish Christianity of the first generation looked on Jesus Christ as the promised Messiah, the so long waited for Seed from the root of Jesse, and they regarded it as their duty to draw the attention of their fellow Jews and of their non-Jewish contemporaries to the rapidly advancing fulfillment of the prophetic promises. The Christian Church of the next centuries was almost unconsciously drawn into that curious syncretistic movement which brought the most divers religious currents from the Orient into the Occident, the Christian religion as the strongest of these currents of Oriental religions assimilating the best elements of all of them and so conquering all rivals.

After Christianity had become the State religion under Constantine the situation and task changed rapidly and it became imperative to assimilate slowly, yet thoroughly, the pagan masses of the Roman Empire into the Christian Church and at least to attempt to change them by the Holy Spirit.

During the middle ages the missionary movement again had quite a different outlook, yet a clear cut task. The Germanic, Nordish, Slavish peoples of Central, Northern and Eastern Europe needed to be brought into the church, and a close cooperation between Church and State, a comprehensive clerical expansion, and the cultural superiority of the Christian nations worked together to enable the medieval Church to fulfill her mis-

sionary task so decisive for the future of the human race.

When Protestantism began to see its missionary task different motives have been set in action to get a clearer conception of this foreign work which at first view seemed to lie outside of the regular ecclesiastical duties. Protestants were remembering that "Foreign Missions" were the last and great commission of the Risen Lord for His disciples and that faith in Him demanded obedience to His command. The utmost haste was needed to bring this joyful news of salvation to the ends of the earth. The plight of the savages of Africa and of the Isles of the South Sea seemed so pitiful that unbounded sympathy was aroused in order to bring them help in body and soul. The incomparable value of every soul in time and eternity seemed to require an indefatigable endeavor to save an individual soul here and there even at the expense of the valuable lives of missionaries. The "evangelization of the world in this generation" was an urgent call to the conscience of a sleepy Christendom half a century ago.

How do we see our missionary task today? Has it the same constraining power in our generation? Are we able to fit in our missionary conception into that unchangeable background of the eternal Gospel sketched at the beginning? We have to keep in view those factors which, at present, are of decisive importance. The human race has come nearer to each other to such an extent that now for the first time Christianity is face to face with the question in a practical and constraining way if it regards its religion as the universal way of redemption for the whole human race. Now or never, is the

watchword ringing in the ear of the contemporary Christian missionary movement.

Second, nations have become so matter-of-fact, so realistic that spiritual values and movements too, are scrutinized carefully for their practical results; never the Lord's watchword has had such compelling truth—"by their fruits you shall know them."

Third, never before has our antagonistic world concept, which since Jerusalem we have become accustomed to call secularism, become such a dangerous and universal rival of the Christian propaganda.

What then shall we do? It seems evident that our orientation is clear in three directions. Christian missions can have no more restricted field than the whole human race. They must have *courage* to look at this task as a whole. That is one of the reasons why the International Missionary Council is of such necessity. Second, our missions need *reality* more than anything else. It is not so much institutions, organizations, and buildings which are wanted. What the human race needs and looks for in the Christian missions is moral stamina to overcome the widespread demoralization of our time, a clear consciousness of a definite purpose in life which it tries to follow, and a socially building power against the atomization of the modern life.

The quest of reality in the Christian religion comes to this—is faith in God, the father of our Lord Jesus Christ, supplying these urgent needs?

Third, and back of the first two points, Christianity must definitely face the task to bring out victoriously the Christian view of life as the only sound foundation.

# THE CHRISTIAN VIEW OF MISSIONS

BY REV. COURTENAY H. FENN, D.D., Princeton, N. J.

*Missionary to China of the Presbyterian Church, U. S. A.*

THE Mission Boards are the representatives of the Christian Churches, the missionaries the representatives of the Boards, and individual Christians are the component parts of Churches, Boards and Missions. There should therefore be for all a complete oneness of "Standard and View of the Mission of Christianity." Moreover, as Christ is the Head of the Church and, ex-officio, the President of the Mission Board, as well as the wisdom, power, life of the missionary and the individual Christian, there should be no question that the one true "standard and view" for all are the standard and view of our Lord Jesus Christ.

It ought not to be a difficult matter to ascertain the standard and view of the Founder of Christianity as to its Mission. From His earliest years He does not appear to have entertained the slightest doubt of it Himself, and at the close of His earthly career there is no trace of uncertainty in the manner in which He sets it before His disciples as their Mission as well as His, theirs because His, and because as the Father had sent Him into the world, even so He was sending them into the world. And what is Christianity but the Person and Work of Jesus Christ, in their revelation of the Father, of man's capacity for sonship, his rejection of its incomparable privileges for slavery to "the lusts of the flesh, the lusts of the eye and the pride of life"; and of redemption from the bondage of sin into the free-

dom and blessedness of righteousness and true holiness through the atoning sacrifice, the triumphant resurrection and the abiding indwelling of The Great Son of God? The unique Mission of Christianity, then, cannot be other than the accomplishment of this redemption for as much of the world as possible through making known, by word and life, the Person and Work of Jesus Christ to every race, that all men may know the only living and true God and gladly enter into right relations with Him for time and for eternity. This is eternal life, according to our Lord, whose Mission in this world is that men "may have life and that they may have it more abundantly."

One often hears it affirmed that the world has so changed in our day that the Mission of Christianity in relation to it has changed, and that the attempt to carry out the New Testament conception of the mission of the Church is foredoomed to failure and only arouses the contempt of those to whom it is presented, whose native intelligence, venerable philosophies and historic cultures are little if at all inferior to our own. If we attempt to take them anything, it should be with an offer of a fair exchange for what they are able to contribute to our culture and civilization. Such would naturally have been the argument of many in Paul's day with reference to the Apostle's Mission to Greece and Rome. The preaching of the Cross had been to the Jew an almost invariable "stumbling block," to Greek cul-

ture and Roman power it was utter "foolishness"; yet Paul declared it to be to both Jew and Greek "the power of God and the wisdom of God," supplying to every race something which all the attainments and glories of that race did not supply, could not supply, yet without the supply of which all the wisdom and power possessed were but "foolishness and weakness."

This is exactly as true of the world today as it was 1,900 years ago. The modern world's boasted possessions are material, intellectual, æsthetic—all of which are temporal; while the world sets little value on the things which are spiritual and so eternal. So far as it feels the need of redemption at all, it is an improvement of social conditions; if of social relations, then chiefly in the interest of industrial peace and international harmony for their own intrinsic values. Even in these things, as a matter of fact, the lands to which missionaries are sent have little to impart to the lands known as Christian, for the simple reason that the more Christianity they possess, the higher have been their attainments in these very lines. Not merely in the things of eternity, but also in the things of time, does Christianity possess an advantage over every other philosophy, and that because it is not only a human philosophy but the religion of right relations between man and God and therefore between man and man, offering a redemption from the power of universal inborn selfishness, the only solution for individual and social evil. For 1,900 years this has proved itself in the experience of every race which has given it a fair trial, and is today the foundation of the most stable and har-

monious commonwealth. What the world needs is not a new earth, or new inventions, or a new philosophy, but a new spirit, a new heart; and the world's only provision for that is in Christianity and its "new birth" by faith in Jesus Christ, the Son of God, who not only lived for our example but died for our redemption from the guilt and power of sin.

These things being true, missions to all the world are *the Mission* of Christianity, and their one aim is redemptive. Whatever will contribute directly to the attainment of that aim is a legitimate and desirable means to be employed. That which will contribute only indirectly should first be examined to see if its contribution is sufficiently great to make wise the expenditure of time and energy required, in comparison with other available means. This principle is especially important when the Board, for the Church, is selecting the human agents to be commissioned. However high may be the intellectual attainments, however attractive the personality, if the person under consideration has not himself manifestly entered into "the secret of His Presence" and known intimately Him whom he is to present and represent as the image of the invisible God and the World's one Redeemer, while he may help those of another race with a purely humanitarian spirit, yet it is quite possible that he may more than offset this help by unconsciously producing the impression that that uplift is all the world needs for its redemption. The modern world being altogether too ready to receive such an impression and to content itself with such a redemption, there never has been a time when it was more important

than now that all "ambassadors of Christ" sent forth by the Church should be His unequivocally true representatives, men and women whose lives are indeed "hid with Christ in God."

It is an amazing thing that it should be necessary to urge upon anyone who believes these things as to the Mission of Christianity, that he should "keep them before him and seek to make them effective at any cost." The fact that it is necessary has probably been the occasion of more suspicion as to the belief than any other single thing. If Christianity were to the average Christian a full knowledge of God in Christ and a life in unceasing intimate relation with Him, God's ever unsatisfied longing to give Himself would take possession of the Christian. To him, as to Jesus, it would be his very meat and drink to do the Father's will and accomplish His greatest work, the redemption of the world. That world will never believe that the Church has been sent for this purpose so long as everything else takes precedence, with the majority of Christians, over the bearing of the redemptive message to those who have never heard it, or so long as a large proportion of those who ostensibly go with the message are themselves so slightly acquainted with it, or so dissatisfied with it, that they hide it from sight under the more readily acceptable secular education and physical humanitarianism.

There is quite as great danger that the non-Christian peoples, in their discontent with their old native superstitions, will reject Christianity because its modern presentation exhibits no enthusiastic conviction of the supernatural, as that they, in their devotion to new-

found science, will turn from Christianity because of its "miracles" and its "revelations." Many thinking people, in the Orient as well as in the Occident, are coming to see as never before that science and philosophy in themselves are not redemptive; that ethical standards will never save a people from moral corruption; that only an Almighty, holy and loving God can redeem the creatures of His own hand, made in His own image, yet prodigal sons in their mistaken preference for the material and sensual before the spiritual and eternal. Until the Church returns to this First Century conception of the Mission of Christianity and of every one professing allegiance to Christianity, and becomes overwhelmingly possessed by that conception, there is little hope of the "Great Revival" for which so much prayer is offered. If this be the "Evangelism" of the "Five Year Movement" about to be launched in China, not only will "numbers be doubled," but the Church will attain a vigor of life which will solve without difficulty her present problems.

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#### WITH GOD

To talk with God no breath is lost;  
Talk on!  
To walk with God no strength is lost;  
Walk on!  
To toil with God no time is lost;  
Toil on!  
Little is much, if God is in it;  
Man's busiest day not worth God's  
minute  
Much is little everywhere,  
If God the business does not share.  
So work with God—then nothing's  
lost;  
Who works with him does best and  
most.

—*Old English Verse.*

## KAMIL MANSUR OF CAIRO

BY REV. E. E. ELDER, Cairo, Egypt  
*Missionary of the United Presbyterian Mission*

**I**F YOU can imagine some race-prejudiced Nordic being asked to accept initiation into the tribal rites of an Australian aborigine as the only way of salvation and you have a picture of Moslem bigotry towards other faiths.

From this background of pride and prejudice came Kamil Mansur. The early influences that led him to Christ are linked up with his

sessing literary talents is distinguished by a burning passion to win souls from Islam for Christ. The heart rather than the head predominates in his message.

Every Monday evening, Kamil may be seen holding special meetings for Moslems at the American Mission building right in the center of Cairo. No matter who of the more than a million inhabitants of Cairo may be in his audience Kamil always chooses his theme with his Moslem hearers in mind. Sometimes there is dissent and disapproval of his conclusions, but time and again the fearlessness and fervor, the sympathy and tact of the speaker win friends for Christ. A few months ago a sheikh from the Azhar, the great Moslem University came to criticize and stir up trouble. A fortnight later he testified to his faith in Christ as Saviour of the World.

The Constitution of Egypt guarantees religious liberty to people of every faith, yet in the eyes of the Moslem law as it is today the convert from Islam to Christianity has no personal status. He may be persecuted and deprived of his property, but he has no redress before the courts. During the past year mature women in Egypt have been compelled to return to Islam, because the process of Islamic jurisprudence does not recognize that there can be a convert from Islam. In the midst of such inequality and injustice Kamil Mansur preaches a message of love and sacrifice, calling his Moslem brothers to follow Him who was despised and rejected of men.



KAMIL EFFENDI MANSUR AND  
HIS WIFE

brother, Mikhail Mansur, who preceded him into membership in the Christian Church. Mikhail, the elder brother, who passed to his reward more than a decade ago paved the way for Kamil's accepting Christ. The peace and joy which came into the soul of this Azhar sheikh, when he found the living Christ as his Lord and Saviour, eventually stirred the younger brother who had doubted and reproached. Mikhail was a profound scholar and an ardent champion of Christian truth. Kamil while pos-



# THE MISSION OF THE CHURCH

BY ANNA A. MILLIGAN, Philadelphia, Pa.

*Secretary of the Woman's Board of Foreign Missions of the United Presbyterian Church*

**A**NCIENT religions and institutions are changing, are even being dissolved, but Jesus Christ is the same, yesterday and today and forever. Standards of moral conduct are being questioned and absolute truth is being doubted; but God's law is perfect, unchanging and sure.

Knowing the need of the world—social, industrial, racial, national and spiritual, and knowing the need of every individual heart throughout all time, Christ gave His message to the world. It is unique. It is universal. It is adequate.

That message is ours to give to the world. Giving it to the world constitutes the Mission of Christianity. That message is the Gospel of Jesus Christ. It is not merely a philosophy of life; it is not merely a theological doctrine; it is not merely a social service program. It is more than all of these. It is the revelation of God to men empowering them to become sons of God.

Christ expects every individual Christian to carry this good news wherever it is not known. It is dishonoring to Christ for anyone to claim to love Christ and then fail to tell others of His love. "The mission of the Church is missions" and the mission of every individual Christian is missions. The mission of Christianity and the mission of the individual Christian is to make Christ known and to lead every man and woman in the world into saving relation to Jesus Christ, to know Him and the power of His

resurrection. This mission has not changed during the ages.

There would be no missionary enterprise if Christians did not have what the whole world needs and does not have. There would be no missionaries if those people in the uttermost parts had what they must have in order to know life and light, peace and joy. If the other religions of the world were adequate to meet the needs of men and could satisfy the hearts of men, there would have been no Great Commission. There would be no mission Boards. There would be no missionaries to spread the Gospel of His love.

The fact that there is truth found in the other religions is not sufficient ground for leaving people alone; they must have Him Who is Truth. The fact that there are spiritual values in other religions is not enough; these may be good, so far as they go. They do not go far enough. The fact that there are ethical elements in those religions is not sufficient grounds for remaining at home. The ethical teachings of the other religions do not give a sense of sin, nor show the way to pardon and cleansing and power.

We have taken modern education to the people of other religions. That is good and desirable but education is not enough. Every educational institution in the mission fields today should be measured by the evangelistic standard. If students are not born again, the schools in mission lands are failing in their purpose.

Medical institutions can do a vast amount of humanitarian work in relieving suffering, staying disease and curing the ills of mankind. A missionary physician will do all this; but his success is measured by the number who come to know the Great Physician, with all His healing sympathy.

Every evangelist will estimate his work by the number of new creatures who have been born into the Kingdom of God, not by the number of men who have become better neighbors or more honorable citizens. He will measure his success by the number of lives that give evidence of a power to overcome sin and to live a new life. The standard which we must set before us, as churches, mission boards, missionaries and individual Christians is the presentation of Jesus Christ as the only way of salvation, of the atonement and the resurrection as the great doctrines of our faith, and the abundant life that is in Christ Jesus.

Some claim that the ultimate aim of missions is to establish a world brotherhood. This is a noble purpose, but it falls far short of the standard which Christ has set for His Church. There are those who make the ultimate goal the establishment of friendship and goodwill. These good results will surely come when once the earth becomes filled with the knowledge of the Lord and when once the people of the earth take the Lord Jesus Christ as Saviour and King. A new world order is our goal, where Christ will have His way.

The kingdoms of this world are to become the Kingdom of our Lord Jesus Christ. "If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of

triumphant and radiant lives. We need only to extend the conquest, to go farther in the direction in which we have started."

Men may not hear the Gospel we bring but we must give this message whether they hear or not. They may threaten life and property. We must give it, counting not life dear. We must "place no value upon anything we have or may possess, except in relation to the Kingdom of God." We must give this message of the Gospel of Christ in spite of scorn or ridicule, in spite of contempt or shame, remembering that "the disciple is not above his Master." We must give it in humility and love. Because we have it and men need it, because men cannot live without it, we must share it. If we do not, it will mean irreparable loss to us and loss to those who sit in darkness—terrible loss, and it will mean loss to Christ, who died that all might come to know Him. We can give the world nothing more. We dare not give less.

Not only must we give the Gospel, but we must live it. There must be evidence in our lives that what we proclaim is a reality. We must show such love in all we do and say that men will be convinced that there is a God of love. Men everywhere admit the beauty and the glory of the life of Christ; but unless they see in us the evidences of a Christ-like character they will not believe that He can transform men into His image by faith in Himself. "It is the present miracle of spiritual grace and power triumphant in a human life," that will be the argument unanswerable, the proof irrefutable. It is our glorious privilege to live this life and to make Christ's message effective at any cost.

# THE TRUE AND ABIDING BASIS OF FOREIGN MISSIONS

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

*Author of "The Unfinished Task of Foreign Missions," Etc.*

**W**HEN we are told today, as we so often are told, that Christianity has no right to interfere with other peoples' religions or to invade their culture and are asked why we go abroad when we have not done our work at home or why we intrude where we are not wanted, we cannot refrain from wondering how the early Christian Church ever justified itself in propagating the new religion. For the first Christians were confronted with all these objections in a far more emphatic and valid form than they can be urged today. What right had they to seek to supplant with their upstart faith the old religions of Judaism and of Greece and Rome? Those religions antedated theirs. The people to whom they preached Christ had their own faiths and their own gods and in the case of Judaism it was the same God as the God of the Christians. If it is wrong to offer one religion to a people who already have another then the early Church acted unwarrantedly. And what right, further, had these unlettered fishermen, followers of One who had attended no school, these simple men, most of them, who knew nothing of the rich inheritance of the ancient world, to thrust their message before the most finished culture in the world?

With what power and validity might it have been argued against the missionary enterprise of the early Church that it had better stay at home until it had done its work there? Let it look to its unfinished,

its almost unbegun, task in Judea and Samaria and Galilee. Was there no work for the Apostle Paul to do in Jerusalem and Damascus that he must needs go off to Europe or even to Asia Minor seeking a field for work? If religion may not be exported until it is nationally accepted and fully exemplified at home, the early Church certainly had no business to set out on its world propaganda. Was the world calling for such an enterprise? Not a bit of it. Paul tells of an appeal for help from a man of Macedonia but he says frankly that it was in a dream, and the story of his activity is not an account of eager invitations and happy welcomes but of hardship and hostility and opposition. The only freedom of cities which he received was the freedom of a forcible exit! He lists his experiences in his second Epistle to the Corinthians and he adds that his pleasures are not reception committees, welcoming banners, official invitations from civic councils, banquets and festivals but reproaches, persecutions, derisions. What right, again it may be asked, if we are not to go where some people do not want us, had Paul to inflict himself and his mission upon people who had no desire for him?

All the contemporary objections with which we are familiar were applicable to the missionary zeal of the first Christians. What would have been the result if they had yielded to them? Well, it would have been the end of Christianity. The new religion would have died

at its beginning. If it is wrong to propagate Christianity now it was so at the outset and as that would have ended Christianity it would follow that it has no right to exist at all. But if so what right have the other religions to exist which it is claimed Christianity has no right to displace? Each of them had a beginning. Each of them displaced what had gone before it. If they had a right to supersede or to absorb what they found, so had Christianity at the outset, and so it has today.

That was the conviction of the first Christians. Instead of listening to our modern anti-missionary arguments they went out to spread Christianity over the world, to destroy all that in the light of Christianity was false and to salvage and redeem and enrich whatever truth men had already found. Why did they do this? What were the considerations and motives which launched the Christian Church and its missionary enterprise across the world?

#### The Motives that Moved

It is interesting to note that it does not appear to have been the last command of Christ or what we call "the great commission." Although fresh from the final interview with Jesus in which that command was given, no heed seems to have been given to it. The early Church stayed in Jerusalem. It was only when persecution arose that it spread out and its world mission came into full view only with Paul. Nobody spoke of "the great commission." And later when questions arose as to the legitimacy of the mission to the Gentiles or when Paul met luke-warmness and indifference among the Christians, how natural and con-

clusive it would have been to appeal to the last authoritative word of the risen Lord! Surely that would have settled the issues of the Jerusalem Council and fired the Church with missionary zeal. But not a word of it. The last command of Christ is nowhere quoted in the account of the work of the early Church. That command, apparently, was not the basis of foreign missions.

And it is clear that the motive was not international goodwill. All the world which the early Christians knew was one nation. Nor did they seek to spread a culture or a civilization or even an ethic, though moral purity and moral passion were a part of their power. *Their one motive and purpose and aim was to proclaim a message*, to tell news, to deliver their witness, to make Christ known, hoping and striving to persuade men, but bearing their witness and telling their story whether or no.

This is the fundamental basis of missions—namely the essential nature of Christianity as a message of salvation, of the grace and love of God in Christ, the story of His life and death and resurrection, the significance of His work and His person to individual men and to society and to the world. There is given in Christ that which is unique, indispensable, sufficient, complete and final. *If we believe this, missions inevitably follow.* If not, missions will fade out. We do not say that we know it all, we say just the opposite, that we do not know it all. Saint Paul said: "We know in part." But it is all there in Christ. We do not need and we do not seek anything that is not in Him. In Him dwelleth all the fullness of the Godhead bodily. Christianity is this faith. It is the

declaration of this faith to the whole world. It is the effort to realize this faith ever more and more in human experience. Here is where the early Church stood. Here the foreign mission enterprise stands today. Its basis is in the very character of the Christian Gospel as the good tidings of the only Lord and Saviour of mankind.

### The Result

Because of what Christianity is it must be spread over the whole world and offered to every man. Every man and the whole world needs it. The early Church believed that every man and the whole world were in desperate need of the Gospel. And this is what the foreign missions enterprise believes. Just as the unique and uniquely supernatural character of Christianity has been glossed over partly as a result of the misinterpreted study of comparative religions, so have we glossed over the depth and reality of the world's need. One reason for this has been the decent sense of our own need. But that is only a confirmation, not a qualification, of the fact of the need of humanity as one of the bases of foreign missions. All men need Christ, not Hindus and Moslems only but Christians too, and all equally. When we say that men are in dire need of Christ's salvation we are not excepting or exalting ourselves. We are in the same need as all men and all men in the same need as we.

Another reason for glossing over the reality of human need has been supplied by the tide of nationalistic spirit seeking self-glorification. National and racial pride have set up a defense reaction with false idealization of the past. It begins to seem now, however, that sensi-

ble and honest men are rising out of this self-delusion and are facing facts. A good illustration of this new mind is found in Hu Shih's introduction to Julian Arnold's "Some Bigger Issues in China's Problems":

What is needed today, it seems to me, is that conviction which should amount almost to a religious repentance that *we Chinese are backward in everything and that every other modern nation in the world is much better off than we are.* We must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify the civilized world. We must confess that our political life is corrupt to the core and that most of our homes are nests of crime, of injustice, of oppression, lynching and suicide. We must see with open eyes that we are ruled by militarists who arose from banditry and from the scum of society and whose education and training never qualified them to rule, and by politicians who have no livelihood other than politics and who are never regulated by any system of civil service.

And for all this we must have ourselves to blame. We have bound the feet of our women for a thousand years and smoked opium for centuries, thereby greatly weakening the race and polluting its moral fibre. And we have wasted the brains of our scholars by making them spend six long centuries mastering absolutely useless gymnastics for competition in the examinations. And we have resisted all pressure for reform and modernization, even in the face of the grave danger of the country being partitioned among the powers. We are only reaping the fruit of the sins of our fathers and ourselves.

Let us no longer deceive ourselves with self-complacent talks about imperialistic powers hampering our national progress and prosperity! Let us read the recent history of Japan and bury our conceit and self-deception once and for all in shame and repentance.

And then when we have fully and whole-heartedly repented, let us resolve, solemnly and religiously resolve, that *we must learn.*

China's plight and need are pitiable. But after all it is a matter only of degree. All other nations are in need too. "The whole world," said Saint John, with outspoken boldness, "lieth in wicked-

ness." Smooth it and cloak it as we may, the fact remains. The world is wrong and only Christ can right it.

Therefore Christians *must* be a missionary people. They know of the only Saviour. The Gospel which they did not produce but

which was given to them is the only hope of men. It is the only truth of God and of God's grace and love in Christ. It belongs to all men. It must be shared with all men. Any other course is a betrayal of the Gospel and a breach of Christ's trust.

## ARE MISSIONS TOO PERMANENT?

BY JOHN R. SCOTFORD, Cleveland, Ohio

**"B**UT Lord thy church is praying yet—a thousand years the same!" In this spirit were foreign missions conceived. The missionary was appointed for life, with the hope that his children might follow in his footsteps. Educational institutions were planned to endure for centuries. When inevitable adjustments were made and some types of work abandoned it was always with a sense of defeat. After a century of missionary effort only one field has been regarded as successfully evangelized—Hawaii.

This emphasis upon permanence fostered the habit of viewing nations in a large perspective. It encouraged careful preparation and statesmanlike planning. But as one travels about a missionary field such as South America one discovers that most of the problems springs from this very assumption of permanence.

The new missionary is often received rather reluctantly by the people to whom he is sent. If the money which goes into his salary could be had for other work he would probably be sent home at the first convenient opportunity. Part of this situation is due to the assumption on the part of the missionary that he is settling down for life. Few institutions at home

would be willing to accept the same leadership "until death do us part." Oftentimes the missionary would be more welcome if he did not come as a permanent settler.

A life-time appointment exposes the missionary to a serious temptation. In the rooms of a certain foreign board in New York the writer was told that the greatest problem of missions is "to keep the missionary educated." In South America the same difficulty was stated differently in the remark, "The trouble with some missionaries is that they fail to arrive in the country to which they are sent." That is, many missionaries fail to make and maintain a contemporaneous adjustment to their constituency. Some think that they know everything when they arrive—which is fatal. Others are too anxious "to do something" to thoroughly master the language and absorb the culture of those to whom they minister. Others make a pretty good initial adjustment, but afterwards "the concrete sets" to the detriment of their usefulness. Furloughs are too often spent in travel and speaking rather than in intellectual refreshment. Much of this difficulty is due to the insidious suggestion of a life appointment. Only the truly vigorous mind will discipline itself without

external stimulus. Our schools find it wise to make salary increases dependent upon further study. The minister knows that if he gets rusty something else will happen to him. If the missionary were not so certain of his employment, it might help to overcome some of the intellectual inertia to which we are all heirs.

The policy of permanence creates problems for the older educational institutions.

In countries where the national system of education has not yet developed the missionary schools have a simple and an inspiring task. The pioneer problem attracts brave spirits, and it is an easy matter to supply a better grade of teaching than the country has previously known. If carried on in the right spirit, such schools deeply influence the development of the public schools. This is particularly true in Brazil and Paraguay today.

But when a country has developed a reasonably adequate educational system of its own, then does the missionary school find itself facing baffling problems. By that time its buildings are old, traditions have grown up, and the institution has become set in certain ways. The necessity for securing good teachers is more pressing, but the difficulties in the way of getting them are also larger. The situation is quite similar to the competition between the denominational college and the state university. The missionary school professes to exert a finer "moral influence," but that is a difficult claim to demonstrate. The girls' schools tend to take refuge behind their social prestige and become stylish finishing schools. The boys' schools grope around for a reason for existence, meanwhile

specializing in the English language and training excellent clerks for the British business houses. On the one hand there is the inevitable persistence of the established institution with a tradition of success behind it; on the other hand there is the baffling problem of redefining one's aim. Such is the situation in Uruguay, Argentina, and Chile.

In the maintenance of churches this policy of permanence also creates problems. In one of the provincial capitals of Argentina the writer stumbled upon an evangelical church of fifty-five members meeting in a miserable hall that had been supported from mission funds for thirty years, and that did not have in its membership a single person of standing in the community. A fairly competent pastor had been sent with instructions to either "kill or cure," but with a suspicion that the former alternative would not tend to prosper his professional career. Meanwhile he was eating his heart out at an impossible task. One suspects that there are many more churches and men in the same fix.

On the other hand, one finds in South America several successful ventures which have gotten on without the assumptions of permanence which have characterized missions.

The work of the Rockefeller Foundation is universally appreciated in South America. As one American ambassador put it, "If the Rockefeller Foundation ever sent a man down here who did not fit, they got him home again before anybody else found it out." From the point of view of missionary administration their policy is thought provoking. The Foundation undertakes certain definite

pieces of health work upon the invitation and with the cooperation of the local authorities. But no one phase of work is continued for more than five years, and the appointments of personnel are on an annual basis. The Foundation may continue in a country for more than five years, but if it does so it will be following different types of work. Even on this itinerant basis the workers seem to have as good a knowledge of the language and the people as the missionaries. The philosophy behind this policy is that the Foundation undertakes to demonstrate the value of certain forms of health work, and then leave the sequel to the nationals. In consequence both its funds and its workers are kept in a fluid state, and the evils of institutionalism avoided.

The three national churches to be found in South America show that sometimes a chance spark of inspiration is worth more than much laborious institutionalism. The Congregational Church of Brazil is due to the labors of one Scotchman some fifty years ago. But the church has gone on and prospered, with no funds from Boston and no missionaries from anywhere. The Independent Presbyterian Church is an off-shoot of the mission-aided church. Since its secession it has made some mistakes, but it is unmistakably alive and functioning without any missionaries either in the foreground or the background. The one vigorous Protestant institution in Chile is the Pentecostal Church, which came into being when one missionary left his mission. While the mission-guided churches have struggled along, this independent and thoroughly Chilean movement has made a large popular appeal

to the poorer classes of the people—and it pays its own bills.

Because of the tendency of its secretaries to either marry or else to return to the states to take care of their parents, the Y. W. C. A. in South America has had a constantly shifting staff. Yet its work compares favorably with the Y. M. C. A. which has followed the policy of long periods of service.

The ultimate question of mission policy was stated by a Y. M. C. A. secretary who was struggling beneath a heavy financial deficit bequeathed him by the ambitious endeavors of his predecessors. "Are we here to create institutions similar to those which we have at home, or are we here to give these people an idea and then let them work it out for themselves?" When the first is attempted, the result is the importation of many workers from abroad and the creation of a heavy financial burden which the nationals are loathe to assume. The second policy requires less personnel and a smaller expenditure of money, but demands more ability and greater patience, and in the end gives the more satisfactory result.

When a doctor applies vaccine without producing results he concludes that either the vaccine is no good, or else the patient is immune to smallpox. Might not the same assumptions be made in regard to mission work which does not show reasonable results after a period of years?

Two questions of mission policy might well be faced.

Would not term appointments be more satisfactory to all concerned than the old system of life enlistment? As a matter of fact, most missions pass upon the fitness of a person to return while



they are on their first furlough, or even a later one. Yet under the present system such a manner of getting rid of a missionary implies a certain disgrace. Might it not be well to use term appointments, allowing either the mission or the missionary to sever the relationship if they so cared, but making reappointment a definite honor rather than the expected thing? Would not such an arrangement tend to stimulate the missionary to make the most of himself?

A second alteration of policy would be to in some measure lessen the emphasis upon the maintenance of institutions. If a school has served its purpose and sees no clear field of usefulness before it, the doxology should be sung and the pupils dismissed. The burden of institutionalism often stands between the missionary and his greatest usefulness. Like Martha, he is so cumbered about much serving that he cannot choose the better part. Many a missionary is so preoccupied with definite tasks which seem necessary that he fails to understand or to touch the life of the nation about him. Yet increasingly the missionary is

asked not to maintain American institutions, but to enter into the groping life of new nations sympathetically and helpfully. The missionary of the future should be less a man of affairs than in the past, and more a man of the spirit. The missionary should be freed as far as possible from administrative details that he may study and interpret, counsel and guide the people among whom he has cast his lot.

Such alterations in missionary policy would make the real purpose of evangelical missions more apparent. We cannot hope to mould the life of nations in accordance with the American model of 1929. Such an attempt courts disaster. Rather should we go to other nations as seed sowers, sharing with them those phases of Christian truth which we have found helpful, but permitting them to apply those truths in their own way. The real function of missions is not to supervise, but to inspire. That inspiration would often be more effective if our methods were more flexible and our apparent occupation of the field less permanent.

#### SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold in order that every believer may find a task adapted to his talents.
2. The work is committed to all in order that no one may feel left out.
3. The work is one in order that all may be united in cooperation.
4. The work is so important that no one is justified in shirking duty.
5. The work of each is necessary so that no one can with impunity neglect it.
6. The work is distributed by the Spirit of God, so that there is no room for envy or discontent.
7. The work is God's work through us, so that there is no ground for pride or despair.—*Arthur T. Pierson.*

# AFTER JERUSALEM, WHAT?

BY REV. WILLIAM PATON, London, England

*Secretary of the International Missionary Council*

**M**ANY Christians are asking what is to be expected as the practical result of the Jerusalem meeting of the International Missionary Council. This was the chief question which many of the delegates asked themselves as they came down from the Mount of Olives, and it is the question which calls for the best thought that all of us can give.

The first answer I give may seem to be very prosaic, but it is fundamental to further success. It is that all who regard the statements of policy and outlook adopted at Jerusalem as of real importance, should spare no effort to secure the maximum publicity for them. The reading of books or pamphlets will not in itself alter men's minds as fully as may be desired, but it is quite certain that the carrying out of the Jerusalem resolutions in the fullest way depends largely upon the number to whom the outlook and spirit of the Jerusalem meeting has been communicated. The people who ask me what is to happen now that the Jerusalem meeting is over are mostly those who have read about it. Those who have given their minds to the study of the findings have usually been supplied with enough material for meditation to keep them busy for a bit! First, therefore, we should strain every effort to bring widely to the knowledge of Christian people everywhere the book of findings ("The World Mission of Christianity"), Mr. Basil Mathews' sketch of the meeting ("Roads to the City of

God") and the eight-volume report.

There are two lines of advance which present themselves. In the first place there is the realm of missionary policy, affected by all the Jerusalem findings, and dependent on the judgment and action of boards and committees both at the "home base" and in the countries of Asia, Africa, and Latin America. Second, there is the subtler but more fundamental attitude toward missionary work which is held by individual believers whether at home or abroad. On both these realms the Jerusalem findings bear in the sharpest possible way, and I would suggest some lines along which advance may be contemplated.

## Religious Education

Let us take first the missionary policy of our different churches, denominations and boards who read the section of the Jerusalem findings which deals with religious education. In that section which, as is well known, owed much to the labors of some of the greatest religious educators of North America, there is found a conception of religious education which, not to labor the point, is markedly different from what is actually carried on in very many of our churches and schools all over the world as religious education. The findings on this subject sketch the principles which should govern the education given in mission schools and colleges and through the whole teaching work of the church, and

they not only sketch an ideal but they indicate in considerable detail the different ways in which, in relation to the several departments of missionary work, advance and reform may be achieved. The International Missionary Council must of course be the clearing house through which information is exchanged regarding experience in one part of the world or another, and the Council hopes to fulfil its own part in this work of mutual education. The first thing needed, however, seems to me to be that every mission board should address itself to the question, how do these findings on religious education bear upon the work in different parts of the world committed to our charge?

As to the immediate responsibility of the International Missionary Council in this connection, two things have already been begun. The first is the provision of a simple manual on religious education expressing broadly the views on the subject which are contained in the Jerusalem findings divested of any professional or technical language; the second, the undertaking of an inquiry into government restrictions on religious education.

#### Younger and Older Churches

A second great area on which thought and action by the boards are demanded is that of the relation between the younger and older churches. One of the most important lines of action was suggested to the Jerusalem meeting by the resolution brought forward by the Committee of Reference and Counsel of North America and sponsored by Dr. R. E. Diffendorfer—the resolution demanding a thorough study of the whole basis of

support of the indigenous church. Let me take one particular issue. It is common ground that the younger churches desire help from the older, both in personnel and in financial resources. It is, further, common ground that such help should be given in ways which will, so far from pauperizing the younger church or endangering its spiritual vitality, rather tend to the strengthening of its life and to the encouragement of its autonomy. But these are merely general principles. What is needed now is the most careful examination, which cannot of course be done only by the boards in the West, but demands the collaboration of the Christian councils and church organizations in the East, as to what modes of missionary service and what modes of financial subsidy are helpful and what modes are hurtful. I do not of course pretend that nothing has been done on this subject. Obviously that would be untrue. In a subject where there is now a very large area of common ground in principle, we need a most rigorous examination of our own practice in the light of those principles which are commonly accepted, and the translation of them into detail in respect of our own practices. Similarly (and it is simply the other side of the same question), I look forward to the missionary constituency and the boards in the West receiving clear and detailed views from the Christian councils and other bodies representing the younger churches as to the nature of the help which they desire.

Take again that section of the Jerusalem findings which deals with the relation of Christian missions to the growing industrialism of the East and Africa. My im-

pression is that the mere formulation of clear principles on this issue as was done at Jerusalem has already been of high service to the missionary cause. It has come as a pleasant surprise to bodies of people who have long worked at these questions and who never thought that the missionary movement was interested in them. It has strengthened the hands of people all over the world who are standing for human justice and the removal of oppression. The most immediately practical issue, which arises out of the Jerusalem findings on this subject, relates to the proposed establishment of a bureau in connection with the International Missionary Council for the study of economic and social problems in the mission field. Plans are now being worked out for the establishment of this bureau and will in due course be submitted to the national bodies which constitute the International Missionary Council for their approval. The case for this bureau is simply that on some such action depends the ability of the missionary movement to pass from the stage at which it enunciates general principles to the stage at which it is able to translate principles into detailed action. There is an immense amount of knowledge of these subjects available within the ranks of missionaries all over the world, but there is an almost complete lack of means for focussing this knowledge. We need the bureau and we need also a clear policy as to the nature of the tasks which call in the mission field for specially trained workers, as to the nature of the training they should receive and the auspices under which they should be sent.

A very great need in all coun-

tries and in some more than others, is for the closer drawing together of the missionary forces with those who in a Christian spirit are addressing themselves to the tasks of social reform. Both movements have much to learn from one another. Already the action taken at Jerusalem has brought the International Missionary Council closer to the other great international Christian movement which centered in Stockholm (the Universal Conference on Christian Life and Work) than anything else could have done.

#### Rural Work

Very similar are the tasks which await the boards in the development of rural work. I confess that I envy the possibility which lies especially before the American missionary boards here, for the reason that the conditions of American life have created a mass of experience in this field which is not so accessible to those who live, as in Britain, in much more highly urbanized and less rural societies. As I understand the message given by the spokesmen for the rural areas at Jerusalem, they are asking for something much more than technical agriculturalists; they are asking for profound thought on what is involved in the building up of a Christian rural community. All experience goes to show that experiments carried out in this realm of life in one country are valuable in another, not necessarily for the purpose of direct imitation but as stimulus and suggestion.

Another line of work which faces the boards is that connected with the organization of missionary cooperation. One can well appreciate the disquiet caused in

some quarters by the amount of demand made on missionary budgets for international and national missionary cooperation. "Too much 'overhead'" is the challenge made, and it is difficult not to sympathize with it. Nevertheless we are faced with a perfectly clear issue. Our Christianity is divided. We deplore it, and we are working always toward the unity of Christendom, but as practical men and women we know that the long established disunion of the Church cannot be healed in a day. Either we must consent to the baleful effect of this division being felt in every department of our work, and consent to an almost complete loss of the efficiency and concentration which ought to wait on our efforts, or we must take the best means available to prevent the worst consequences of this disunion by achieving such a degree of common thought and prayer and action as is possible to us. There can surely be no doubt that that is the motive out of which the Foreign Missions Conferences in the different countries, the National Christian Councils, and the International Missionary Council itself, have arisen. The determination of Christians to be about their common task *together* is finding this mode of expression in the missionary enterprise. It is, however, obviously necessary that if there is to be cooperation, it shall be efficient, and that the mission boards, and I would add churches in the field, shall see to it that the instruments of their cooperative activities are adequately staffed and adequately financed.

One of the British missionary secretaries has called attention to the danger of plans for missionary work, including cooperation, get-

ting far beyond the ken of the rank and file of the supporters of missions. I believe the ordinary educated layman regards the work of missionary cooperation as a remarkable proof of the good sense of missionaries, of which he was not in all cases previously aware.

The central work of Jerusalem lay in issues that lie deeper, in the realm of the Christian message. Let us recognize that in the unanimous acceptance of this statement the Christian forces have very definitely thrown down the gauntlet to the champions of some of the most influential modes of thought in our modern world. A man must be both blind and deaf who does not realize that there is much in our modern world which goes dead against the whole idea of a unique and universal faith. To many sincere minds such an idea seems almost grotesque. I do not refer here to those who have succumbed to the baser forms of secularism, and who do not think about religion at all, but to those to whom relativism in one form or another has become a rule of thought and who have little use for anything ultimate or finally normative. I think also of those who through the study of anthropology, or else through popular books, have become convinced that religion is a part of culture, and is local as cultures are. Looked at straightly and without any self-deception, this task of commending to the serious mind of our generation the uniqueness and universality of the Christian faith is one of the most difficult in the world. Some of us think that the work done at Jerusalem gives us a fresh start, and we should like to see the ablest minds in Christendom enlisted in this work, including many who

have given little thought to the great underlying ideas of the missionary movement. We need this work to be done if the Church in the West is to be held for the missionary enterprise. We need it no less if the younger churches of the East are to be enabled to undertake their task of evangelism and apologetic in the face of religious philosophies which have the support of immemorial use and sanctity, or in the face of the intoxicating doctrines of modern secular thought. To us in the West perhaps the greatest immediate call is to take seriously the apologetic task in the face of secularism. It is not enough to deplore the secular temper of much of modern life. We must meet it in its noblest representatives, and labor without resting until we have convinced these men that in Christ, as in none other, is the Way, the Truth and the Life.

I am not sure that along all the other lines of thought of the Jerusalem meeting, the major task does not lie with the individual Christian rather than with the mission board or church council in so far as missionary work is influenced by Christian life in the West. We shall make little of religious education in the mission field if we are silently surrendering the reality of religious education in our own homes and schools. No amount of research into the etiology of the race problem will take us very far if we do not address ourselves to the more elementary task of ridding our own minds of race prejudice, of opening to foreigners within our gates the fountains of Christian hospitality, and of bringing up our children so that they find in the variety of the nations, in color, language, custom

and tradition an enrichment of life rather than a cause for derision. Nothing is sadder than a child who has learned the language of racial superiority.

Last of all I am inclined sometimes to wonder whether people who sit and listen to missionary addresses, give money to missions and pray for the coming of the Kingdom of God, realize, as they must in these modern days, all that is involved in the emergence, as a major factor in missionary policy, of the Church in Asia and Africa. Bitter and disillusioned men are saying in India or China that the Christians of America and Britain will only give to missionary work if they can control it. Some of us have replied that people who have given their money and their sons and daughters to missionary work, desire only that these services and these resources should be used for the work of the Kingdom of God, and that they desire only to be sure that a right use is being made of them. Are we right in saying this? Is there the humility and spiritual passion in our churches which will enable Western Christendom to make in this new day an even greater and better thing out of the international partnership in Christian work which is the modern missionary movement, than their fathers made of the missionary work of an older generation under perhaps simpler conditions. We face here something much more fundamental than the devising of policies for the devolution of authority from mission to church. We are called as never before to accept with all our hearts the words of St. Paul—"We preach not ourselves but Christ Jesus our Lord, and ourselves your servants for Jesus' sake."

# THE GOSPEL FOR A CHANGING WORLD

BY REV. ROBERT H. GLOVER, M.D., F.R.G.S., Philadelphia, Pa.

*Assistant Home Director of the China Inland Mission*

**O**N A recent revisitation of the Orient, after an absence of some years, we were profoundly impressed by the changes that are sweeping over its lands and peoples. We found the China of twenty or even ten years ago no longer existing. The whole country and its people—the field known best to us by reason of years of labor there—are taking on a strikingly new aspect with an increasing adoption of Western ideas and modes of living.

In city after city the old narrow streets have been converted into broad, well paved thoroughfares, lined with modern stores displaying all kinds of Western goods. Many a venerable city wall, which had stood unchanged for a thousand years or more, has been levelled and made into a boulevard for motor vehicles. Several of the hitherto most backward provinces of the far interior now boast hundreds of miles of excellent motor roads connecting their principal cities. It can be only a short time until overland travel throughout that vast country will be completely revolutionized—a prospect which has its obvious bearing upon missionary work.

We witnessed not only new transportation, but new dress, new etiquette, new social and moral ideas, new commerce, new industry, and new education were everywhere in evidence. A drastically new political system is also in process of being put to trial—with what success time will reveal. The queue has been discarded, foot-

binding condemned, torture of prisoners on trial forbidden, even idols are thrown aside and temples are being renovated and converted into schools or lecture halls, and their grounds into public recreation parks.

The glimpses we got of the other Oriental countries showed changes of the same drastic nature taking place—in Japan, in Korea, in the Philippines, in India, in Egypt and the Levant—as in China. The whole missionary world is in the ferment of a complete material and social reconstruction.

## Loss or Gain—Which?

Is not all this very encouraging? From certain points of view, yes. But from the missionary viewpoint, not unconditionally so. The devil has not decamped along with the old evil practices. He has simply adapted himself cleverly to the changed conditions by introducing, in place of the old, a whole series of new vices and temptations in the shape of foreign rum, narcotics and cigarettes, harlotry and lewd picture shows, immoral and atheistic books, and a host of other importations of a like damning nature. If the emissaries of these things are allowed to outdo the messengers of the Cross in taking advantage of today's new facilities and means of access, then had it been better far for those unhappy lands if the old conditions had never given place to the new.

Let us not be deceived into imagining that even the commendable material changes are in themselves

capable of bringing to the people of the Orient that spiritual renewal which is their crying need. Motor cars, electric lights, aeroplanes, fountain pens, thermos bottles and a thousand other such things, whether singly or in combination, will not lead one Chinese or Indian or Arab a step nearer to the Saviour. On the contrary, these innovations have sometimes helped to make them less susceptible to the Gospel than before.

### Civilized Heathenism

In a large and most imposing Buddhist temple built partly with American materials, richly decorated and lighted by electricity, we watched a Chinese family of up-to-date Western dress and education alight from their handsome motor car and prostrate themselves before the idol shrines, along with ignorant peasant folk in home-spun garments and bare feet. Here was advanced civilization stalking hand-in-hand with degrading idolatry.

It was another reminder that civilization with all its concomitants is no solution to the needs of the Far East. We found at the heart of the new Orient the same ignorance, superstition and idolatry, the same corruption, cruelty and inhumanity, the same selfishness, suffering and despair as we had met with in the old Orient of years ago. With all the changes that have come, human nature has remained the same. The root difficulty with every individual and every nation is sin, and the only cure for sin is a new creation through faith in Christ, the living Saviour.

### The Place of Evangelism

The conviction that burned itself deeper than ever into our soul

during this visit to a changed and changing Eastern world was that of the imperative need of restoring evangelism to its rightful place at the center of all missionary effort.

It is common knowledge that during recent years direct evangelism has by many missionary agencies been pushed more and more into the background in favor of a more popular program of higher education, social service and industrialism, until these latter have come to absorb very largely the time and strength of the missionary body. There has been, in some quarters, a disposition to regard missionaries who have continued to make evangelism their chief concern as painfully old-fashioned, and their work—well, of rather negligible value, to say the least. But the spiritually discerning eye can hardly fail to see in what has lately transpired in China a clear vindication of the evangelistic policy and method. Suddenly, under the stress of the anti-foreign agitation, the missionaries were compelled to evacuate and their personal activities in the field came to a standstill. Many huge mission plants, with highly equipped and costly institutions of learning, were either destroyed or badly damaged. A number of the surviving schools and colleges remain closed to this day, while others have passed into the hands of Chinese who are neither able nor disposed to carry them on along the line of their original Christian purpose. All this represents an enormous waste of missionary money and energy.

### The Criterion of Missionary Success

In our recent extended tour we were strongly convinced that the truest criterion of a missionary's



success is measured by the degree in which his efforts have been the means of planting the seed of living truth of Christ in human hearts, with the result that individuals have been truly regenerated, and have united in indigenous churches that will propagate their faith, win others to Christ, and exert a vital and growing spiritual and moral influence in the community and nation. Such results abide and will increase long after the missionary has passed off the scene.

We do not disparage educational work. We value it highly in its true place and proportion. But we are convinced that in the missionary program of late years it has been greatly overstressed, and developed so disproportionately to the work of evangelism and the building up of an indigenous church that it has become a ponderous superstructure resting upon an inadequate foundation. When forced to these abnormal proportions, education ceases to fulfil its proper function of aiding evangelism and strengthening the life of the Church, and is in danger of becoming a liability rather than an asset. If materialistic and rationalistic tendencies are allowed to creep into education, as has unfortunately been the case in some fields, then the results are positively disastrous by exposing youth to the snare of agnosticism, or of atheistic radicalism.

#### The Clamor for a Broad Program

There are some who insist that the great need today is for a message of greater breadth than that of simple evangelism, something that will include in its scope the political, civic, industrial and economic life of the people. They

would have us shift the emphasis from the individual to the community, and tell us that social service and the diffusion of a broad Christian spirit are more important than the preaching of some particular dogma, however good that may be. And so the term "social gospel" is much in vogue as a fancied improvement upon the Gospel in its older conception. We protest against the presumption of prefixing any delimiting adjective to the "Gospel." There is only one Gospel, and that is the Gospel of the saving grace and power of Jesus Christ.

We recognize the social, industrial, political and other implications of the Gospel, but as for the term "*applied Christianity*," used in certain quarters, as if it denoted some special brand of Christianity, we do not know what Christianity is at all if it is not applied. Christianity must make itself vitally felt in all the relationships of daily life or it is not the real article. The most potent means, indeed the only means we know of any permanent value, of fertilizing these various areas of our corporate life—the social, industrial, political and all the rest—of lifting them to a higher and purer level, and of making human relationships what they ought to be, whether in the home, the factory, the neighborhood or the nation, is *the winning of individuals to a new life in Christ the Saviour*.

#### Have Missions an Inspired Model?

In these days of "advanced" but often shallow thinking, men need to be reminded that God, who originated the missionary enterprise, did not leave us to our own devices in carrying it forward, but has given us in the New Testament record of apostolic missions an in-

spired model for our guidance, which constitutes a permanent and authoritative handbook of missionary principles and practice. Have we any reason to believe, for example, that the social and political conditions and problems of the first century were at root different from those of the twentieth century? We think not. Then how did those first century missionaries proceed to deal with them? It is impressive to observe the high compliment which their enemies unwittingly paid by referring to them as "these men who have turned the world upside down." How did they do it? Not by any process of elaborately educating the heathen; not by sharing with them a higher culture, or stressing a new ethic; not by any propaganda for improved interracial relations—unless the record of the Acts is entirely misleading. It was simply by preaching the Gospel of salvation through Christ, in season and out of season, without any apology, and thereby winning men to faith in Christ and allegiance to Him. Before such Spirit-impelled evangelistic preaching not only were multitudes of men and women saved, and living and self-propagating churches planted, but idolatry crumbled, slavery became doomed, polygamy and other social evils were weakened, the whole social and political fabric was profoundly affected, and the world was remade.

If we want fruit we must begin with the root. What a changing world needs, before and above all else, is the redemptive message of the unchanging Christ.

#### Wise and Unwise Policies

Our observation on this recent trip convinced us that the talk

which has filled the air about the relation of missionary work to social, industrial and political reconstruction has tended to breed misunderstanding and suspicion in the minds of the devotees of nationalism in China and other Oriental lands. Such talk has given color to the charge, so false and yet so plausible, that the missionary is in reality the agent of Western imperialism and capitalism, and is bent on meddling in the affairs of these countries, which are none of his business. It is important to remember that there are many things to be done in the Orient which do not fall properly to the foreign missionary to do. Our confirmed opinion is that for missionaries to give themselves primarily to the task of preaching the Gospel, winning souls to Christ, gathering them into indigenous churches and building them up in Christian faith and practice, is not only the truest fulfillment of Christ's great commission and the thing which is most fruitful of abiding results, but that it is at the same time the soundest and safest missionary policy. Such indigenous churches, multiplied throughout the land, will in the very nature of things "apply" Christianity to every phase and sphere of native life, and they will do it far more safely and effectively than any body of foreign workers can ever do.

The recent events in the mission fields hold lessons of great value for God's servants, and these may all be the means of clarifying missionary vision, and recalling many to policies and methods more closely in harmony with New Testament teaching and example and with the most vital need of the people of every mission land.

# PRESENT CONDITIONS IN PALESTINE

BY REV. S. B. ROHOLD, F.R.G.S., Haifa, Palestine

*Superintendent of the Mount Carmel Bible School of the British Jews Society*

**P**ALESTINE is only a very small country with 600,000 Moslems, 165,000 Jews and 85,000 Christians, yet the least movement here seems to raise passions in the remotest corners of the globe, giving rise to questions in the Parliaments and Courts of Europe.

What fanciful imaginary and inventive stories are told in the daily press, with great zest by orators, speakers on platform, pulpit and in the stories which many are ready to believe! We read:

"The Jews have completed all plans for the rebuilding of the Temple; in their homes, in cellars and in caves they are working secretly and feverishly, dressing stones, working in iron, brass, copper, silver and gold, making all the necessary utensils for the establishment of the Temple and Temple worship." The Jews are even credited with "having laid up large stores of all kinds of ammunition, guns, tanks, aeroplanes, all ready for the great moment when the call of their chosen leader will come, to rise and kill the Moslems and Christians, occupy the holy places and defy the whole world.

People are writing to us to ask if these things are true. We have even received warnings, advising us to have nothing to do with this movement on the ground that it is the beginning of the Antichrist.

So long as the Jewish people continue to wander knocking at the courts of Europe, begging and looking to the world's politicians and the nations of the earth to se-

cure for them a resting place, so long will the land be small, its boundaries very narrow and its burdens untold. The Israelites under Joshua, even under Nehemiah, did not go about interviewing politicians and philanthropists, to secure their land for them; they took it by God's permission. The boundary given by Jehovah is from the great river of Egypt to the great river Euphrates. "Ye have been sold for naught and ye will be redeemed without a price." No nation or power can limit Jehovah's free gift or alter His plan.

It all depends on Israel's spiritual condition and on her relationship to God. As soon as we have a right appreciation of this we shall be able to comprehend and read the "signs of the times" correctly.

## Israel's Spiritual Condition

This is the "times of the Gentiles" when the nations are leading and Israel follows. Every sect, shade or form of movement within present-day Christendom finds its counterpart or echo within Jewry-orthodoxy, ultra-orthodoxy of the most obscure kind, reform, radicalism carelessness and indifference, even a *Jewish Science Synagogue*, as well as "Reconcilers." In the Political world, the Jew, while susceptible to things spiritual, is easily led by the Gentiles because of his old malady: "We will be like the nations," to which God replied: "It will never be."

We recommend watchmen upon the walls of Zion to study these

periods in modern Palestinian history:

(1) 1914-1917. The beginning of the war, the barrenness of the country, the fewness of the people that remained, the aged and the very young dying, also the animals; those that survived suffering all kinds of privations.

(2) 1917-1920. The Balfour Declaration, the liberation of Jerusalem, the first arrival of the Chaltzim, the great hopes. The laying of the foundation stone of the Hebrew University.

(3) 1920-1924. A Hebrew High Commissioner was appointed by some of the Jews. Sir Herbert Samuel was hailed as the second Nehemiah. The Arabs bitterly opposed him. Self-appointed leaders and agitators spread many false statements. Then came the great change from military to civil government, the establishment of civil law and order. Next followed the great opening of the Hebrew University by representatives from all over the world. The "second Nehemiah" departed and the Jews seemed to think that he had not done much for them. The Arabs on the contrary hailed him as their best friend, and gave him farewell banquets. Even today Arabs bemoan his loss.

(4) 1924-1928. Field-Marshal Lord Plumer arrived as High Commissioner and during his administration came the earthquake, the Syrian rebellion. Lord Plumer departed. The troubles of the Wailing Wall followed and the arrival of the new High Commissioner, Sir John Chancellor.

Each must study these periods for himself.

#### The Great Change

Jerusalem is still the capital of the Holy Land, the seat of the

Government, the headquarters of all the various religious bodies and representatives of every shade and form within Christendom as well as in Judaism. But she is *not* now leading or producing in any tangible way in all these various new thoughts, in orthodoxy, reform or reconciliation movements.

In olden days Germany, America and England led the way in all so-called reforms. The dark ghettos in Russia, Galicia and Poland were the guardians and leaders of orthodoxy and all its obscurities. Now there is a great change. Movements of orthodoxy, reform and radicalism, as well as the new movement towards reconciliation with Christ, now come preeminently from within Israel and from the Land of the Redeemer first, and the world follows. This may be questioned by some, but not by those who have been studying Israel's religious condition at close quarters. They are amazed to find what this small number of scattered Israel in the Holy Land is producing.

But not Jerusalem!—At least, not for the time being. True, it is the meeting place of the nations, but at the same time it is "to be a burdensome stone for all people" (Zechariah 12:2.) The Holy City remains nominally the capital, because the King of Zion is not visibly reigning there just now; she is, therefore, "down-trodden," as clearly indicated in the Word of God. At present nominal Christendom is at war in and about its holy places, and so is Jewry, busy in disputations and in denouncing one another.

What an amazing amount of literature, literally thousands of books, in the Hebrew language, is being produced all the time from

the great printing presses at Tel Aviv—the Hill of Spring. With all the so-called failures of the builders of Tel Aviv, she is still the Hill of Spring. She has weathered the storm and her population of 45,000, one hundred per cent Jewish, has not diminished but increased.

### Mount of Precipitation

This is one of the most rugged and fierce mountains in Palestine. It has been said of Mount Carmel that there are no dangerous precipices, but that cannot be said of this mountain. The people of the synagogue at Nazareth, in their rage, took the Lord of Glory and wanted to throw him down headlong from that terrible mountain peak. From this height, the whole of the surrounding country is open to view. If one is brave enough to climb to the very top, he has a most wonderful view of the whole plains of Jezreel, Gennesereth, Esdraelon and Megiddo, including the mountains of Gilboa, Carmel and Samaria, yea, even the hills of Moab beyond the Jordan. From here we could see now, the "Tents of Israel," the many Jewish colonies. Forty thousand Zionist-Chalutzim, laboring with all the fibre of their being, reclaiming the land, "Thy land shall no more be termed desolate," rebuilding their national home. He also saw what we see now, that the swamps are removed, malaria eliminated, physical health restored, beautiful gardens, large fields of corn, orchards, fat cattle with pure milk, olives and vines. Perchance our Lord saw too, with spiritual vision, those brave men and women with longings not satisfied, and further, that the spiritual awakening would come from these unselfish young men and young women whom we

venture still to call the "returning remnant."

At the foot of these mountains there are a few colonies established by the Chassidim-pietists, who observe all their orthodoxy to the letter, but not with a fanatical obscure outlook. On Saturday afternoon they had what is called *Oneg Sabbat*—the joy of the Sabbath. They had their afternoon meal in their houses, but when they started the meal they had it in mind that they would finish it altogether in the Beth Am—the People's House. It is the law that the meal is to be begun and finished and closed with prayer at the same place. Each one brings a part of his repast to the People's House and there they sing Hymns to the glory of the Sabbath, exalting God, and then they dance with ecstatic joy before the Lord.

This orthodox idea of "*Oneg Sabbat*" has got hold of the Jews in Palestine, and now they have several in Tel Aviv, with that great poet Bialik at the head of it. They have it also in various parts of the country.

### Many False Messiahs

Jerusalem is also productive, but of the obscure, the useless, the false and the make-believe. It is strange, Jewry has produced thirty-six false messiahs. They ran after all of them and suffered terribly. The Gentiles did not run after them. The true Messiah came; He was rejected. The Gentiles ran after Him, "And the Gentile will follow His light." False messiahs are still to be found in Jerusalem. We met four, one of whom wanted me to be his "John." One can understand why Christ, "when He beheld the city, wept over it." This is the reason that Jerusalem

still has a "Wailing Wall." Not only the Jews should come and wail, but Christians too must weep over the blindness of the city.

One of the colonies we visited is a kind of communistic colony. They claimed to be carrying out exactly what Jesus taught and what the early disciples practised, living a communal life. We told them that we believed that Christian communism ended with Ananias and Sapphiras, and we could not hope for a revival while the tribe of Ananias and Sapphiras still flourished. One shouted, "We will destroy them; we have eliminated them from our colony; we are living the Sermon on the Mount." We pointed out that there is no true leadership at the present time within Israel. "Yes," one said, "everyone wants to be a leader but no one wants to follow, and we feel it very keenly." We told them that the Bible teaches clearly that there is One who will lead Israel successfully, "David my servant shall lead them." We were thrilled when we heard them cry out with one voice, "Where shall we find David?" They listened attentively when we read to them Jeremiah 23:5 and 6: "Behold the day is come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." Our last word to them was from Job, "Acquaint thyself with him and thou shalt be at peace."

#### Jews Reading the New Testament

At the feast of *Simhat Torah*, the rejoicing of the Law, the last

day of Tabernacles, we were told by one of our friends, an orthodox Jew who loves the Lord, that an old, orthodox Rabbi, was very ill. We found him walking about restlessly in his room, not able to go to the synagogue. "You missionaries" he said "will have to change your textbooks when dealing with us Jews." We said, "Our textbook is the Bible, the Old and New Testaments."

He said, "You know, in former times we did not read the New Testament. We knew nothing about Jesus, about his claims; we knew nothing of the real work of Paul. We kissed, we hugged and danced with the scroll of the Law (Torah) to our hearts' content. We even worked ourselves up into a so-called joyful ecstasy, which for a time made us feel happy, but now we have assumed a new attitude. We have read and even studied the New Testament, and now we are afraid even to touch the law. This is our great festival, *Simhat Torah*, and as you see, I did not go to the synagogue. . . . I had a restless night over it, I am simply afraid to go."

We asked, "What has happened?"

He replied, "As soon as I come to the synagogue, I shall have my usual honored place, and I shall be obliged to take the sacred scroll of the Torah from the ark and will have to dance with it, while I am afraid to touch it."

His face darkened and in a low voice he said, "Think of it! I have begun this our great festival by cheating myself and cheating my friends in the synagogue, by pretending to be ill. I dare not touch the sacred scroll, for it terrifies me. I saw, as it were, the whole night in fiery letters 'Cursed be he

that confirmeth not all the words of this law to do them' (Deut. 27: 26). My whole life has been wasted; I read it thousands of times, but now it has come in a way where it gives me no peace."

He quoted from the Epistles, "Moreover the law entered, that the offence might abound." We pointed out that he had read only half the text. "Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5: 20-21). But he silently shook his venerable head.

We thought we could help our friend by reading to him Jeremiah 31: 31-32: "I will put my law in their inward parts." He said, "I can understand you Christians having your Lord as something spiritual within you, but you cannot have the law within you . . . . That Law must remain an external task-master."

He was overwhelmed by the fear of the Law. He could not see the great love of God so wonderfully revealed in the Lord Jesus Christ. This great fear was, how one could see Jesus, if He is God, and live. We pointed out to him that Paul was actually dead when he saw Jesus; he could not see, he could not hear, he could not speak, but he received new life from the resurrected Christ. It is that which Paul meant; "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loveth me, and gave Himself for me." (Gal. 2: 20).

Such are some of the conditions

prevailing in Palestine when the recent Moslem uprising is seeking to drive out the Jews from their ancient heritage. We require more prayer and greater faith and wisdom from God to deal with such souls and their spiritual needs.

The forty thousand young Zionist "Chalutzim" on the plains of Jezreel, for these last ten years have been made the scapegoat. They have been accused of being irreligious, immoral, Bolsheviks; their aim was to destroy Christianity (to destroy Christianity in Palestine is an anomaly). How entirely false were these so-called predictions. Jewish missionaries are preaching freely in Palestine, even more freely than in free Britain and America. Hebrew literature from within Jewry dealing in the most reverent way with the life and character of Jesus is being produced probably more in this little Palestine and by that small remnant than by the whole of Jewry in the world. Now the poorest of the poor receive three volumes a month in Hebrew from the ever-producing presses of Tel Aviv.

#### The Mission of the Jews

It would require pages to give the details of the increase of production and development among the Jews in Palestine today, factories, such as the Nesher, Cement Works, the Shemen, Oil and Soap Works; and the Grands Moulins de Palestine—the great flour mills, the Silicate Brick Works, silk and textile mills, the Rutenberg Electric plants. But all this does not compensate and fill the longing hearts of the returning remnant. It is a spiritual longing. They have come to a close realization, a deep consciousness, that although they

have succeeded in redeeming part of the land, Israel as a people is not redeemed. We have often heard it repeated: "We have a task, we have a mission to perform in the world."

"What is your task and what is your mission?"

"We are waiting for a revelation." Everything, they say must be redeemed by blood, and now they see that the land cannot be made free, Zion cannot be rebuilt with stones and bricks. The human heart and soul cannot be satisfied with empty promises and false hopes. They are waiting for a revelation. We have heard them say, "Jesus is our brother; He led the noblest life, He is the greatest in all Israel. We must live His life."

How can we fill these seekers with the breath of life? What emotions come over us when we speak soul to soul, endeavoring to give our best, and yet not able to impart to them that very life and liberty which Christ imparted to us? Why do they not recognize Jesus and receive the joy of the Children of God? Why have we not the power? What is missing, what is wanting? Why can we not satisfy such souls, hungry with spiritual longing?

Peace, peace seemed to have reigned. It has been said that there has been more peace in Palestine these last few years than in any other part of the world. There was the earthquake, followed by floods; the Jewish people ran to the aid of the poor. Moslems called them brothers, as in the days of yore. Then there were the great municipal elections. Each party that wanted to be elected fraternized with the Jews. The earthquake is past, the floods have subsided, the

elections are over, and now the peace is ended. The "Wailing Wall" is now the trouble. Other troubles have come, but no peace. Peace is only possible when Christ in reality is crowned the Prince of Peace and King of Kings and Lord of Lords.

There has never been a time in Israel's history when the Jews have been more honestly endeavoring to find the truth and to come into close contact with the Life, Teaching, Character and the demands of the Lord Jesus. The Jews have, as it were, overcome all fears of the Rabbis, and threats of their leaders. The annual outcry and warning against the Missions has lost its savour. There has been established "a point of contact" which no Rabbinical anathemas can possibly destroy.

We fully realize that there is a true "Softening of the heart." To us it is one of the greatest signs which inspires us with every possible hope. Thus, we realize that there has been progress and fruitage. There are extraordinary opportunities before the Church of Christ in the Land of the Redeemer and the whole situation is so momentous—the position so tremendous and crucial, that the Church cannot afford to halt for a moment.

*This is our task*, as Christians. We ourselves, having found peace and joy, must in the very words of the Prophet Isaiah say, and say it from our very hearts: "We will take no rest and give him no rest, till he establish and till he make Jerusalem a praise in the earth." Then, and then only, will we be able to gather, and united bow at His feet, rejoicing and singing, *"Unto him who loved us and gave himself for us."*



## THE WILDER MEMORIAL IN INDIA

*Extracts from the Seventy-fifth Anniversary Report of the Western India Mission of the Presbyterian Church, U. S. A.*

THE fiftieth anniversary of the founding of the Western India Mission of the Presbyterian Church in the United States of America, formerly known as the Kolhapur Mission, was held at Tope, about ten miles from Kolhapur, on the Poona Road, December 4, 1902, with about 400 Christians present.

The seventy-fifth anniversary was celebrated at Kolhapur, December 2, 3 and 4, 1927, with about 1,400 Indian Christians present, representing a Christian community of 7,500. Dr. (now Sir) William Wanless presided and plans were presented for a memorial to be erected to Rev. and Mrs. Royal G. Wilder. An old woman, Sita, baptized by Mr. Wilder, was seated on the platform.

Royal Gould Wilder was born at Bridgeport, Vermont, October 16, 1816 and was appointed to India, by the American Board of Commissioners for Foreign Missions, in 1845. He married Eliza Jane Smith, and sailed with her for India shortly afterwards. He was located at Ahmednagar and put in charge of the central school, and during the years from 1846 to 1852 he opened twenty-six schools as feeders to his central school. An order came from the Board in 1852, that Mr. and Mrs. Wilder should proceed to Kolhapur to undertake mission work in that new field and he labored there from 1852 to 1857 and from 1861 to 1869. He returned to America in 1869; and then returned to Kolhapur to serve under the Presbyterian Board from

1870 to 1875, when he was invalided home.

He published his *Mission Schools in India*, which was a defence of his policy, in 1861 and this book shows that Mr. Wilder was in advance of his times. Much of what he advocated in those early days seemed revolutionary at the time, but we find that his policies are the policies of the leading Missions in India today.

In 1887 Mr. Wilder decided to return to India and booked his sailing for October 12, 1887. He transferred THE MISSIONARY REVIEW to Dr. Arthur T. Pierson on October 8, 1887 and on Monday, October 10th, two days before the date for his sailing, he was not, for God took him.

It is difficult to make a just estimate of such a life and character. He was a man of inflexible will. His convictions were such that there was little or no room for any other view than his own. He had singularly good and quick judgment. His planning and his execution of the plan were one. He was a man of restless energy and put through a tremendous amount of work. He never chose the easy way, but faced difficulties with victorious courage and dauntless hope. He did not, and could not, make many friends, but a friend once made was his to the end. A generation after he has passed on, we review his life, in the light of today, and say with profound conviction, "There were giants in those days." His monuments are the Western India Mission, the MIS-

SIONARY REVIEW, a Christian community of seven and a half thousand souls in Western India and the products of his missionary home, Robert and Grace Wilder.

Eliza Jane Smith was born at West Rutland, Vermont, April 9, 1822, and was married to Rev. R. G. Wilder March 25, 1846. She was co-worker with her husband in Ahmednagar, Kolhapur and Princeton.

After Mr. Wilder's death, Mrs. Wilder returned to India in 1888 as an honorary missionary, accompanied by her daughter, Grace. She lived at Kolhapur, 1888-89, at Sangli 1889-91, and at Kolhapur until they went on furlough in 1897. During the furlough in 1897-98, Grace secured some young ladies to return with them to establish a village settlement. Mrs. Wilder lived with Grace at Kolhapur, Miraj and Sangli, and finally moved to Islampur as the place chosen for the work of the settlement.

On May 8, 1910, she quietly slipped away to be with the Lord whom she loved and served so long and well. Her body rests in the cemetery at Kolhapur, a few rods from the home in which most of her Indian life was passed.

Grace Wilder was born at Saratoga Springs, May 27, 1861, and was taken by her parents to India in 1861. She returned with them to America in 1869, graduated from Mount Holyoke College in 1883, and was appointed by the Presbyterian Board to India in 1887, less than a month after the death of her father.

Robert P. Wilder, the son of Rev. Royal G. and Mrs. Wilder, was born in Kolhapur, August 2, 1863, was graduated from Princeton University in 1886 and from Union

Theological Seminary in 1891. He was appointed a missionary to India, June 15, 1891, and reached the field in December. In 1886 he was one of the founders of the Student Volunteer Movement and was later its secretary. He was compelled to proceed to Europe in 1893, on account of ill-health, but in America and in all the countries of Europe he entered into a vast field of Christian and missionary usefulness. Dr. Wilder is now located at Cairo, Egypt, as secretary of the Christian Council for the Near East.

Robert Wilder's daughter, Ruth Wilder Braisted, landed in India shortly before the anniversary, under the Baptist Board, and is located at Ongole.

It is proposed to erect, at Kolhapur, a memorial to the Rev. and Mrs. Royal G. Wilder, and the following resolutions were passed by the Mission:

In view of the present inadequate accommodation for the activities of the church, and the desire of the Mission to assist in providing more suitable accommodation for these activities, and in recognition of the oft-expressed desire of many members of the community for a more conveniently located church, it is suggested that plans be made for the erection of such a church building as a memorial to Mr. and Mrs. Wilder.

Dr. Robert P. Wilder has promised to contribute towards any memorial to his parents which may be decided upon and it is our desire that this contribution be made the nucleus of a sum to be raised by the Mission and the Christian community for such memorial, and suggest that the memorial be a church building with adequate provision for Sabbath school and all other church activities. We recommend that, when sufficient funds are in hand, a portion of the proposed church building be erected for the use of the Sabbath school.....

It is estimated that Rs. 75,000 will be required for the completed building, but it is suggested that building might begin when Rs. 15,000 are in hand. It is the earnest hope of the committee that all who are in any way interested in this proposed memorial to Mr. and Mrs. Wilder will cooperate with the committee in raising funds for this purpose.



# TOPICS OF THE TIMES



## The World Mission of Christ

For nineteen centuries the Church of Christ has been in the world, commissioned to carry on the work that He began. Still the world is far from Christian and even lands nominally acknowledging His rule are filled with evil. A recent book by a native of India rehearses, with apparent relish, some sins found in "Christian" America—political corruption, industrial oppression, business dishonesty, race discrimination, cruelty, social immorality, religious hypocrisy. Some declare that Christianity is a failure. It is true that the Christianity of some individuals is a failure for the fruits of Christian faith are not shown in their lives.

The World Mission of Christianity does not, cannot, differ from the World Mission of Christ. What He began to do and to teach He commissioned His followers to carry on. He promised to give them power and to be with them to the end. The World Mission of Christ, as He expressed it, was to make possible men's salvation from sin; to reveal God, the Father; to proclaim the sovereignty (the Kingdom) of God—a rule that would establish righteousness and peace; to teach God's eternal truth that makes free from superstition, bondage and death; to show the way of Life and how to live God's life among men; to reveal the love of God and to establish His Church, composed of His disciples who should love one another as He loved them; to open the clear vision of life beyond the grave through faith in Christ, the Son of God and Saviour of men. This is the Gospel He preached.

Has the Church, have the disciples of Christ, has Christianity, any different mission? Jesus sent His disciples

out to preach to every creature this Good News of God's love and of the Way of Life through Him.

The charter of the Church has never been changed; the commission to the disciples has never been revoked. What Jesus began to do and to teach, His followers are directed to carry to completion—"unto the uttermost part of the earth." Christ sent them to heal, to cast out demons, to cleanse the lepers, to raise the dead and it was only in His power and as they followed His Way that they were able to do these greater works. Physical healing and cleansing, political and social reform, international and industrial peace, were not the primary aims of His mission. His love led Him to help everyone in need, when faith drew them to seek His help. His Gospel naturally establishes health, righteousness, brotherliness and peace among those who accept His Way of Life.

The history of the past nineteen hundred years has proved that the message of Christ has the same truth and power today as when first proclaimed. The history of Christian missions reveals the power of Christ to transform men and communities, to free the slaves and oppressed, to establish peace, to lift men to higher levels of thought and loving service. It is where the message has been changed into one that is *not* the Gospel that it has lost its power. As men have depended on their own intelligence and strength, in place of on the power of the Spirit of God, then they have lost the apostolic power. Where men's vision of God has become obscured and their understanding of His program has become confused, they have failed. There is *no other Name*; there is *no other Power*; there is *no*

*other Program.* The name of Mussolini cannot save Italy or the Italians; the power of Soviet Russia cannot save the proletariat; the program of Gandhi cannot save India. In every age men have risen and fallen; nations and programs have come and gone but, in spite of poverty, numerical weakness and persecution, the Word of Christ has been proved true—the gates of death cannot prevail against His Church.

The World Mission of Christianity is the World Mission of Christ—to save men from sin by winning them to God, the loving Heavenly Father, and His Way of Life. This is the true mission of the mission boards, of the churches and societies, of every missionary, of every Christian. Secular education cannot be put first; nor industrial betterment; nor physical welfare; nor world peace—good as these are. Any missionary work that leaves out or minimizes the Gospel message for the regeneration of the individual is not carrying on the primary mission of Christ. Do we not need today to check up our principles, our methods, our ideals by conforming them to the principles, the methods and the ideals of our Divine Master?

Men to-day everywhere are hungry for this Gospel, this life, this rule. They are seeking God and His way of life through idols, in temples of stone, through ceremonies and sacrifices, through philosophy and science but the only way revealed to men, the only way that has proved effective and satisfying is the way of Jesus Christ, the divine Saviour of the World.

### Is the Work Completed?

No one with any adequate conception of the work which Christ began to do, and of the commission which He gave His disciples, can think of the task of the Church as even approaching completion. It is cause for shame and sorrow that this is true nineteen hundred years after He gave Himself on the Cross to redeem mankind and after He rose from the dead to give

His followers a sure Gospel to proclaim.

Territorially and numerically the mission of the Church is unfulfilled—to look at this in only a superficial way. Sixty generations of men have died in ignorance and today one-half of those living are unreached with His Gospel.

*In Japan*, where the influence of Christ is profoundly felt, "the evangelization of the land is scarcely begun" says Bishop Welch. Seventy-five per cent of the people are still Buddhists and all sorts and kinds of Christians number only one-half of one per cent. Large rural areas are untouched and even the educated classes are ignorant of Christ and His message of life. Thousands of towns and villages are entirely without Christian messengers.

*In Korea*, where the whole territory is nominally occupied, there are approximately fifty non-Christians to every Christian. In Formosa there are 143,420 Aborigines of nine tribes in over seven hundred villages, among whom no definite evangelizing work is being done.

*China* is a great mission field and until recently had nearly 8,000 Protestant foreign missionaries. The Chinese Church is strong but the Christians number only about one in a thousand of the population. Large communities of Tibetans, Mongols and Aborigines are entirely untouched; almost one fourth of China is still unclaimed as a mission field by any missionary society, Chinese or foreign. An area as large as the United States (excluding Alaska) is practically unentered. These unoccupied areas include Mongolia, Sinkiang, Kukulunur, Chwanben, Tibet and large districts in Manchuria, and in Yunnan, Kansu, Kwangsi and Kweichau Provinces.

*Siam* is occupied practically by only one Protestant mission agency and only one in a thousand of the population is a Protestant communicant. There are vast areas in which there is not one Christian. Eastern Siam, with 2,500,000 people, has not one resident

missionary. Thousands of villages are unreached and yet the people are very friendly and receptive.

*In British Malaysia* little is being done outside of a few cities, except by the occasional visit of a Bible colporteur. The Malay race is nominally wholly Mohammedan. Sarawak, Brunei, and British North Borneo are practically untouched by Christian effort and any attempt to convert the Malays in this area is strictly forbidden.

*India* is one of the greatest mission fields but there are over 600,000 villages in which there are no known resident Christians. Nepal, Bhutan, and Tibet and five hundred native states are still unoccupied and do not welcome outsiders.

*Burma* has over thirty-five thousand villages but only in 2,333 are Christians found. *Ceylon* is a small island but has nearly 10,000 villages without a resident Christian and over 450 of them have populations of over five hundred. One hundred and twenty-eight districts are unoccupied.

*In Moslem lands* 100,000,000 women and girls are still unreached with the Gospel, and an equal number of men and boys are practically untouched. Afghanistan, with a population of eight million Moslems, is one of the lands still closed to Christian missions. Mesopotamia (Iraq) is occupied by only one Protestant mission. Persia has two effective Protestant missionary bodies at work but many large districts are as yet unreached and in south Persia only a small fraction of the country is in any sense occupied by Christian workers. Among the areas untouched are Bakhtiari country, with several important centers and the whole of Persia south of Shiraz and Kerman. Arabia is scarcely touched, with only a few small isolated stations on the border. The interior is entirely unoccupied.

*Asiatic Russia* has a population of 20,000,000, entirely inaccessible to evangelical approach except through scattered Believers, who make their home there.

In parts of *Turkey* missionaries are not permitted to reside and it is still illegal to influence minors through Christian teaching.

*Africa*, the huge continent of great distances with vast unoccupied areas, contains over two thousand tribes and sub-tribes still pagan. The Sudan, North Africa, Eritrea, Somaliland, Abyssinia and much of the territory between Egypt and the Union of South Africa have only widely scattered Christian missionaries. W. J. W. Roome says: "One can travel from Nigeria westward through the hinterlands of Dahomey, Togo Land, the Gold Coast, and French Ivory Coast without finding one representative of the Cross." At least one hundred and ten million Africans wait to be evangelized. Madagascar is still three-fifths untouched by the Christian message.

In the *Pacific Islands* over 650,000 are still unevangelized, about half of whom are in unexplored Papua.

The interior of *South America*, with over six million square miles, populated by about thirty million Indians is still untouched by any Christian agencies. The languages of many have not even been reduced to writing.

*The Jews* are scattered in all lands—at least ten million of them—are almost entirely neglected by any organized Christian effort. The "Chosen People" to whom Christ came are in many lands the People Neglected by the Christian Church.

In view of this hasty geographical survey who can claim that the commission of Christ has been fulfilled, that the task of His Church has been completed?

## Religious Antagonism in Russia

The Union of Atheists was formed in Russia in 1925 and at present about 250,000 men, most of them workmen and peasants have united for active struggle against religion. About 5,000 clubs of the Union are spread in factories and villages in Russia and are active in organizing anti-religious so-

cieties. There are published such papers as *Besboznik* (Atheist), *Antireligiosnik* and *Besvirnik* (Unbeliever) the latter in Ukrainian. The newspaper *Besboznik* issues more than 2,000,000 and the journal *Besboznik* 1,300,000 copies. There was published 2,000,000 copies of other anti-religious literature.

Atheists try to attract people by "useful measures" and by introducing new customs which substitute anti-religious ritual for baptism, weddings, funerals, etc.

The Russian Union of Atheists is organization for all the world. It takes part in congresses of relational organizations abroad and invites foreign delegations into Russia. In connection with the Union of Atheists is the formation of special anti-spiritual schools for preparing anti-religious specialists. They confirm that the first original Christian congregations were no less than "secret organizations of bankers" and claim that these bankers had even their own "battle troops." There is a "history" of Bolshevik "professors" as the last work of science. Among the atheists there are many former theologians and Greek-orthodox priests. They hate the church and delight to mix with mire all that they formerly worshipped. They apply against Christianity, their studies in doctrine and church history.

Religious organizations in Russia are forbidden to form groups of any kind for singing, handwork and reading. They are not permitted libraries and services in official establishments. All ministers of religion must be registered in order that atheists may have information with which to crush religious movements.

Russian communism is reported to be ready at last for an armistice with religion, a change in government policy, not by sentiment, but by necessity. The Soviet leaders have learned that faith thrives under persecution and the removal of the constitutional restrictions on religious practises is announced by Alexis T. Rykoff, President of the Council of People's Commissars,

who informed the delegates to the Soviet Congress that an amendment to the Constitution is to be offered for the purpose. It is proposed not only to separate church and state and church and schools, but to grant all citizens the right to religious practise as well as to anti-religious propaganda. "This means," says President Rykoff "that we sponsors of the fight on religious fog not only intend to take compulsory administrative measures against religion, but constitutionally recognize freedom of religious practises. The fight on religion can succeed only if linked with mass progress and with deep penetration in the masses of scientific knowledge and culture."

## Crime and the Cinema

Dr. Frederick L. Hoffman, of the Babson Institute, the leading authority on homicides, has just completed a study of the number of murders committed in some of the principal cities of the United States in 1928. The results show: Detroit 228, or 16 per 100,000; Chicago 498, or 15 per 100,000; Philadelphia 182, or 8.8 per 100,000; New York 401, or 6.7 per 100,000. The figures for the southern cities are much higher in proportion, showing in some cases percentages of over 50 per 100,000.

Discussing the reasons for this situation, Mr. Roger W. Babson said that he was convinced that the cinema was the basic cause of the crime waves of today. Ten million people (largely young people) in the United States attend the cinema every week; psychologists state that impressions coming through the eye are much more powerful than those made through the ear; it is therefore evident that the cinema is the greatest force today in moulding character for good or evil. In reply to a questionnaire sent to the principals of schools in New England asking which had the greatest influence in forming the character of young people—the school, the church or the home—70 per cent of those answering scratched off all three words and wrote: the cinema.



# METHODS FOR WORKERS



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## HOW ONE CHURCH IS ORGANIZED FOR MISSIONS

BY HELEN BARRETT MONTGOMERY

For several years, our Women's Missionary Society has been working under a new plan of organization, which is somewhat common now throughout the country. We have a Women's League in which all the women members of the church are enrolled. This league has one president for the whole church; associated with her is a group of vice-presidents who with the secretary and treasurer make up the cabinet which has supervision of all the interests embraced in the league. The first vice-president has charge of all the women's missionary work; the second vice-president, of the social work of the church; the third vice-president, of the Dorcas activities; the fourth vice-president, of the pastor's calling committee. Each of these vice-presidents is supreme in her own field, and together the cabinet meets every month to lay the plans for the year and to direct all the work.

Of the other activities, I need not speak in detail, though each is important, but our missionary work is growing stronger all the time. We are a large church, so the membership of the mission society is divided into some fifteen different circles, each with its president, secretary and treasurer. The leader of each of these groups meets with the first vice-president of the league to plan the missionary program of all the circles for the succeeding month. While great latitude is allowed to individual groups, there are certain activities in which all groups are united. All have

a missionary program, a white cross leader, and a reading contest leader. Some circles specialize on local philanthropies, some on church work, some on the various items of foreign mission work, and some on home mission work.

A member of each circle is responsible for the monthly mission program. This she talks over when the first vice-president of the league meets with all missionary leaders of all the circles. This results in a unity of impression and allows us to have a definite program of activities which we carry out throughout the year. For example, each one of these circles adopts one of the ladies in the Baptist Old People's Home of Monroe County. The circle remembers the birthday of its adopted member, sees that her wardrobe is kept up, sends her Christmas presents, and gives her an allowance for spending money every month. The lovely relations with the Home that this brings about are of great value, we feel, in our church life. Many of the circles get out to the Home once during the year for a party, or a picnic, for all the members of the Home, then each circle takes part in the reading contest, and each has a leader definitely appointed for that purpose. Each circle buys all the required missionary books every year, and is gradually accumulating a library of books on the optional list. The reading contest leader keeps an account with each woman of the books borrowed and the books read and uses every means to keep them circulating rapidly and continuously. One of these circles has such a splendid record in the reading of the mission-

any books, that it runs far, far ahead of the others every year, but all the circles are rapidly increasing the number of books read. Women who read from 12 to 20 books each were not at all uncommon and there were several who read from 40 to 60 apiece. In this missionary reading contest, we include books of the Bible which are assigned to us all month by month and our denominational missionary magazine, besides the *MISSIONARY REVIEW OF THE WORLD* and the *Record of Christian Work*.

The league has one captain of White Cross, who works with and for all the societies. She corresponds with our National Boards, home and foreign, secures the requisition sheets and distributes them among the circles. At each meeting, hands are busy while we listen to the reading of papers and the reports of committees, and the thousands of pieces of work that we accomplish each year are really remarkable. We have one purchasing agent, who gets all our materials for making dresses and night clothes, and baby slips, and hospital dressings, and surgeons' gowns, etc., either at great bargain prices or at wholesale. Each circle pays for its own material; some circles don't like to sew but make scrap books to send to hospitals; some circles are strong on patch work, others on knitting, others on crocheting, but all are busy in helping swell the grand total of the garments that we give through our White Cross Agency.

Then each circle has a civics chairman who keeps track of national and state and local political interests, tells us of bills that need our support, presents petitions which we ought to sign, suggests the writing of letters to senators or representatives, or even the President. Her ten minutes is one of the live parts of each program, and she has a great deal to do in keeping us all informed in regard to our duties as citizens.

Not the least pleasant feature of this form of organization is the social life which it promotes and engenders.

All new women to the church are invited to join a circle. They are free to visit each circle to see which one they choose to join. In these small groups, from 25 to 50 women in each, women easily find friends, and what is still better, a bit of work to be done. We feel that the remarkable unity and friendliness in our church is due in no small part to the circles. Each of them has its flower committee and its corresponding secretary, who see that flowers and calls go to the sick or the afflicted in each circle. The pastor frequently asks a circle to take charge of a meeting or to visit a hospital or city institution. Various circles are interested in the Italian and the Polish Mission, in the work of the Big Sisters, of the W. C. T. U., or the Y. W. C. A.

The plan is well adapted to any church of even moderate size. It helps to set all the women at work, it divides them into congenial groups, it looks after the lonely and the misfits, and gives the same sense of cosy intimacy that you have in the work of a small church.

### BLACK DIAMONDS

*Being an interpretation of the attitude of a normal group of college women toward race relations, especially in its application to one particular race, as summarized by two college students.*

BY CHARLOTTE ANDERSON

and

LOUISE LESSIG

#### *Cast of Characters*

*Betty, Jean* ..... Roommates  
*Phyllis* ... who lives in the room next to that of Betty and Jean

The characters are typical college girls and there are no particular requirements as to size or physical appearance. However, the girls are distinct personalities, as a careful study of the lines will show.

In casting Phyllis, special attention should be given to her voice. The key speeches of the presentation are spoken by Phyllis in total darkness, so it will be necessary to select a girl

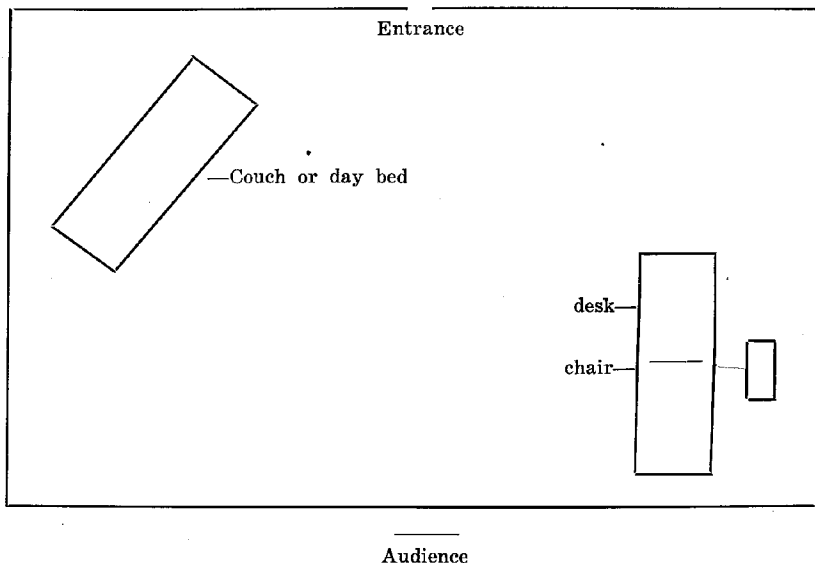


### BLACK DIAMONDS

\*This demonstration on the subject of race prejudice took the prize at the Chautauqua Institute of Foreign Missions held in August, 1929. The demonstration was presented by its authors. This may be adapted for use in connection with the first chapter of the study book "From Jerusalem to Jerusalem." The theme with which it deals, race prejudice, is vitally connected with the first and second chapters of this book.

As missionary workers we have too long put into the hands of our college women demonstrations that have been written by older women. Kindly note that this demonstration was written in the college vernacular and presents the college "slant" which is exceedingly interpretive. EDITOR.

#### STAGE PLOT



(This plot shows the position of the furniture which is necessary for the action of the play. Other furniture must, of course, be placed artistically to give the effect of a typical college room, rather than a set stage.)

with a colorful rich voice, who can give those lines effectively without the aid of facial expression, gestures, etc.

#### SCENE

The entire action takes place in the room of Betty and Jean. The necessary setting is shown on the stage plot. This, of course, is a mere skeleton, and the stage manager has ample opportunity to show ingenuity in giving the colorful, informal atmosphere of a college dormitory room through the use of cushions, lamps, pictures, pennants, etc.

4

#### Scene One

Jean is seated at the desk working desperately with the papers which not only cover the desk but overflow onto the floor when Betty appears in the doorway carrying a handful of mail. She stands, smiling benignly, until Jean looks up and discovers her.

*Jean*—"Betty—do you?"

*Betty*—"I do!" (nodding solemnly).

*Jean*—"If you have one more list of Glee Club visitors—just remember I like carnations."

*Betty* (walking over to the desk)—“Well—it’s your funeral. Here you are.” (Tosses mail over to Jean and turns back to the couch where she picks up a magazine and stands leafing through it.)

*Jean*—“Listen ‘Ambitious,’ you can just sit yourself down here and help pass them around. Forty-three beds and 56 visitors. Even Calculus can’t find an answer for that.”

*Betty*—“Sorry, Sweetheart, but my Billy comes first and if I’m to show him a good time at our tea dance I’ve got to start fixing—.”

*Jean*—“Well, just the same, your Billy-Boy would be quite proud of you, if next Thursday morning over his toast and coffee he read” (opens one of the letters—unfolds it—discovers a memo slip clipped to the upper right hand corner. Holding the letter before her, as if it were a newspaper, she pretends to read), “‘CONTESTANTS FROM VISITING GLEE CLUBS DEPART—Because of the failure of the local committee to provide entertainment for the members of—the—visiting’—(stops and stares intently at the memo slip clipped onto letter)—(After a long pause—explosively—**Black !** !’”

*Betty* (glancing up from magazine)—“—and blue. Now what?”

*Jean*—“Betty—BETty—B—.”

*Betty*—“BETTY—Yes, that’s my name.”

*Jean*—“Well—but—just listen to this” (pulls memo slip off—throws letter on top of pile of papers on desk—reads from slip: “Chairman of Entertainment Committee: Perhaps I should explain that Miss Dolores St. Clair, our soprano soloist, is a negress. Although she is of the most desirable type, I felt it might be advantageous—.”)

*Phyllis* (running into room, waving letter in the air)—“Listen, kids—just received a letter from mother saying that as soon as she heard about the Glee Club contest she decided to send my birthday present

a week early so I’d have it when my guest arrives. And what do you suppose?”

*Betty*—“Oh, a new evening dress?”

*Phyllis*—“Nope. Old Faithful will appear again!”

*Jean*—“I know—ten extra beds!”

*Phyllis*—“Extra beds! Well—don’t worry about the Queen of Sheba. I’ll take care of her. Lois will be away for the week-end and I can have her bed. And said Queen will feel perfectly at home with my birthday present” (strutting a little). “It’s a new bed cover draperies and pillows to match—and lounging pajamas!”

(Betty and Jean gasp appropriately.)

*Jean*—(recovering first and picking up paper she had just thrown on top of the desk)—“Well—if you can find the Queen of Sheba’s name on that list—check it off and that will be one thing off my mind.” (Hands list to Phyllis.)

*Phyllis* (reading names from list and commenting aside upon them): “Kathryn Smith—no—she’d never lounge! Elizabeth Clarke—she’d be nearsighted and couldn’t appreciate the beauty of her surroundings. Dolores!” (leaning over Jean, who is still seated at the desk) “Oh, say—get out your little card and write what mamma dictates: ‘Dolores St. Clair, guest of —.’”

*Betty*—“Why—that’s the —.”

*Jean* (coughing violently and interrupting rapidly)—“Yes—that’s the first one I have definitely settled.” (Reads aloud as she writes on small card.) “Dolores St. Clair.” (Hands card to Phyllis.)

*Phyllis*—“I’m going down to raid the package room and see if that package has arrived yet.”

*Jean*—“Now, don’t lose that card. And remember they’ll be here all night Tuesday and all day Wednesday.”

*Phyllis*—“I’ll hang onto it. So long—see you later.”

*Betty* (sinking back into the cushions)—“Blub! Now see what you’ve done!”

*Jean*—"Well, it's not my fault. She picked her out herself. And, after all, we had to have some place for the nigger. Lois is the only one I know of that's going to be away, so that settles the bed problem. It won't hurt them to use the same mirror. No explanations from the committee are requested or required." (Growing eloquent and more sure of herself.) "This is really good! Why, my dear, it is the knock of opportunity itself!"

*Curtain.*

### Scene Two

*Time*—After the contest.

*Setting*—Same as for scene I.

After the raising of the curtain Betty and Jean come limping into the room as if their feet were tired and sore.

*Betty*—"Well, we got the cup all right. But that nigger sure gave us a run for our money."

*Jean*—"Well—I thought I must have been doing something with those feet." (Sits down on bed—kicks off her shoes and wiggles toes.) "My dogs don't feel like they could ever navigate again. It seems like the dean might have given us fifteen minutes extra when she knew we had to take those girls to the train."

*Betty*—"I wonder if everybody is getting in on time." (Walks over to door and pokes head out into the hall.) "Phyllis isn't in yet." (Comes back to center of room and says with sly wink:) "Say—by the way—did you notice that she didn't hang around with the crowd very much?"

*Jean*—"Yes—and laugh while you may, for when she does come in, the entertainment committee is going to have to crawl into the waste basket."

*Betty* (making elaborate motions of listening)—"Pst! The storm approaches." (Walks over toward bed.)

*Jean* (rising and tiptoeing with exaggerated movements almost to the desk)—"Allow me to silently fold my tents and steal away into the night!"

(Both girls stand with backs to the door as Phyllis enters, waiting for "the storm to break." Then they evidently decide almost simultaneously to ward off the onslaught by taking things in their own hands and not giving Phyllis a chance to "jump on them.")

*Jean*—"Say—when you came up the walk did you see any burglars casting their eagle eyes on the trophy room?"

*Betty*—"Oh—isn't it a beautiful cup?"

(Phyllis stands gazing off into space and seemingly paying no attention to them.)

(Betty walks over to her, looks into her face and waves her hands in front of her eyes.)

*Betty*—"Yes, honey, we won the cup."

*Phyllis* ("coming to" with a jerk)—"Oh, yes—and Betty, you were lovely. It was really your solo that settled the question."

*Jean* (walking over to Betty and patting her proudly on the shoulders)—"Yes, darlin', and I knew you when—!"

*Phyllis*—"If it hadn't been for you, Betty, Dolores wouldn't have had much competition. In fact—"

*Jean*—"Yes, in fact—if they had had anyone but a nigger for their soloist they might have had the cup, 'cause the judges said the group singing was about an even break."

*Phyllis*—"Why, Jean, what did her color have to do with it?"

*Jean*—"Oh, well—you'll have to admit it was rather out of place. Now it might have been all right if she had been in the cotton field singing, 'Swing Low, Sweet Chariot'" (imitates negro singing these words).

*Phyllis*—"Why was it out of place? She did it beautifully. She beat everybody else but you—and they were all white."

*Jean*—"Say, let me get this straight. Are you standing up for this nigger?"

*Phyllis*—"Standing up for her? Indeed I am. She is the most remarkable girl I have ever met. I was glad my room was all fixed up because I didn't notice anyone asking us to their room last night. Dolores and I had to spend the evening alone, and she is absolutely the most interesting conversationalist I know."

*Betty*—"Say, woman—the next thing we know, you'll be going as a missionary among the black folks."

*Jean*—"Or you'll be giving teas for the washwoman to show off her conversational ability."

*Phyllis*—"Well—no—I hardly think her conversation would warrant that. She hasn't had the training that Dolores has—but, why shouldn't she?"

*Jean*—"Yes, I suppose that we should read Shakespeare with her every Monday afternoon. No doubt the discussion following would be very enlightening."

*Phyllis*—"No, Jean, that isn't the idea. Do you remember that freshman Chemistry we had from Biggs?"

*Betty*—"My goodness—you're not going to start them out on chemistry?"

*Jean*—"Pipe down. I think she's going to crash through with a thought most any minute now."

*Phyllis*—"Oh, I don't know. It's all kind of a mess yet. But, you know—she was kind of black—"

*Betty*—"Yes, it was clever of her to wear a—"

(Jean squelches her with a look.)

*Phyllis* (continuing)—"And through the association of ideas or something, I got around to coal."

*Betty*—"Coal!"

*Phyllis*—"Well, don't you remember—wasn't there something about coal and diamonds being related?"

*Jean*—"Pardon me while I tear out after my notebook."

*Betty*—"And pardon me while I turn out the lights. It's almost time for the bell."

(As Betty turns out the lights, leaving the stage in total darkness, Jean continues—)

*Jean*—"Your lights aren't on, Phyllis—so, talk low and stay in here awhile. I want to get this coal business straightened out."

*Phyllis*—"Well, you see, if I remember right, these deposits under the earth become coal—after ages and ages. If it's mined and used then, that's the end of it. It's worth something while the fire's burning—but then—it's all over. But, if it's allowed to stay in favorable conditions for many more ages, it becomes a diamond. A rough one, of course, but still a diamond. And then—it is possible to cut, polish and perfect it, so that it will be not only permanent but beautiful."

*Jean*—"Yes—that's it. Coal is really a potential diamond."

*Phyllis*—"That's the point exactly. Our negroes, like the coal, have the potentialities, but they haven't had the extended years of favorable conditions—and we must see that they have those. Betty, in back of your voice, in back of your solo to-night, were generations of love and training, while there was less than a century of simple freedom for Dolores' background. But the potentialities are developing. Even Dolores may be remembered for her voice. Some negro poets of our day will live. Their talents are no longer being lost."

*Betty*—"Why, Dolores had to do all that—and all I have to do—"

*Phyllis*—"—is to cut, polish and perfect the diamond. Our folks have had that to do for generations. But we—why—we can help make diamonds."

#### THE END.

(In order not to detract from the effectiveness of the closing speech, the lights should not be turned up until the characters have left the stage in absolute silence.)

### GOING TO JERUSALEM

BY MARGARET T. APPLGARTH, New York

Writing this year's Junior book was very much like standing on the world's highest mountain peak and seeing all the map slowly unrolled through the centuries' country by country, as one saw the stories of adventure tucked inside each boundary line. For there was a wonderful moment nineteen hundred years ago when Jesus was here among men when He said to His disciples: "Ye shall be my witnesses, beginning in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

*Witnesses?* Those twelve ignorant awkward unlettered men? With the world so wise and the races of men so prejudiced? Surely they could never do it! And yet the whole purpose of this little new study book is "to prove how, inch by inch, mile by mile, country by country, they did indeed become witnesses of the Lord Jesus until the map of our world bears the record of their exploits."

If, years ago, every grown member in our churches today could have had a similar vista down through the ages it is to be wondered if they might not be better able now to keep aglow within themselves the tingle of the glorious adventure, if they might not be more on tiptoe to start down new paths of service realizing that the chapters in the Acts of the Apostles are still being written. Therefore it should be with a peculiar sense of the warm incentives and beautiful possibilities wrapped up in such a study that each leader may begin teaching the book to Juniors. Collecting the sayings of the great heroes, linking up modern hymns with ancient ventures, progressing the map of the world from century to century, making models of anything and everything, giving a clue to the pictorial drama of religion as it has been unfolded on that map—this is the leader's task.

Concretely the six chapters may be presented very simply, as follows:

Chapter I, "Beginning in Jerusalem," tells how the Boy of Twelve went to Jerusalem for the Passover and how the white magic of the Pascal moon and the golden glory of the city itself awoke within Him the startling importance of being—*Himself!* until we find Him saying: "I must be about my Father's business." It is this same business to which we want our own twelve-year-olds to appropriate with equal delight and anticipation. By making a sand map of Palestine, with a cavalcade of paper dolls making the trip from Nazareth, folds of paper bent double into tents, appropriate Psalms chanted, etc., as told on pages 7 to 9 of the book, one can recreate the atmosphere of the Boy's first trip, then His later trips; and His famous prophecy, with stories of those who made his prophecy come true, especially Paul whose colorful personality and tirelessness carried the Gospel from Jerusalem westward to Rome. Linking up geography as well as history with the progress of Christianity is sure to leave a valuable deposit in the memory!

Chapter II, "How the News Spread," may be developed by impersonating the various characters, tracing on a table map their journeys, setting up models to typify their particular adventures, e. g., (1) Rome—lions and Roman soldiers: martyrdom of early Christians; (2) shield with red cross on it: conversion of Constantine; (3) crown for Queen Clotilda as she tells of the conversion of Clovis, when the Gospel began to spread through Gaul; (4) boy wearing green tie, etc., to tell the famous story of Patrick in Ireland; another boy, in Scotch plaids, to tell what Columbo did for Scotland—with emphasis laid on the fact that each nation passed the news on to some other nation: a Roman carried it to Gaul, a Scotchman to Ireland, an Irishman to Scotland.

Chapter III, "And So It Reached Our Ancestors" may be readily dramatized, Queen Victoria seated beside her Bible as she reminisces to the

pagan ambassador about early Briton: (1) "My mind goes wandering back to the days of our Bluebeard ancestors," whereupon enter said ancestor, weird and wild. (2) "And now I seem to see the good Queen Bertha," enter Bertha wearing Clotilda's gold crown and St. Augustine dressed as a monk, with a great silver cross, to tell their weird stories. (3) "And here comes Bertha's daughter wearing Bertha's crown, following in her mother's footsteps," enter Ethelberga and Paulinus. (4) "And now you must meet Caedmon"; (5) "and Boniface"; (6) "and Ansgar." A Christmas tree for Boniface and a church bell for Ansgar will "fix" the connection between their lives and their most memorable events.

Chapter IV, "When Knighthood was In Flower," deals with the Crusades, which will lend itself to dramatic presentation with dolls traveling across the map of Europe to Palestine, also as in the "Helps for Junior Leaders" the use of a cardboard flower pot with five cardboard tulips will be an unusual way of presenting the stories of (1) the "palmeres," (2) the Crusaders, (3) medieval life, (4) St. Francis of Assisi, (5) Raymund Lull, showing how these five medieval flowers were rooted in: (1) fear of God, (2) hatred of the Turks, (3) slavery to a feudal overlord, (4) complete obedience to the commands of the Saviour, (5) love—as Lull's famous saying indicates: "He who loves not, lives not, he who lives by the Life cannot die."

Chapter V, "I Saw a Ship Asailing," tells of the boats which began sailing the seas, "each ship a shuttle on God's giant loom weaving back and forth His pattern for mankind." A little fleet of 12 cardboard ships of a mayflower design may bear the words: (1) *Stewardship*—for Columbus, who considered his money a trust to help spread the story of Jesus; (2) *Relationship*—the Cavaliers, arriving in Virginia; (3) *Worship*—the Pilgrims, coming to New England for freedom to worship God; (4) *Kinship*—the Dutch, with Hendrik Hudson; (5)

*Friendship*—the Quakers and William Penn; (6) *Lordship*—Whitfield, who came from England seven times to remind our ancestors of God; (7) *Ownership*—Francke inspiring his pupils to see that the ownership of the Bible entailed a sharing; (8) *Hardship*—and what Morrison endured in China; (9) *Partnership*—Peter Parker with the "Great Physician" in China; (10) *Fellowship*—Moffat becoming friends with cannibals; (11) *Companionship*—Livingstone in Africa; (12) *Apprenticeship*—Mackay, Jack of all trades in Africa. By sailing these ships to their several ports the spread of the Gospel in modern times will be made more impressive.

Chapter VI, "Going to Jerusalem," tells in brief the heroic adventures of the island missionaries. By folding shelf paper into a screen of ten folds, with an island painted on each fold (suitably decorated with palm trees for the South Sea islands, torii and Jujiyama for Japan; ice igloo for Greenland, etc.) one can unfold these fascinating stories one at a time. The chapter closes with a very brief account of the Jerusalem conference at Easter time, 1928, when from those "uttermost parts of the earth" mentioned in Christ's early prophecy two hundred delegates came to meet together on the Mount of Olives, living witnesses to the fact that the prophecy had been fulfilled, as elbow touched elbow, and the voices of fifty-one nationalities united in one prayer to their one God.

The Leader's "Helps" give far more detailed ways in which the beautiful adventure may be made real and attractive to Juniors—for this is a year of years to make the study vital and gripping—and permanent!

#### THE QUIET ROOM

And so I find it well to come  
For deeper rest to this still room;  
For here the habit of the soul  
Feels less the outer world's control.  
And from the silence multiplied  
By these still forms on every side,  
The world that time and sense has known  
Falls off and leaves us God alone.

—J. G. Whittier.

# WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York

*Executive Secretary, Council of Women for Home Missions*



LAURA H. PARKER,  
*Secretary, 1923-1929*



EDITH B. LOWRY,  
*Assistant Secretary,  
1926-1929; Secretary,  
May, 1929-*



ADELA J. BALLARD,  
*Western Supervisor,  
1927-*



SARA J. REED,  
*Worker among Migrants in California, 1926-*

## IN CHARGE OF MIGRANT WORK

### THE HUMAN EQUATION IN MIGRANT LABOR\*

BY LAURA HILLIER PARKER

*Formerly Secretary for Migrant Work  
Council of Women for Home Missions*

Migrant, floater, nomad or gypsy—call him what you will—he claims wide attention in this day of large agricultural acreage and huge canning industry. No one is quite sure how many there are of him—anywhere between one and two million, says the Labor Department.

As one takes a kaleidoscopic view of the migrant situation one sees along the Atlantic coast Polish, Italian, Lithuanian and Negro migrants in apples, peas, beans, corn, tomatoes, cranberries; in the middle west migrants from the Kentucky mountains in the onion marshes of Ohio, Mexicans in the peas and beets of Minnesota and Colorado; on the Pacific Coast, from Imperial Valley at the Mexican border up to the state of Washington and the Canadian border, white Americans,

Indians, Mexicans, Japanese and Chinese in hops, berries, apples, citrus fruits, lettuce, cantaloupes, prunes, asparagus—crops too numerous to list. On the west coast the migrant is wandering practically twelve months; in the east for about six months—a group to whom the institutions of the home, the school, the church mean practically nothing.

Since 1920 the Council of Women for Home Missions has been carrying forward, through a Committee on Migrant Work, activities with these forgotten and neglected folk. The committee functions in both administrative and advisory capacity. In some cases demonstration centers are opened where a program of Christian citizenship is evolved with the children and adults, in other cases local communities are stimulated to face their own problems and help in the solution.

#### Personnel

Two full time workers are thinking in terms of the problem nationally, one of these with major emphasis on the Pacific coast—this in itself has

\* This article appeared in the August *Presbyterian Magazine* and is used here by permission.

meant a tremendous stride in the development and interest on the west coast. An American Spanish-speaking worker follows the Mexican migrants through Imperial Valley and moves on accompanying them to the San Joaquin with her Ford and baby organ.

In addition to these full time workers there are trained nurses, social workers and college students who serve in a center for a period of three to eight weeks during the harvesting and canning of a given crop.

Many of the students who have been in this field are now in foreign missionary service in Syria, Persia, Africa, Korea, Siam or in the home land in places of real need and opportunity. The spirit shown and results accomplished by these Christian student workers have made this migrant project vibrant with the power of youth.

#### Program

The central theme of the program is the *home*. The aim is to interpret in terms they can understand the practical teachings of Jesus in every relation of life, to be clean in body, mind and soul. The daily schedule from early morn runs the gamut of baths, singing, Bible dramatics, hot lunches, rest hour, story hour, recreation, on into the evening with handicraft, health talks, discussions, games and music for older boys and girls and mothers. The whole family has a share. Often the boys for their project make a little play house out of a packing box, crate or carton; the girls learn how to furnish it, making dainty curtains, and slips for the tiny beds. This little model home often gives for the first time a picture of what a real home is, an idea of living amid surroundings a bit more spacious than a crude one-room shack.

The workers try to instill in the children the practical ideals of world friendship and appreciation of others who, to them, may seem different. One hymn that is a universal favorite is:

Jesus loves the little children,  
All the children of the world:  
Red and yellow, black and white,  
They are precious in His sight—  
Jesus loves the little children of  
the world.

#### Progress

The work had its beginnings in the Chesapeake area; it has now spread to the middle west and the Pacific coast. Some illustrations from the field will show what is being done.

*California:* A most interesting vacation school and clinic is being carried on at Walnut Grove, California, for Orientals employed in the asparagus canneries. "We have an unusually interesting group working just at present—a Chinese Confucian dentist; a Japanese Buddhist physician; an American Catholic physician; a Presbyterian registered nurse; also Baptist and Methodist religious workers. We are all working harmoniously together to quicken in the lives of these children a realization of the finer things of life.

"The Sunday-school papers for the past three months were given by the Presbyterian Sunday-school of Sacramento. Some of the hymn books used were from the Japanese mission, Methodist Episcopal Church, South, in Walnut Grove. The organ was the property of the Chinese Baptist Mission of Locke. Truly this is an interdenominational and interracial school."

The Japanese Ministers' Association rejoiced that something concrete was being done for their people and sent a resolution to the Council urging further help.

"La Casa de Los Ninos" (the House of the Children) at Dos Palos, California, was dedicated a year ago. "That tiny tent erected on a ranch far from town and gay with flags, flowers and pictures that serves the tiny tots of the ranch workers as a day nursery and kindergarten is a necessary institution in this community. The people to whose service it is given are wondering why it is there. They are slow of heart to believe what we know so well, that the most valu-



able crop on any ranch is the children.

"Cristo Me Ama," (Jesus Loves Me) was sung by all in Spanish, then "My Country 'Tis of Thee" was sung in very good English by many of the Mexican school children and the Lord's Prayer concluded the service.

*Oregon:* "In the hop yards at Newberg through the cooperation of the grower and local committee with the Council, the work among the pickers has been carried forward most successfully; for the past two years it has been financed entirely by the owner who has asked for the continued supervision of the Council."

*New Jersey:* A new center was opened with Italian cranberry pickers at Pemberton, N. J. An old barn was transformed as if by magic into an attractive center.

*Maryland:* At Hurlock, trained young Negro college women face the very real need of a primitive group of their own people. To quote from a diary of a worker, "Dinner hour arrived. The children shook hands with the soap and towels. All stood until grace was said. Some began to drink their soup out of the bowls; others ate properly. The larger boys and girls cleaned up the dishes and we got the house in readiness for Sunday school."

In addition to progress in the actual field there has been a growing interest and cooperation by such groups as the Consumer's League and the Children's Bureau at Washington. Papers have been presented at two Conferences of the National Conference of Social Work.

Religion cannot be a theoretical thing with these groups; it must be *real*. When Christ was here He not only preached, but He healed the sick and fed the multitude. "The subject of the lesson was the Good Samaritan. After I had tried to get them to see how all the stories Christ told were not just to be interesting but to show how to live, the two girls most interested said in just about the same words, 'Why, I never knew it had any-

thing to do with us today. I thought we just learned the story because it sounded interesting, but now I see what you mean. Why, if we obeyed the verses in that story, there wouldn't be any war or any murder or anything bad. Why, it would just be heaven.' One girl who had not spoken but who had listened intently said, 'But do Americans know that it means love people today?'"

"A Mexican child was brought to a vacation school in the San Joaquin, evidently she felt some difference between her reception and that of the other children. She heard the story of Christ blessing little children and was much impressed. Someone took her to Sunday-school and there was decided objection to a Mexican child. She marched up to the Superintendent and demanded, 'Is it true that Jesus loves only little white children?' She was assured it was not true; without a word of explanation she marched out and returned with four other Mexican children saying, 'I wasn't going to bring them until I knew.'"

There is a great deal of talk concerning the teachings of Jesus. Here is a chance to exemplify them. Here is the chance for a church that wants to do a real job. Programs may vary, principles remain the same. Here is *the chance for the Christian folk in a community to get right down to earth and see that the local employer of labor gives his people the right kind of living and working conditions, and to see that the churches are forward-looking in their approach to these neglected folk. Let a text from Leviticus sent by a former worker now in a Presbyterian junior college at Beirut, Syria, illumine the obligation to our "Nomad Neighbors."*

"And if a stranger sojourn with thee in your land ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself for ye were strangers in the land of Egypt. I am the Lord your God."

# WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS AMY G. LEWIS, 150 Fifth Avenue, New York

Ewha College, the only college for women in Korea, has added a home economics department this spring, with Miss Hannah Kim, M.A., Oregon Agricultural College, 1928, as head. A four years' course is offered and 32 have entered the opening class, many of whom have been impatiently awaiting this opportunity. This year the college received students from 23 different high schools, 11 of them Christian schools. Ewha is taxed to capacity now with 138 students and hopes that the plans for merging her students in the prospective union women's college will soon materialize. The beautiful site of 50 acres just outside of Seoul has been ready for some years, and a campaign for buildings to put on it is now started. Miss Helen Kim, M.A., Boston University, 1925, is dean of the college, which is the alma mater of many of the leaders in Christian work in Korea.

\* \* \*

For the first time since its organization in 1923 the Korean Y. W. C. A. will have a trained secretary. Miss Sungsil Kim, Mount Holyoke College, 1929, has just returned to Korea for this work. The Korean Association is unique among those affiliated with the World's Committee in that it was organized and has been carried on almost without help from outside of Korea. Mrs. Pilley Choi and Miss Helen Kim were leading spirits in its organization and have been active in the work of the Association ever since.

## PERSONAL MENTION

Among the officers of the National Christian Council of China we find Miss Yi-fang Wu, Ph.D., President of Ginling College.

Miss E. M. Thillayampalam, Professor of Biology at the Isabella Thoburn College, and a teacher in the men's university, was granted the

degree of Doctor of Philosophy by Columbia University in June, and has returned to Lucknow to resume her work.

From Japan Mrs. William M. Vories, of the Omi Mission, has been a visitor and student for six months. Mrs. Vories is seeking the newest and best methods to apply in the kindergartens and tuberculosis sanatoria of the Omi Mission, where very high standards prevail.

Miss Chie Utsumi, a graduate of the Woman's Christian College of Japan, is in the United States on the Vassar College Scholarship in Physical Education.

Miss Eiko Sugimori, one of the four alumnae on the faculty of the Woman's Christian College of Japan, was the representative of the Young Women's Christian Association at the World Conference in Budapest.

Miss Ding Yu-dji, Ginling, 1926, one of the alumnae who did much for Ginling in the summer of 1927, is working with the Y. W. C. A. She has been in the United States and is now in England for study.

Of the 27 graduates of Ginling College this year 21 are going into 19 schools to teach, three into Y. W. C. A. work, one going into medicine, one into literature, and only one not quite decided.

The graduating class at Ginling this year made a gift of two hundred dollars for a bell. At the tenth reunion a Reunion Scholarship of one hundred dollars was given.

## IMPRESSIONS OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA

"It was difficult to believe that we were attending a meeting in conservative, slow-moving, aged China. It was a gathering of the younger leaders of the Christian Church. There was scarcely a gray head among the

140 delegates. The great majority were men and women of unspent years or those standing in the prime of their manhood and womanhood. The result was that the sessions throbbed with life. Discussions were animated. Opinions were freely and vigorously expressed. The tides of enthusiasm ran high. There was not a dull moment. Not every word spoken was weighted with wisdom or the fruit of experience, but it gave evidence of a real interest and a sense of personal responsibility.

"The two of us who came from Japan were deeply impressed with the number and the outstanding ability of the young women delegates. They were present in good numbers, participated freely in the discussions, and hit a high mark every time they spoke.

"A Chinese bishop administered the union communion service. Chinese speakers led the devotional services. Chinese presided at the business sessions. Some of the most prominent Chinese delegates were presidents of China's Christian colleges. Although foreign delegates of proven ability and rich experience were present they took a minor part in the proceedings. This is all as it should be and indicates that the indigenous Chinese Church is coming to its own.

"Chinese Christians have been and still are passing through a baptism of fire, but they face the future unconquered and unafraid. The consensus of opinion was that "places (churches) most persecuted are becoming more vital in their Christian life."—*William Azling, Hon. Secretary N. C. C. of Japan.*

#### CHRISTIAN LITERATURE AT NORTHFIELD

By HELEN BARRETT MONTGOMERY

Northfield is always a good friend of the Committee on Christian Literature for Women and Children in Mission Lands. This year Northfield quite outdid herself. The work of this committee of the Federation of Women's Boards of Foreign Missions

is always presented from the platform. This year the speaker described the wonderful work that the committee was doing in India, in China, in Japan, in South America, and in Turkey. The income is budgeted for the ensuing year and to take care of the work that we have already begun will take every penny. A request has come from the Christian Literature Committee of Korea asking for a subsidy that would ensure the publication of a children's magazine for Korean children, somewhat on the line of *Happy Children*, in China, or *The Treasure Chest*, in India. *Treasure Chest* already has five children, printed in five of the vernaculars of India, mother and children doing nicely.

At the close of the meeting a collection of about \$375 was taken for the ordinary income of the Christian Literature Committee. A lady in the audience said that she would give \$500 toward the \$1,000 that would be needed to insure the publication of the magazine for three years. Another lady gave \$100, and quite a few smaller gifts were received.

But the best thing at Northfield as far as Christian literature is concerned, was the presence of Miss Laura M. White, of Shanghai, China. For thirty-five years Miss White has given herself to the production of Christian literature in China. She has quite a corps of Chinese helpers, most of them college girls who have been her former students. She told us one very interesting story about a little slave girl who had had to have both hands and feet amputated in the Mission hospital in Nanking on account of cruel treatment at the hands of her mistress. This child was adopted by the Mission; trained in the schools, and finally sent to Ginling College. She proved a girl of wonderful promise and rare intellectual gifts. When she was still a child, she decided that her future work would be the producing and translating of Christian literature. She is already the author of several books although

only recently out of college, and she is one of the most valued of Miss White's helpers. How many people could, if they wished, give themselves the luxury of spreading the use of good Christian literature into foreign lands! Last year Mrs. A. V. Pohlman gave \$100 to have "Brave Adventurers" put into Chinese as a memorial to Mrs. Cronk. The Central Committee, itself, has had several of its books translated and republished. Last year \$300 was given to put Mabel Thurston's "Adventure in Prayer" into Burmese, and this year it is to be put into Chinese. By another gift the "Story of Jesus" is to be put into Chinese.

The work of the Committee on Christian Literature is capable of almost indefinite expansion. It meets a great need, the hunger for books and not for food. Many of the young men college students have read a great deal of agnostic and socialistic literature, and so many of them did not hold firm to their Christian faith during the last great upheaval in China; but the young college girls, through the magazines, papers and books printed in Chinese by our Christian Literature Society, were more firmly anchored and hence stood firm and true in even greater numbers than did the young men. One thing that all the readers of the MISSIONARY REVIEW OF THE WORLD can do, is to tell everybody about the work of the Christian Literature Committee and to see that all the churches that they can reach send to the headquarters of

the Federation of Women's Boards of Foreign Missions, 419 Fourth Ave., New York City, for a wonderful little dramatic sketch, written by Miss White for the use of the committee. This sketch will sell for an amount barely sufficient to cover postage. It is hoped that it will be used in hundreds of churches, and that a silver offering will be taken whenever it is given, to send to the committee to further its work of translation and publication and composition of Christian literature, especially that adapted to the use of women and children.

It occurred to me that many Sunday-school classes would be glad to follow the example of the Sunday-school in Grand Rapids and provide for the translation of brief books into various Oriental languages. Because Miss Laura White was at hand I asked her what projects she had in mind. She said that if she had \$300, that would provide for a year's salary of Miss Mary Liu and \$100 would provide for the printing of one of her own books for children with illustrations done by Chinese artists. She dreams of translating an adaptation of "Silas Marner," for high school students, emphasizing filial piety. Then there is a delightful little Animal Story Book for Children, wholesome and educational, that children will love. Pretty little books for Christmas or Easter about the size of the "Birds' Christmas Carol" could be gotten out for about \$75.00. Such short stories would sell for 10 or 15 cents.

#### OUR MISSION

**WE** ARE sent, not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats.

HUGH THOMSON KERR.



# WORLD-WIDE OUTLOOK



## WESTERN ASIA

### Social Changes in Turkey

**T**URKEY'S leadership in the Near East is summarized by Dr. Lee Vrooman, of the American Board at Smyrna, in the following list of changes within seven years:

Abolition of the sultanate and the declaration of a republic.

Abolition of the caliphate and disestablishment of the Moslem Church.

Abolition of mosque religious schools and a great increase of secular schools.

Dissolution of dervish orders and seizure of their property.

Nationalization of religious endowments.

Abolition of the fez and adoption of hats.

Dropping of the Hegira calendar and institution of the Gregorian calendar.

Replacing of the old Arabic numerals by European numerals.

Drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code.

Abolition by law of polygamy.

Entire reconstruction of the school system, coeducation being introduced.

Promotion of sports, such as football.

Teaching of Western music in place of the old Eastern music.

Fostering of agriculture; the undertaking by the state of a great program of railway building; the creation of a state-subsidized merchant marine; the building of new factories with government aid.

Dropping from the constitution of the statement that Islam is the religion of Turkey.

Substitution of Latin letters for the old Arabic alphabet.

Introduction of compulsory adult education to abolish illiteracy.

—*Congregationalist.*

### British Syrian Mission

**A** MISSIONARY at Tyre, connected with the British Syrian Mission, says: "The medical work has been a wonderful open door in many ways. The clinic is always attended by great

numbers. During the last seven months we have given ten thousand treatments to patients. This work brings us into constant contact with the women and their homes, and it is through this friendship that we can best win their hearts and lead them to Christ. While I write I can hear a dreadful noise of screaming, crying women, just as we hear in a house of mourning. Every year, the Metawalie Moslems mourn ten days for two grandsons of Mohammed, who died during a war over a thousand years ago. Men and women gather in different houses, crying, screaming, beating their chests and scratching themselves, to show their sorrow for these prophets whom they pretend to love. This is called 'The Ten Days.' Dreadful stories are told of this time of mourning—how men pierce their cheeks with knives, etc. In one nearby village it is said that some even die during this time from their wounds. These are supposed to be saved and go straight to heaven, the door of which remains open during 'The Ten Days.'"—*The Christian.*

### Facts on the Bible and Palestine

**T**HE New Testament is read by some Jews in all of the 120 colonies in Palestine.

Population is increasing thirty per cent each year. Present population, 600,000 Arabs, 165,000 Jews, 85,000 Christians and 10,000 others; total, 887,000; 72,000 Jews returned since the war. Only about 50,000 returned from Babylon after the captivity.

Pincus Rutenberg in August, 1927, began building a dam in the Jordan, 15 miles below the Sea of Galilee, to furnish light and power for all Palestine. Haifa, near Mt. Carmel, and Tel Aviv, near Joppa, are both lighted

with electricity. Tel Aviv has 100 factories, made possible because of electric light and power. Haifa and Joppa will be the two great Palestine harbors. Forty ships can occupy Haifa harbor when completed. Work began at Haifa in April, 1928.

## INDIA

### Trend Among the Bhils

**I**N SEVERAL districts in western India there is a definite movement among the Bhils (a low-caste aboriginal tribe) towards Christianity. The Rev. H. C. Read describes the Bhils as extraordinarily accessible and ready to listen, and the number of Christians among them is steadily increasing. This seems to be no sudden impulse; their minds have been turning in this direction for some years. In some villages Bhils are definitely asking for baptism. In the northern part of the collectorate are many large communities of Bhils, a challenge to Christian effort.

### Sale! Sale!

**T**HE Arcot Mission is celebrating its diamond jubilee year. Indian Christian pastors, helpers and teachers, together with the missionaries, are giving a month's salary toward the Jubilee Fund for the education of the village Christian boys and girls. Even the Hindu and Mohammedan teachers are giving a half month's salary, or something less, toward the fund. But for thousands of village Christians, cash contributions are impossible. Each family has accordingly been urged to have a "Jubilee Hen," and give all the income from eggs and chickens to the Jubilee Fund, and then, in December, to give the hen and chickens to be sold at auction or otherwise. Probably a thousand hens have been designated, and by the end of the year it is hoped to have three or four thousand set apart, more than the demand will call for. "Jubilee Hens" are therefore offered to American friends at from 50 cents to one dollar, and may be given to some poor Christian widow in India to cheer her soul. Dr. F. M. Potter, 25 E. 22d St.,

New York City, and Dr. W. J. Van Kersen, Holland, Mich., will act as treasurers for the Jubilee Hen Fund. —*Christian Intelligencer and Mission Field.*

### India Should Have Prohibition

**"PUSSYFOOT"** JOHNSON has recently returned to India at a time when considerable discussion was rife about Prohibition. He has found that there is a drink problem among peoples whose religion supposedly prohibits intoxicants. "Flaming youth" apparently has broken out as it has in Europe and in America. On this account conservatives in Turkey and India, especially, consider Mr. Johnson as an apostle of sobriety and rectitude.

*Welfare*, a Calcutta weekly, asserts that if the wishes of the majority of the people of the country were granted, India would have Prohibition because it is based on four interrelated grounds. (1) There is sanction for drinks on a very few ceremonial occasions in the Hindu religion, and the Moslem religion is strongly against alcoholic drinks. (2) The moral prejudice against intoxicants is deep-rooted, and people, in whatever level of culture, share this prejudice. The leaven of Western culture which set up at its inception beef and beverage as the criterion of one's education, and which has made of these an acceptable luxury to some who would play the "unmoral" or "immoral" modern man, could not drown that age-old prejudice. Law, as some hold, might have little concern with religious tenets and moral obsessions; but if law is an embodiment of the public will these things weigh and would weigh too heavily against our "wet" mongers and "smoke-nuisance" supporters to indulge in platitudes like those presented in the Bengal Legislative Council. (3) Social reasons argue strongly in favor of Prohibition. (4) The hard fact that drink is uneconomic, lowers national efficiency, and necessarily hampers the production of the nation.

### At One Mission Hospital

"THIS has been the most eventful and thrilling year since the hospital began," writes Dr. Adelaide Woodard, of the Presbyterian mission hospital at Fategarh. During the past year they have treated 1,794 patients in the hospital and 7,470 in the dispensary. Over 1,000 operations have been performed, including 44 for cataracts (enabling the blind to see), many fractures and dislocations (enabling the lame to walk), lepers cleansed, and nine caesarian operations (in effect bringing the dead to life).

To all who come to the hospital and in all the homes visited the gospel message is given either in printed or in spoken word. "We feel," says Dr. Woodard, "that we are doing what the Master would do if He were here."

### Islamizing India

ISLAM is the only religion seriously competing with Christianity for world domination. Rev. N. F. Silsbee, in an article in *Darkness and Light* on "Islam in India" writes: "In north India there are many organizations for *tabligh*, or propaganda, with branches everywhere. *Tabligh* may be translated 'Islamization.' Among the published aims of one large society is the following clause: 'To work for the conversion of the eighty millions of the depressed classes of India is the chief aim of our workers.' At Karachi a large meeting of one of the societies was held at which circulars appealing for 25 lakhs of rupees for an endowment fund were distributed. The following is an extract: 'Christian missions have been at work in India for some centuries. Their organization is perfect, their funds are enormous, and their methods of work effective. . . . Hundreds of different missions, hundreds of institutions and hospitals, and thousands of workers constitute the strength of the Christian propaganda. Thousands of Moslems have already fallen a prey to the Christian missionary, and there are yet greater dangers ahead.'"

### C. E. in India

THE India Yearbook for 1929 gives the following Christian Endeavor information: The work was started in Bombay, Madura, and Jaffna in 1883. The United Society of Christian Endeavor in India, Burma and Ceylon was organized at Calcutta in January, 1897. The first general secretary was Rev. F. S. Hatch, who was appointed from America in 1900. Rev. Herbert Halliwell, the next general secretary, was appointed from Great Britain in 1904. The World's Christian Endeavor Convention was held in Agra in November, 1909, and was attended by Dr. Clark as well as by many other Americans. Mr. Halliwell resigned in November, 1919, and Rev. A. Ralla Ram was the organizing secretary from July 1924, to June, 1925. Mr. Philip Ralla Ram, his brother, became acting organizing secretary in October, 1925, and continued until 1926.

There are eight provincial unions and six district unions, all with working officers, and approximately 1,200 societies in India.

Rev. and Mrs. Vere W. Abbey, who have served a five-year term in Burma under the Methodist Board of Foreign Missions, began the work of general secretaryship of Christian Endeavor for India, Burma, and Ceylon on July 1st.—*C. E. World*.

### Progress in Burma

A REPORT has recently been issued by the World Dominion Press entitled "Christian Progress in Burma." Details are given about the various Christian enterprises, and the following summary is given, the figures being for 1921:

Buddhist .....	11,172,984
Animist .....	592,822
Moslem .....	500,592
Hindu .....	490,857
Christian .....	257,106
Chinese .....	146,463
Minor religions .....	8,308

In addition to the Roman Catholics, the following Protestant groups are at work in Burma: American Bap-

tists, Anglicans, Wesleyans, American Methodists, Y. M. C. A., Y. W. C. A., the Salvation Army, the Bible Society, and a number of smaller groups. The American Baptist Mission is by far the largest group, there being 160,656 Christians in the various churches of this mission.

The following figures are given from Protestant work, as obtained in 1926:

Area, 233,707 square miles.

Population, 13,212,192.

Density, 57 persons to the square mile.

Protestant foreign workers, 351.

Protestant native workers, 3,538.

Protestant missionary residential stations, 47.

Protestant Christians (Mission returns), 192,027.

Protestant Mission schools, 972.

Pupils in schools, 40,539.

Hospitals, 5.

Dispensaries, 11.

—Dnyanodaya.

#### Self-support in Cambodia

**C**AMBODIA has its first self-supporting church. Five groups of Christian converts, centering at the village of Khpop, have combined to form one district church, with a total of 90 members and one pastor, whom they are undertaking unitedly to support. A central committee of leaders meets the last day of each Cambodian month. It is intended to give these leaders a course of Bible studies to enable them to do the work of unsubsidized lay preachers. Thus they will be enabled to open up new work and shepherd the flock in their immediate center. This will greatly enhance self-propagation and self-support, and continual progress can be made without additional expenditures from mission funds. Each group of such lay preachers will be under the authority of a pastor who has received Bible School training.—*The Call*.

#### CHINA

##### Transfer of Administration

**T**HE complete transfer of all work and property of the North China Mission of the American Board of Commissioners for Foreign Missions

into Chinese control is announced by the Rev. Dr. Wynn C. Fairfield, secretary of the Board. This transfer is said to give full recognition to the nationalistic aspirations of Chinese Christians. The churches of the North China Mission through their new constitution have established their own independent ecclesiastical organization under the name of "the Promotional Board of the Chinese Congregational Churches of North China." This Board will control either through gift or loan, all property of the American Board in North China except the residences of the missionaries. According to Dr. C. Y. Cheng of Shanghai, the American Board is the first missionary organization to place the entire responsibility and control of its Chinese work and property in Chinese hands.

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese church and will receive their assignments from the Chinese Board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese Board. American missionaries who will now be under the Chinese Board number 117.—*Report*.

##### China Changing

**H**EARTENING news comes out of China. General Chiang Kai-shek, President, announces that the task of bringing the country under one governmental authority has been accomplished. For the first time since the establishment of the Republic, in 1911, the eighteen provinces are united. And for the first time in many months civil war does not seem to be on the immediate horizon. E. P. Goodrich, American city planning expert, has returned to the United



States with the story of the new capital that is being built at Nanking. A city capable of handling the 2,000,000 population that is expected has been laid out. There will be 300 miles of modern streets in the city, 500 miles in the suburbs. Government buildings, modern in every particular, will house 50,000 employees. An airport is already built and a subway projected. China's exports to the United States, for the first half of 1929, amounted to \$29,000,000, an increase of \$3,500,000 over the same period last year. Most important of all, 3,000,000 copies of the Bible have been sold in China during the past nine months, an unequaled number, and the demand seems to be steadily increasing.—*Christian Herald*.

#### Modern Medicine in China

**M**ODERN medicine is becoming a factor in China as seen in the activities and plans of the National Medical Association which is composed of Chinese doctors. It seeks to unify all medical societies into one. It concentrates on one medical periodical in a foreign language and one in Chinese. It stands for the registration of medical practitioners on a national basis. It aims to publish a medical register of all doctors and hospitals. It seeks, also, to grade medical schools on a dual system which will maintain a satisfactory standard of education and yet allow—in the major group of schools—of a large production of able practitioners to supply the needs of the country. The Association also cooperates with the Ministry of Health in the development of health service and personnel, and supports the Ministry in its efforts to centralize all government medical services.—*Chinese Recorder*.

#### Practical Mission Enterprise

**M**ISSIONARIES know how to help in ways that Chinese appreciate. At Paotingfu, in order to aid village farmers in meeting the terrible famine conditions, they organized forty

cooperative societies. Money provided by the China Famine Relief was loaned through these societies at six per cent, instead of the current rates of fifteen, twenty, thirty, and sometimes fifty per cent.

The result, according to the American Board *News Bulletin*, is that "the farmers are tided over the famine period, thousands of lives are saved, new hope is given the entire community, local cooperation and initiative are encouraged, Christianity is commended as an affair of international brotherhood and good will, and the danger of pauperization is avoided."

Such enterprises are a form of evangelization, and a very high form.—*Christian Endeavor World*.

#### Progress Under Difficulties

**A**CAREFUL perusal of the annual reports from scores of China Inland Mission stations in fifteen provinces of China confirms us in the assurance that, though the enemy certainly intended evil against Christ's church in China, God meant it unto good. Calvary was not the only occasion when Satan overreached himself. "He meaneth not so, neither doth his heart think so," but the evacuation of 1927 has provided an opportunity, which conceivably might never otherwise have occurred for the development of Chinese leadership, and many amongst the rank and file of the church members, as well as pastors, evangelists and Bible women, have found it good to lean on God alone, and to prove His faithfulness.

Suffering does not always refine, and there are centers where, as a result of bitter persecution, Christians have compromised or even denied the faith, and the love of some has grown cold. But, generally speaking, the statement of one of our missionaries, that "where persecution has been less, fruit has been less," may be applied to the whole field, and not merely to the area in Hunan, of which he was speaking. At Yungfeng, in the same province, a non-Christian was heard to say in reference to the Christians

in that city, "The more they are persecuted, the more they thrive!"

The income of the mission was \$626,825.16 for the year 1927, and the favorable rate of exchange enabled them to meet every need. The number of baptisms during the year was 3,155—very encouraging in view of the decrease in active workers and the persecution that faces believers.

#### To Prevent Famine

**A** GREAT new irrigation project for the benefit of 400,000 acres in central China is now under way, in a section where the famine conditions are especially acute. The work is under the direction of The China International Famine Relief Commission, and while the work is in progress at least 15,000 will be employed and receive pay in food for their starving families.

The project is being carried out on a strictly loan basis, and one paragraph of the contract "strictly prohibits the growing of opium poppies upon any land in the new irrigation district," a distance of about 70 miles. "This provision," says *The New York Times*, "is considered of great importance, for today most of the irrigated land in Suiyuan, a famine-stricken province, is planted with opium poppies instead of food crops."

#### Girls for Sale

**F**ROM the first district of Kwong P'ing, one-sixth of the area, out of a normal population of 11,192, 2,206 men and 1,156 women have emigrated since last December because of famine conditions. From the fifth district 3,013 persons have emigrated, while recorded sales of children have been 441 girls and 76 boys. Roads are dotted with these people, most of them bound for Manchuria, though none are sure they will arrive. A cart load of 13 girls, seen on the way to a distant province, were from 15 to 20 years of age, and would bring fifty to sixty dollars. Such carts are numerous, not to speak of more numerous wheelbarrows. What is described of

Kwong P'ing is as true of other counties. There are thirty-two "worst" counties in Hopei and Shantung, besides as many more of second grade, and for many millions there is no crop till early fall.—*Congregationalist*.

#### JAPAN AND KOREA

##### "Kingdom of God" Movement

**T**HE "Million Souls for Christ" movement has a new name. It has become the "Kingdom of God" movement in Japan, but retains the slogan and goal. From most unexpected circles interest in the new nation-wide program is appearing. Some have said that the Young Men's and Women's Christian Associations have heretofore not identified themselves closely with the churches, but now both associations are putting themselves squarely behind this united Christian campaign. The mayor of Tokyo recently offered Mr. Kagawa, initiator of the movement, a position as head of the city social bureau at a salary of Yen 18,000 (\$9,000). Kagawa declined, but consented to serve as an advisor, and from that position has been recommending many improvements in sanitary and housing conditions in congested regions. He has made specific recommendations to the social relief department of the imperial government, and they in turn asked Kagawa to tell the nation what he has discovered, while efforts are being made officially to help distressing conditions. Thus the "Kingdom of God" movement is seen to be a program of both social and individual redemption.

Since the average Japanese, even the fisherman and farmer, can read and enjoy doing so, he must be approached through the printed page, which has easy access to his home and his leisure. The Christian forces of Japan have awakened to the value of reading matter in determining a nation's future. Five books on the Sermon on the Mount have appeared in the past year, each from a different point of view, and each valuable. Kagawa's newest book, "New Life

Through God," 200 pages, is to be published in a million copies and sold for 10 sen (5 cents). His tracts, a dozen of them, treating of various phases of Christian life and experience, have been printed in five million lots and are being broadcast everywhere.—*Christian Century*.

#### **The New Tokyo Y. M. C. A.**

**T**HE fine new building for Korean students in Tokyo was dedicated on April 4th at the time of Dr. Mott's visit to Japan. Forty-nine years from the time the first Y. M. C. A. was organized in Tokyo, the corner stone of the new building was laid in the presence of a large number of Tokyo's leading citizens. Dr. John R. Mott wielded the first trowel, followed by Baron Sakatani and Mr. Niwa, the first general secretary of the Tokyo Association. Dr. Mott challenged the youth of Tokyo to ever increasing and expanding tasks.

#### **Japanese Students' Gifts**

**F**OUR graduates of Kobe College, Japan, are coming to the United States this year for advanced study, and two members of the faculty, having received special recognition from the University of Michigan, are going there for advance study and research. The Student Branch of the Japan League of Nations Association has had vigorous officers that have secured special speakers, held meetings for the representatives of the World Youth Congress, and engineered the first Golden Rule Dinner for the whole school. The college Y. W. C. A. has observed international prayer days, and, on the Sunday evening of their prayer week, seven members spoke in as many different churches on their religious experiences. The usual contribution of twenty dollars has been sent to Means Institute in Dondi, West Central Africa, and another contribution to the Shanghai Y. W. C. A. The Herald Bible Class, six Girl Reserve Clubs, a Christian Endeavor Society, summer camps, and the national "Y" conference are names that indi-

cate channels through which the religious message is given directly to the girls. The baptisms this year number twenty-seven. Forty-seven students have been helping in eighteen different places either in Sunday-school classes or by music.—*Japan Mission News Bulletin*.

#### **Money Raising Methods**

**M**R. IM TEUK HO, graduate of a Bible school, has been a helper in the Pyuktong work for five years. The following two examples show his ingenuity in raising money for the church. The "Righteous Joy" church has always had difficulty in making ends meet. Mr. Im suggested that the church rent a few rice fields, which they did. When it was time for weeding, a day was set for all to come and weed the church rice. On arriving at the place after breakfast, Mr. Im was disappointed to find not a single person present, but, on inquiry, found that all had come early, finished the weeding and gone home. A fine crop was grown, and fifty yen was cleared for the church. Next year it is planned to double the acreage.

At the "Round Spring" church, fuel is high and difficult to get. Some times worshippers must buy wood on Sunday morning and perhaps borrow the money to buy it. Mr. Im suggested that a day in September be set aside to go out to the mountains and gather wood, each household to supply either an able-bodied person or a cart. In one day enough wood was procured to heat the church all winter, and thirty yen were saved in the bargain. Mr. Im's enthusiasm is contagious wherever he goes. He is now half through his theological study.

#### **Liberty and Purity**

**T**HREE times the Japanese Government has sought to set up a law regulating religion and religious organizations. In 1899 there was the "Bureaucratic Yamagata Religions Bill"; in 1927 the "Okada Religions Bill"; this year there is the "Religious Organizations Bill." In each case the

Government has had to yield to popular protest, which speaks well for the public attitude of the Japanese on the general problem of religious liberty. Against the last bill ten Christian denominations, comprising seven hundred and seventy-four local churches, took formal action. To these must be added one hundred and seventy-six local churches belonging to other groups. This means that seventy-six per cent of local Protestant churches have registered against the bill. Other religious groups, notably the Buddhists Believers' Alliance, which comprises members of all sects, joined in this protest.

Japan is developing a vigorous campaign for the abolition of licensed prostitution. Public opinion, in which the Christian voice sounds clearly, is becoming vocal. In the fall of 1928, abolition petitions were circulated in thirteen prefectures and signed by 88,530 supporters. To these 15,000 names were added later by the Purity Society. Newspaper comments were mostly in favor of the abolition measures. Thus after fifteen years of effort the abolition of licensed prostitution is rapidly becoming a matter of practical politics.—*Chinese Recorder*.

#### Good News from Pyeng-Yang

THE Men's Bible Institute of Pyeng-Yang, which annually runs two terms of five or six weeks each, has this year attained not only Korean representation on the Board of Directors, but definite financial aid from each of the three presbyteries. The interest of the church in general in Bible study is keen, and 152 men took this opportunity for intensive study last winter. One enthusiastic graduate, who is now a helper in a mountain territory, induced eight young men from his small churches to attend the Institute, three of them coming from one tiny group where there are only five baptized members. Zeal for personal work and prayer, as well as Bible study, was manifest among the students. One night a week they had charge of the West Gate Street

Chapel, where they went into the thronging thoroughfares and literally "compelled men to come in" to hear the Gospel. Through this agency many hundreds of men and women have been brought to Christ; during the first six months of its existence 1,553 persons declared their intention of becoming followers of Christ.

The Women's Bible Institute Committee also reports a splendid year. Under its care six classes are held annually in the city, for city and country women. Of these one class of two weeks' duration was attended by over a thousand women and girls, who slept in every available space, cooked their meals in relays, put up with all sorts of privations, and had a wonderful time. Including the Bible Institute proper, these Bible Institute classes enrolled 1,540 women, who studied from one to ten weeks. Perhaps the most important of the classes is that for volunteer workers, where ninety picked women were thoroughly prepared for holding classes throughout the territory during the winter. These country classes are held for one week each, and last winter reached 9,077 women in 238 churches, not including the hundreds who were unable to study more than two or three days and therefore were not enrolled. During these classes house-to-house preaching is a regular part of the program and the zeal and earnestness of the country women brought many hundreds of their sisters into the church. In some places as many as fifty or sixty women professed conversion during the one week.

#### ISLANDS OF THE PACIFIC Transformed Islands

CAPTAIN SIMPSON, who visited the Treasury Islands, far out in the Pacific Ocean, in 1872, described the people as the most treacherous and bloodthirsty of any known savages. About seven years before that, the natives had cut out a barque and had murdered her crew of 33 men. Previously they had captured several boats of whalers visiting the islands,

and had murdered the crews. The captain, whose name the natives pronounced "Hoody," was carried away into the interior of the island and killed. In these islands there used to prevail a recognized system of slave traffic in which a human being became a marketable commodity, being bought for goods of either native or foreign manufacture. Raids were made on Bougainville coastal villages to procure slaves.

The natives of the Treasury Group have always believed in a good spirit, who lives in a good land whither all men who have lived good lives go after death, but all bad folk are transplanted into the crater of "Bagana," the burning volcano of Bougainville, which is the home of the evil spirit.

But times are changed and today the present population of the Treasury Islands, numbering about 150, are Christian people. They are earnest in their attendance at "Lotu"; they gave last year nearly \$150 as a free gift to the work of God; they are constructing a "model village" under the superintendence of their Fijian Catechist; they are sending out teachers to Bougainville to the peoples from whom a few generations ago they obtained their "slaves"; in fact, are sending back to their native lands as "Heralds of the Kingdom" the very natives whom they obtained so long ago as children.—*The Open Door*.

#### Native Teachers for New Hebrides

**T**ANGOA, a small island of the New Hebrides, has a training institute for native teachers, and is supported by the different Presbyterian churches of New Zealand, Victoria, New South Wales and Tasmania. The students do a great deal towards the upkeep of the institution. Time is set apart for them to work in their gardens, growing such native foods as yam, taro, manioe, kumara, pumpkins, maize, etc. A coconut plantation has been established in connection with the institute. So many hours in the week the students collect the nuts and make them into copra. They also grow cotton. The proceeds

from the sale of these two articles help to provide such foreign food as is essential, clothing, school requisites, medicines, soap and kerosene.

Students must be Christians and church members before going to the institute for the four-year course. They are taught to speak, read and write English more perfectly; also arithmetic, geography, singing and carpentry. Knowledge of the Bible and Christian truths are the chief subjects.—*On Continent and Island*.

#### Sixty Years of Progress in Hawaii

**T**HE Honolulu Y. M. C. A. has just celebrated its 60th anniversary. The first president, Sanford B. Dole, who died recently, was known throughout the Archipelago as the Grand Old Man of Hawaii. There are now a whole series of Associations at Honolulu, one for young Americans, one for Asiatics, who now form the largest part of the population (the Chinese Association goes back to 1876, long before the beginning of the movement in China itself) and Associations for soldiers, sailors and students. One of the most interesting pieces of work being done by the Y. M. C. A. in Hawaii is that among the planters of the county districts, which is a model of disinterested and efficient work.

#### NORTH AMERICA To Stem Atheism

**T**HE American Tract Society is planning an aggressive campaign against atheism. The General Secretary, Dr. W. H. Matthews, reports that atheistic associations are working hand in hand with those who handle the vast amount of Russian propaganda which is sent to our shores, in which God and Christ are ridiculed and cartooned in blasphemous fashion. He also reports larger grants of Christian literature for the past year than in any year for half a century. A substantial increase in endowment during the year, more Annuity Bonds written than in any year of its history, and several new and important

undertakings in which the Society is now engaged, have also been reported. A splendid Slovak hymnal, ranking with the best English hymnals published, has just been taken off the press, and a new Spanish hymnal, in both words and music edition, is now in process of printing. The Society reports advance orders for over 15,000 copies of this new hymnal.—*New York Times*.

### **Missionary Research Library**

**D**URING July the Missionary Research Library was removed to the Brown Memorial Tower at Union Theological Seminary, New York. For three months the engineering and construction work incidental to equipping much of this tower for library uses has been going on. Six levels of steel book stacks have been erected, the lower five levels of which have been assigned to the Missionary Research Library.

In the reading room of the Missionary Research Library will be found the current periodicals, new books, major reference works, card catalog, and reading tables.

The Library Committee now consists of the following: Representing the Foreign Missions Conference, Robert E. Speer, John R. Edwards, Miss Sarah S. Lyon, Leslie B. Moss, Cornelius H. Patton; representing Union Theological Seminary, Henry Sloane Coffin, Daniel J. Fleming, William W. Rockwell.

### **Bibles for Seamen**

**I**T IS estimated that on any one day there are 20,000 seamen in the port of New York, the average stay being three days. If one should multiply these figures by the days in the year it is easy to see the vast number of men who annually come.

These figures, however, do not tell the whole story, for there are barge-men, rivermen, fishermen and long-shoremen of whom no record whatever is made. In addition, there are on every great passenger steamship large

numbers of stateroom, dining and deck stewards, bakers, engineers, firemen, etc., whose business it is to minister to the welfare of passengers. Single Atlantic liners employ as many as a thousand individuals. These men who "go down to the sea in ships" represent many nationalities, and come to New York from every port on earth.

The New York Bible Society is seeking to furnish the Scriptures to these hundreds of thousands of men who annually visit America's greatest port.

### **Conferences for Colored Women**

**T**HREE annual Conferences for Colored Women were held in June of the present year: one at Bennett College, Greensboro, N. C.; another at Jefferson City, Mo.; and the third at Knoxville, Tenn. The mornings were occupied with Bible classes, discussions of Sunday-school methods, practical talks on home nursing; while the afternoons were taken up with handicraft, such as sewing, basket making and weaving. Lectures, demonstrations and pageantry occupied the evenings. The delegates were responsive, appreciative and eager to learn. Two definite objectives were emphasized as a means of fixing the impressions received: week-day Bible classes and the daily vacation Bible school. There can be no question of the real and permanent benefit of these conferences, for the testimonials are such as the following: One delegate said that she started a community club three years ago from what she had learned at the conference, and that now she could report a community house built and paid for. Another said that she was beginning her fifth D. V. B. S. as soon as she reached home, and would have many new ideas and plans to try which had been given her by Miss Kate DuBose in her talk on this subject. A third delegate said that she had never really known before what it was to be a Christian, and another said that she had never known how to pray until she learned at the conference.

### The Menace of Mormonism

**M**ORMONISM is not dying out. A gain of over 25,000 adherents is reported by Dr. Carroll in 1928. The system has doubled in 25 years and now claims a total of 670,000 followers. Practically every new convert has been a member of the Christian Church. The Utah Gospel Mission of Cleveland carries on practically the only true Christian service among the 500,000 people in Mormon land. They have had 413,000 persons at special meetings, have made 430,000 careful gospel calls, have used about 35 million pages of gospel print, and have sold or given away 40,000 Bibles and Testaments. Their traveling would equal six times around the globe, with three calls to the mile, 71 pages of print at a call, and a Bible or other Christian book at every tenth home.

The field reaches from Utah into adjoining states, and up into Canada, west to California, and south into Mexico. The work of the Utah Gospel Mission is first, to visit every home for a half-hour explaining of the printed matter given; second, Bible work, an endeavor to supply each home with a Bible and Gospel song book; and third, to hold one or more evangelistic meetings in every settlement. All workers are unsalaried, to avoid Mormon prejudice. Men who can serve a year or more without return beyond expenses are asked to communicate with the Utah Gospel Mission, Cleveland, Ohio.—*Record of Christian Work.*

### Missionary Protection

**A** PRONOUNCEMENT of the General Conference of the Methodist Episcopal Church dealing directly with missionaries, reads as follows:

*Resolved*, That the protection of missionaries should only be by such methods as will promote good will in personal and official relations, and we urge upon the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue their policy of making no claim on our government for the armed defense of their

missionaries and their property; and,

Further, we instruct the Board of Foreign Missions to petition the President of the United States, and the Department of State, to take any steps that may be necessary, to provide that hereafter when conditions arise leading the Department of State to consider it unwise or unsafe for American citizens to remain in a certain territory, those who temporarily desire to renounce the protection of the United States, while remaining in that territory, may do so without forfeiting their citizenship, and without involving the State Department or the United States Government in case such citizens receive personal injury; and

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

### A Friend of the Indian

**O**UR remaining Indian population, according to the census of 1920, is 244,437. States having more than 5,000 range as follows: Oklahoma, 57,337; Arizona, 32,989; New Mexico, 19,512; California, 17,360; South Dakota, 16,384; North Carolina, 11,824; Montana, 10,956; Wisconsin, 9,611; Washington, 9,061; Minnesota, 8,761; North Dakota, 6,254; Michigan, 5,614; New York, 5,503.

President Hoover's Commissioner of Indian Affairs is Mr. Charles James Rhoads, President of the Indian Rights Association. He has been called the "modern friend of the Indians." The future policy outlined by Secretary Wilbur, and the new Commissioner stresses an increasing share of state responsibility for the Indian's welfare and progress. Overhauling of the Indian Bureau's machinery may be expected from Mr. Rhoads.—*Literary Digest.*

### Chapel for Indian Students

SHERMAN INSTITUTE, Riverside, California, one of the outstanding Government nonreservation boarding schools for Indian boys and girls, has an enrollment of about nine hundred students. Some years ago the Riverside Federation of Churches asked the Home Missions Council to cooperate in the building of a chapel for the use of the students of this school, which would represent united Protestantism. The Home Missions Council agreed to ask its constituent boards to contribute six thousand dollars to this enterprise. The Riverside Federation of Churches secured most of the funds for this \$30,000 building. In June the Home Missions Council was able to complete its promise of financial assistance, and on July 1st the Board of Trustees of the Riverside Church Federation met and paid the last note held against the property. Sherman Institute is the only Government Indian school where students can worship in a Protestant interdenominational chapel, and is a splendid example of financial cooperation by home mission and church extension boards in providing a place of worship for Indian students. The denominational groups who participated in this project are: American Baptist Home Mission Society; Congregational Church Extension Boards; Executive Committee of Indians Affairs of the Friends; Board of American Missions, United Lutheran Church; Board of Home Missions and Church Extension, Methodist Episcopal Church; Board of National Missions, Presbyterian Church, U. S. A.; Board of American Missions, United Presbyterian Church of N. A.; Board of Home Missions, Reformed Church in U. S.; Board of Missions, Christian Reformed Church.

An interdenominational religious work director is maintained at this school by the Home Missions Council and Council of Women for Home Missions, who comes into touch with more than 700 Indian boys and girls.

### LATIN AMERICA

#### A Religious Awakening

STRANGE movements and awakenings are being felt in South America, says a prominent cabinet member. "Men not in the ministry of any church are beginning to write about Christ and there are signs of a need being felt and confessed, and men are asking to have that need satisfied in the Divine." This awakening is neither Catholic nor Protestant, and no one personality is the leader of it. Among the laymen prominently connected with it are the Chief Justice of the Supreme Court of Porto Rico, the rector of the University of Mexico, a former Argentine Minister of Education, and the rector of the University of Buenos Aires, one of the most eminent literary men of South America and author of a recent book, "The Invisible Christ." These men have known little of one another and the likeness of their new religious experiences. The Y. M. C. A. was sought to bring them together, to give them a platform, and to carry their message to the cultural centres of Latin America. Its reception in the universities is remarkable when it is remembered that for many years the intellectuals of these countries have rejected all religion as having no objective validity for the individual or society.

#### Campaign Against Alcohol

MEXICO seems likely to keep step with the United States in an effort to educate her people against the liquor evil. Esequiel Padilla, Secretary of Education in Mexico, has issued some striking posters in a campaign to substitute competitive athletics for drinking bouts, and in the interests of health offers to assist intercity "meets" by subsidies and government direction. These posters contrast the sturdy athlete and the weakened sot. An appeal is also made to laborers with a picture of a drunkard kicked out of a job.

President Portes Gil has taken a



strong stand against drinking, gambling and vice, and has already enlisted a large amount of public support in his efforts to free Mexico from this curse.

#### The Mexican Indians

**I**N MEXICO is found a new interest in the Indian. The Christian leaders are beginning to feel a responsibility for his salvation, the general public begins to realize that something should be done, and the National Government is taking direct steps for his education. These things are new. The National Government is sending teachers into the outlying tribes to teach the Indians to read and write. To the amazement of all, not only are the children being sent, but the old Indian, after a heavy day's work, weary and worn, comes with his child's book in one hand and his candle in the other, to night school, a thing unheard of in other days or other lands. In some cases, where the funds are low, the teacher has remained and has done his work for nothing, except his board, received from the Indians. The Government is interested solely from a social standpoint, but at least it shows the new awakening among the Indians themselves as well as the government's new interest in them. It is imperative that those who are interested in the Indians be alert to take advantage of these movements for his eternal well being. With the awakening of the Indian and his uplift the entire life of Mexico will be greatly altered.—*L. L. Letgers, Pioneer Mission Agency.*

#### Paraguay Makes Advance

**P**ARAGUAY is the most remote of the South American countries, and has been commonly regarded as the most backward. Asunción, the capital, lacks telephones, city water, and sewage facilities. So frequent have been revolutions that in fifty years only one president has completed his term. While nominally Catholic, there is widespread indifference to religion. The Colegio Internacional, maintained

by the Disciples Church at Asunción, is a shining example of unsectarian, but thoroughly Christian, education. The aim is not to proselyte from the Roman church, but to give a Christian training to Paraguayan young people and then allow them to work out the implications of that training for themselves. Although but eight years old, it has greatly influenced both the public and parochial schools of the country.

The most recent sign of progress in Paraguay has been the advent of the Mennonites, who are migrating from Canada because of the discriminations which they experienced during and after the war. These people have wandered over the earth for many years seeking a refuge where they can live their lives in their own way without being called upon to participate in warfare. Paraguay has promised to leave them in perpetual peace, and they are settling on a remote tract of land. They will contribute to Paraguay a wholesome example of industry and religious sincerity.—*Congregationalist.*

#### EUROPE

##### Flocks Without Pastors

**D**R. ADOLPH KELLER, Director of the Central European Bureau for Interchurch Aid, describes the condition of evangelical churches in Russia.

"While the Lutheran parishes in Russia, scattered all over the country as far as Siberia, succeeded in building up a new church with about eighty pastors, the Reformed parishes have been nearly all destroyed. Most of them have lost their pastors. Some of them still have their buildings, but are always in fear lest the enemies of all religion shall take them away. The congregations assemble in these churches, praying and singing their hymns, and looking for a pastor."

Russian refugees in France are said to number about a million, some 80,000 being in and around Paris, with only a small percentage in any religious organization. This presents

a field for Christian effort, since these hapless people are more accessible than when reinstated in their own land. Pastor Paul Rogosine, at the instance of American friends, has organized preaching centers in Paris, Lyons, Marseilles and Nice.

#### Mavi, the Witch

**H**UMANLY speaking, there was probably no one further from God in the whole province of Spezia, Italy, than Mavi, a witch, whose life seemed to have been sold to the devil himself. Her reputation extended far across the mountains, and in addition to "love potions" or "medicine" to make an enemy ill, Mavi made images. All this proved a lucrative business, and as Mavi was only a young woman in her thirties, she was assured of an easy and comfortable living for the rest of her life. One evening Mavi was in the city, buying necessary things for her witches' business, when she passed Casa Alberto—headquarters of the Spezia Mission for Italy—where a service was being held. The sweet singing of the orphan girls attracted her attention, and she entered the church, listened eagerly to the singing, came again and again and at last requested admission to the church. It was put definitely before Mavi that if she accepted Jesus Christ, that her witchcraft business must cease, and the mission could not make up any financial loss which this involved: it must be her sacrifice for her Lord. It was not an easy decision, and Mavi went to her home on the mountain side to face the issue.

At the end of a week she returned with beaming face, and said, "I have decided; my old business is finished. I want to live for Jesus Christ." And so Mavi was received into the church. She has remained faithful *for over twenty years*, is still one of the most regular attendants, *and has had the joy of bringing both her husband and her son to a knowledge of the truth.* She has found an occupation as a maker of wooden sandals, and although her present income would not

exceed £20 per year as compared with a probable £50 per year from her previous business, she has found Christ.—*The Christian.*

#### In the Vosges, France

**F**OR some time Mr. Frank Reece has been laboring in the Vosges district of eastern France. In a recent letter he says: "The work in the Vosges gives much cause for praise, but also calls for earnest prayer. During the last three years we have been as pioneers, scattering the Word of Life. At the beginning of this year God gave us a hall in the town of St. Die, and for the last four months the pure Gospel of Christ has been proclaimed twice weekly to an ignorant but hungry audience. God has encouraged us in leading souls to Calvary. I have just returned from another visit to the markets and fairs of the Vosges, where great opportunities are always found to distribute the Word. Multitudes gathered round our little table to hear the Word of Life in different places, while we sold 237 Bibles and Testaments, and gave away some 8,000 Gospels and tracts. We are also sowing by post, and sending out Christian literature to some twenty French-speaking countries. The French Bible Dictionary, two parts of which have now been printed, is highly appreciated.—*The Christian.*

#### Samokov Boys Fire Fighters

**T**HE Samokov boys' school of the Sofia American College, Bulgaria, provides the 10,000 inhabitants of Samokov with fire protection. Dr. Edward B. Haskell reports that the boys of the Samokov school have been trained by the faculty in the technique of fire fighting. The town supplies them with equipment: hand pump, ladders, and buckets. Among other exploits this volunteer school fire company has the record of having saved the public school building of the town. For this act the city presented the boys with several thousand *livras* as a token of appreciation.

Mission schools are not conducted in order to train fire fighters, but as a side line fire fighting is a good exercise for boys who are to spend their lives in service.—*The Congregationalist*.

## AFRICA

### Missionary Cooperation

**R**EPRESENTATIVES of American mission agencies having work in Africa, met in July with those of Great Britain and the continent to discuss the possibility of developing a larger degree of cooperation in dealing with the vast problems of Africa. A suggested program was drawn up for transmission to the International Missionary Council, which adopted the following program:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.

2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to—

- (a) The improvement of religious education.

- (b) The Christianization of Africa's womanhood and home life.

- (c) The development of African leadership.

- (d) Meeting the needs of rural communities.

3. The development of a health program for African missions with special reference to—

- (a) A comprehensive program for use in schools.

- (b) Cooperation with governments in attack on disease.

- (c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the Christian Literature Committee for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African cultures and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian Councils in the Continent of Africa and the cooperation with existing Councils.

8. Approach to governments where necessary, in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of Christian leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

### Methodism in Africa

**T**HE first foreign missionary of the Methodist Episcopal Church was Melville B. Cox, who sailed for Liberia in 1832. Today the church has five conferences in Central and South Africa, not to mention the North Africa Conference. In these five conferences the Methodist Church has 123 missionaries, 113 ordained national preachers and 547 unordained national preachers, while 258 other nationals are serving as teachers, doctors, nurses and in other capacities connected with mission institutions.

The membership of the church is 34,180, in addition to which 2,500 children are under instruction preparatory to being received into the membership. In 447 Sunday-schools more than 30,000 pupils are enrolled. The conferences own 391 church buildings. About 25,000 boys and girls are enrolled in the day schools. Each conference has a training school for the preparation of young men as pastor-teachers, and each has an agricultural station demonstrating to selected students and to the whole countryside the benefits of modern farming methods. In 1927 the African Methodists contributed the sum of \$53,000 for the carrying on of their own Christian activities.—*World Service News*.

### Advance in Central Africa

**A**FTER a carefully made survey of the region, the Zambesi Industrial Mission is founding a station in a thickly populated region known as Mavuradonna, partly in Portuguese territory, and partly in the extreme

north of British South Rhodesia. The two pioneer workers are Mr. Edwin Price, a man of large experience, who went to Central Africa thirty-five years ago, and has a great record of labor and witness in connection with the Zambesi Industrial Mission and the South Africa General Mission, which is assisting in the new sphere; and Mr. Leonard Dearle, a young man who has had some years of experience in Christian work among soldiers, and is now completing his course in the Mission Training Colony, Upper Norwood. The work thus to be opened gives promise of extraordinary interest, and the pioneers hope to keep in touch with the "ropeholders" by regular correspondence.—*The Christian*.

#### **A Tuskegee in Liberia**

ONE of the promising plans is that of the Booker T. Washington Agricultural and Industrial Institute to be established in Liberia in co-operation with Tuskegee Institute. Miss Olivia Phelps Stokes long desired to see a Tuskegee Institute established in Africa, preferably in Liberia in which she and other members of her family were deeply interested. Before her death she made an offer of a gift of \$25,000 to the Methodist Board to found such an Institute, provided the board would furnish a similar amount and an adequate yearly maintenance. President King, of Liberia, believes this of so great importance that he is asking the government to supply one half the costs of maintenance. President Moton of Tuskegee plans to cooperate by having a representative teacher from Tuskegee on the school staff and provide scholarships for promising graduates to come over to Tuskegee for study.

#### **Fruitful Year in the Congo**

THE year 1928 has been the best in the history of the Christian and Missionary Alliance Mission in the Congo. Those added to the churches by baptism numbered 1,589, while 197 backsliders were restored to fellowship. In addition to these, there were

1,619 inquirers, those who had made a profession, but who were awaiting further instruction before being baptized. Boma is headquarters and port of entry to the field. The church here has 110 members. That of Nlemba is in charge of a native pastor, with a membership of 44. A blind woman walked in two days a distance of twenty miles, over rough native trails, to be baptized and received into church fellowship. At Vunga there has been continuous revival, resulting in 166 baptisms. All stations report largely increased offerings, some as much as one hundred per cent. One station sent a part of the offering to the support of Jewish work in New York City.—*Alliance Weekly*.

#### **Fighting Yaws in Liberia**

DR. MAASS, of the Episcopal Hospital at Bolahun, Liberia, writes in *The Living Church* of the effort to stamp out yaws, a peculiar skin disease prevalent on the west coast of Africa. During the first five months of the year the hospital cared for 11,115 patients, of whom exactly half were suffering with yaws. The effect of the past two years' intensive treatment of the disease is very marked and encouraging. The number of cases of fresh yaws coming from Liberia is very low, compared with what it was at the beginning of the anti-yaws campaign. It may be reasonably said that yaws is now under control in Liberia, and the effect of this will be felt especially by the adolescent generation. This is remarkable, as the result was achieved by a stationary polyclinic.

Dr. Maass also writes, "An investigation into the infant mortality which promises very interesting results, has not yet been concluded." The value of such an investigation can be imagined when one is reminded that nowhere in native Africa is the infant mortality less than 400, that is, 400 out of every thousand of all babies born die before they are twelve months old—and in some sections it is as high as 700.



## BOOKS WORTH READING



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

**"Persia Old and New."** By W. Wilson Cash. 12mo. 72 pp. 1 shilling. London. 1929.

This excellent little book is one among the growing indications that Persia is coming to her own. With every mark of a sympathetic and comprehending observer it is a welcome addition to our missionary literature on this little known country. Persia has been off the beaten track of travel, and has remained isolated and unknown; it has in the same way been largely absent from our literature and is one of the least known of the Asiatic countries. All this is gradually changing, as Mr. Cash so well shows. Little by little Persia is emerging into the modern world; and little by little books of travel, personal or official experience, and religious discussion, are creating a picture of this backward but appealing country. This particular book is almost alone in its particular field, and therefore meets a real need.

The first chapter compactly sketches this "coming of the new day" in Persia. One sees the contrasts of the ancient past, with all its power and splendor, then the more recent centuries, with their decline, stagnation and sterility, and lastly the recent decades, particularly the decade since the war, with their unmistakable and sustained, though not sensational, transition toward modern levels of life. A great deal of illuminating information on Persia's recent progress—physically, socially, educationally and politically, is tellingly outlined.

The book continues with a chapter on "Religious Movements in Persia" which, beginning with the early days of Christianity in Persia and the

Arab Moslem invasion and conquest, continues with the modern religious movements, from within—in particular Babism and its better known successor Bahaiism. There is also a significant discussion of the waning place of Mohammedanism, the dominant religion of the country. "Islam is behind." The part played in modernization, and de-Islamization by the Shah Riza Khan is strikingly brought out.

The main purpose of the book is clearly stated in the "Foreword" as "... it may help those who are supporting the work of the C. M. S., to see how wonderfully God is blessing the work of the society in this, one of the hardest of fields abroad." This explains the lack of a more inclusive treatment and the larger space devoted to the work of the C. M. S. But this makes the volume all the more informing to American readers, who may be somewhat familiar with the American Presbyterian work in western Persia. The work of the C. M. S. has been remarkable and inspiring, as so graphically brought out in these chapters, and is full of instructiveness for other workers.

The closing chapter on the challenging question of the future for a unified Persian church, reports the admirable cooperation between the C. M. S. and the American Presbyterian missions, and the courageous, forward-looking, prayerful spirit of the embryo Persian church. The serious and slightly troubling interrogation lingers in the mind of the reader, as apparently it does in the mind of the writer as to whether the Church at home will rise above tradition and or-

ganization and be equal to the situation. Herein lies the immediate special message of this book for those who have anything to do with the work in Persia. Shall this small, young, struggling but hopeful church receive a full measure of cooperation and inspiration from the older churches in working out unfettered its own Persian development and destiny.

E. M. DODD.

**Judson of Burma.** By Alfred Mathieson. Illustrated. 8vo. 191 pp. 2 shillings. London and Glasgow.

Mr. Mathieson's book is thrown into shabby contrast by Miss Morrow's colorful narrative, "Splendor of God." The British biography is a book of facts—much too condensed facts, as the author himself laments—laid out on the plan of the conventional birth-to-death biography with plenty of rather trivial juvenilia, and written in a diction wholly unimaginative and occasionally ungrammatical. "Ann of Ava," by Miss Hubbard, and Dr. Edward Judson's comprehensive biography are vastly better. The main lines of the stern and tragic pioneer appear the more stark and impressive for the bareness of their surroundings, and Mr. Mathieson did well to draw them judiciously and extensively (the whole prison episode, for example) by direct quotation from letters and journals. The book is totally unimaginative and very brief; but contains the chief facts of Judson's life made available for those to whom the richer works are not accessible.

R. P. CURRIER.

**The Missionary Imperative.** Edited by Elmer T. Clark. 256 pp. \$2.00. Nashville, Tenn. 1929.

Immediately after the World War the M. E. Church, South, sought to save its missionary situation by its great Centenary Movement, resulting in a church-wide missionary awakening, and incidentally, in the collection of approximately \$35,000,000 for missionary purposes. In the inevitable temporary reaction following all such movements that church found itself,

in common with many others which had launched similar movements, embarrassed by an enlarged work greater than could be supported by its normal income.

The Memphis Conference, where the sixteen addresses in this volume were delivered, was the beginning of an effort, in which nearly all the other churches are likewise engaged, to relieve their embarrassment by revitalizing their missionary spirit and consciousness, rather than by movements of curtailment and retreat. On account of the multitude of new problems springing up in the conduct of missions in recent years, a book like this one is especially welcomed.

The first three addresses of this conference were by Dr. E. Stanley Jones of India, probably the greatest missionary advocate of modern times. His topics were, "Why We Go as Missionaries," "Jesus Christ," and "The Sacrifice of Self." In the second address he discusses the question, "Does Gandhi Need Christ?" and presents in a very forceful way the danger besetting the missionary enterprise, in the modern effort to avoid an unsympathetic attitude toward the adherents of the non-Christian religions, or failing to emphasize the exclusive and universal claim of Christianity.

Another thought provoking and very eloquent discussion on the same general topic is that of Bishop Warren A. Candler in Chapter VIII, on "The Supreme Saviour and His Supreme Salvation." Read especially what he says on pages 155-158, on the false idea of Christianity as a "western religion." "It does not advance," he says truly, "by any process of amalgamation with the prevalent cults of any land. Both the Occident and the Orient must take it as it is, without any modification of its essential truths."

Two other interesting addresses are those of President Y. C. Yang of Soochow University on "The Present Situation in China," and of Rev. Wladislaw Dropiowski, Director of the Methodist work in Poland, giving

a pathetic and illuminating account of his experiences in finding his way out of the superstitions and corruptions of Polish Romanism to the experience of a simple faith in Christ, and of the joy and satisfaction which such a faith inspires. "I have the feeling," he says, "of a migratory bird, which after flying over the stormy oceans, rests upon the shore and bathes its wings in the sunshine." Those engaged in promotional work in any church will find much in it that is suggestive, stimulating and helpful in these addresses. S. H. CHESTER.

**Mussolini and the New Italy.** Alexander Robertson, of Venice. 156 pp. \$2.00. New York. 1929.

Americans regard Mussolini as the most interesting and talked of person in the world; he is regarded by many Italians as the greatest man their race has produced and a star of the first magnitude.

The present volume introduces the reader to this world figure. The author, a foreigner and a Protestant, a Wesleyan minister for many years in Italy, cannot be said to be biased in favor of Mussolini. He depicts the Duce and his new Italy and leaves the reader to draw conclusions. This is not a philosophical treatise on fascism, but the author is like a guide who takes you to the places connected with Mussolini's eventful life, from the cradle to Palazzo Ghigi, and you feel that you are having an audience with the Duce.

You see Mussolini the boy, the laborer, the journalist, the soldier, and the Fascist—all the varied phases of his adventurous life.

The chapter on "Mussolini the Democrat" is enlightening, for we regarded him as an autocrat, but in the light of what has been accomplished in Italy, he is regarded now as the best democrat, for, although invested with dictatorial powers, the aim has been to unite all the people in one Italian brotherhood, where employer and employed, rich and poor, master and servant are unified in one great fam-

ily, all mutually dependent on the others and all subordinate to the state.

The chapter on Mussolini the reformer is most interesting, for he certainly has introduced many reforms. The first thing he did was to purge the payroll of all unnecessary employees and insisted on punctuality, economy and honesty in government. He himself set the example by working from 8 a. m. to 8 p. m., and fixing his own salary at 40,000 lire per year, a little more than \$2,000, and doing the work of seven men for the salary of one. Then the abolition of graft, the closing of 25,000 saloons in one year, in forbidding blasphemy and indecent literature, in putting a tax on the unmarried and with that money, about 50,000,000 lire, to maintain maternity houses, orphanages and homes for poor children. There are no beggars in the streets of Italy any more; strikes and lockouts are forbidden by law, cleanliness and industry can be seen everywhere, and laws are enforced without fear or favor. These are only a few of the improvements Mussolini has wrought. It is a new Italy which exists today, totally different from the Italy of the past. Everything is changed for the better, and the people are vastly improved, materially, morally and spiritually.

The book also quotes some of Mussolini's cryptic sayings which will go down in history. When he was a soldier he said:

"If I advance, follow me! If I retreat, kill me! If I am killed avenge me!"

When a Prime Minister, he said:

"All within the State; nothing outside the State; nothing against the State."

"Perish my own party, if it be necessary for the common good."

Here are some sayings which show him a reformer:

When he was expelled from the Socialist party, he said:

"Notwithstanding all this, I feel that God has destined me for great things."

After the war, he said:

"We call Almighty God, and the spirits of our five hundred thousand

dead, to witness that one sole impulse constrains us, one sole wish unites us, one sole passion inflames us, to contribute to the safety and greatness of our country."

And the book closes with this: "Mussolini has never shown himself a truer or a greater reformer than when he uttered in public these memorable words:

"The New Testament is the greatest book that I know of in the world."

There are some who hope that Mussolini, after he shall have made Italy stronger, will become a true religious reformer. STEPHEN L. TESTA.

**The Why and How of the Women's Missionary Union.** Wilma Geneva Bucy. 69 pp. Washington. 1928.

This excellent handbook, thorough and well written, gives all the information that workers need to have regarding the W. M. U. It is being used as a study book this year.

**Mexico, Past and Present.** George B. Winton. 296 pages. Cokesbury Press. Nashville. 1928.

A number of years ago Dr. Winton gave us a little book on Mexico which for a long period remained one of the few works on that much-discussed country adapted to people whose time is limited and yet who desire an accurate and well balanced picture of the Mexican people.

So much has happened in Mexico since then that the attractive brevity of the older volume is no longer possible. In the new work Dr. Winton has succeeded in presenting the whole historical and cultural background, with sufficient of each to enable us to understand the pressing problems which are the main concern of the nation today. Such condensation is no small literary feat, especially when given in such smoothly flowing English.

The author has known Mexico and the Mexicans for forty years and numbers among his friends Mexicans of high and low degree. Dr. Winton speaks the language of the country fluently and is capable of appreciating

the problems of the government officials trying to develop an educational system and those of the poor Indian trying to make a little patch of farm land feed and clothe his family.

The author is not engaging in propaganda, nor is he striving to make out a case either for or against Mexico. He is chiefly concerned that Americans shall know and understand the Mexicans, because he knows and loves them both.

ANDREW J. KANE.

**Rivershade.** A Historical Sketch of Kiangyin Station, China. By Lacy L. Little. Booklet. 75c. Nashville, Tenn. 1928.

Dr. Little has given us a stimulating picture of what one mission station in China is like. Multiply this by a thousand and we gain some idea of the kind of work our missionaries are doing. Kiangyin is a Southern Presbyterian station and represents true spiritual ideals and methods, with the power of the Holy Spirit working through the missionaries. The early missionaries were pioneers and lived through hardships and riots but reaped a harvest through medical, evangelistic and educational work.

**River Plate Republics.** By Webster E. Browning. 8 vo. 139 pp. 5s. London. 1928.

This survey of the religious, economic and social conditions in Argentine, Paraguay and Uruguay, reveals the need of Christian missionary work in this part of South America. It is one of the valuable World Dominion Survey Series and after describing the region gives much useful information as to the social and religious life and tells the story of Protestant missions and the problems that face the Evangelical Church. Two excellent maps show South America and the mission stations in the LaPlate Republics.

**Children of the Chief.** By May Entwistle. Booklet. 40c. New York. 1928.

A good children's story of African children who go to a mission school and the result.



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## PERSONALS

SADHU SUNDAR SINGH left Sabathu, Simla Hills, India, to visit Tibet at the end of June. Nothing had been heard of him up to September 3d and it is feared that he has been taken ill or has met with some accident. Mr. Riddle of the New Zealand Presbyterian mission and Dr. Taylor of Roorkee, went in search of him, traveling within four miles of Tibet but could find no trace of him. Mr. G. H. Watson writes that government officials are also hunting through pilgrim registers to see if they can find any indication of his travels or of his death.

\* \* \*

DR. JOHN R. MOTT has recently returned to America after a trip around the world. When in Calcutta he unveiled a tablet in the building which a century ago was the episcopal palace of Bishop Reginald Heber, author of "From Greenland's Icy Mountains." It is now the headquarters of the National Council of the Y. M. C. A. As Chairman of the International Missionary Council, Dr. Mott held a number of conferences in India and China and the Philippines. He met with the North China Conference in Peiping in May.

\* \* \*

MISS ALICE PETTEE ADAMS of Okayama, Japan, American Board missionary since 1891, has received a silver medal in recognition for social service, the sixth honor bestowed upon her by the Japanese Imperial Government.

\* \* \*

REV. J. H. OLDHAM, formerly Editor of the *International Review of Missions*, received an honorary degree of D.D. in June from Edinburgh University. His book, "Christianity and the Race Problem" is recognized as a standard volume on race relationships.

\* \* \*

PROFESSOR REINHOLD NIEBUHR, author of "Does Civilization Need Religion," is now Chairman of the Federal Council's Commission on the Church and Social Service.

\* \* \*

REV. E. K. HIGDON, missionary representing the Disciples of Christ, has been elected Executive Secretary of the National Christian Council of the Philippine Islands.

\* \* \*

SIR FREDERICK WHYTE, of Edinburgh, the son of the late Rev. Alexander Whyte, D.D., has recently been appointed Adviser to the Chinese Government. His office is to give counsel to the Government as a whole. His refusal to accept a salary must help in producing the conviction of his disinterestedness. No one who has heard him speak can doubt either the maturity of his judgment or the genuineness of his sympathy with the aspirations of a sane Nationalism.

\* \* \*

DR. J. C. MASSEE has resigned the pastorate of the Tremont Temple church,

Boston, where, in the seven years of his pastorate he has received into the church 2,489 members, and more than \$1,000,000 has been given in free will offerings. Dr. Massee will enter evangelistic work and will hold Bible conferences.

\* \* \*

DR. HENRY T. HODGKIN, formerly one of the secretaries of the China Christian Council, has recently come to America to take up work in Philadelphia as Director of Studies in a new Society of Friends college preparing men and women for the service of the church, both at home and abroad.

\* \* \*

MR. MOSETI, a Bantu, from King Khama's country was recently made a Bachelor of Divinity in London. This is the first time London University has granted the degree to an African. His particular tribe is the Bamangwato, which King Khama the Good ruled for so many years. Mr. Moseti was for years an intimate of King Khama, and will return immediately to Africa under the auspices of the London Missionary Society to take up missionary work in the "Khama country."

\* \* \*

FOUR MISSIONARY COUPLES, who have given a total of 318 years to the work of the Board of Foreign Missions of the Methodist Episcopal Church in India, have recently retired from active service. Dr. William H. Stephens and his wife, who will remain in India, began work in 1880. Dr. and Mrs. Lewis A. Core, Dr. and Mrs. John O. Denning, and Dr. and Mrs. John N. West, have returned to America.

\* \* \*

REV. FLOYD O. BURNETT has been appointed by the Home Missions Council and Council of Women for Home Missions as religious work director at Sherman Institute, the government Indian school at Riverside, California. Mr. Burnett is a graduate of Central Missouri State College and of the Hartford School of Religious Education. He has had several years of successful pastoral work and as leader of young people.

\* \* \*

MISS FLORENCE G. TYLER, has been appointed Executive Secretary of the Federation of Woman's Boards of Foreign Missions, in place of Miss Ella G. MacLauren recently deceased.

## OBITUARY

REV. JAMES SIBREE, D.D., of Madagascar, was struck by a motor cycle in London on September 6th, and died shortly afterward. Dr. Sibree was ninety-three years old. His name has been identified with missions in Madagascar since 1863.

\* \* \*

REV. JOHN REID, General Secretary of the Baptist Missionary Society for India, died in Calcutta July 27th, from blood poisoning.

upon the name of the *Lord* in prayer" (1 Cor. 1:2) and Peter said at Pentecost that God had "made Jesus both *Lord* and Christ." In the letter to the Philippians the Apostle Paul says that "every tongue shall confess of that Jesus Christ is *Lord*."

From this fruitful study Mr. Hall concludes that the name "I am," which appears in the New Testament as "Lord," applies to Father, Son and Holy Spirit and that Christian baptism was, in the apostolic times, always "in the Name of the *Lord* Jesus Christ." He quotes many scholars to throw light on this important subject which is worthy of close study. It will clarify and strengthen faith in the deity of Christ and in the inspiration of the Scriptures.

### NEW BOOKS

**New Chain Reference Bible.** Edited by C. Frank Thompson. Kirkbride Bible Co. Indianapolis. 1929.

**The Book of Job—A Biblical Masterpiece.** Newton Ray. 218 pp. \$2. Hamilton Bros. Boston. 1929.

**Brooks - Bright Prize Essays — 1929.** 143 pp. Brooks-Bright Foundation. New York. 1929.

**Coming Events.—A study of the Eschatology of Jesus.** G. B. M. Clouser. 163 pp. 75c. Christian League. Phila. 1929.

**Mabel Cratty—Leader in the Art of Leadership.** Margaret E. Burton. 248 pp. \$2.50. Woman's Press. New York. 1929.

**Evangelicals at Havana—Account of the Hispanic-American Evangelical Congress, Havana, June, 1929.** S. Guy Inman. 174 pp. 25c. Committee on Cooperation in Latin America. New York. 1929.

**Friendship Trails Friendship Book, Map of Canada.** NeTannis Semmens and Mary I. Ritchie. \$1.00. Woman's Missionary Society of the United Church of Canada. Toronto. 1929.

**The Foundations of Jewish Ethics.** Armin H. Koller. 265 pp. \$2.50. Macmillan. New York. 1929.

**Great Truths Simply Told.** George Goodman. 132 pp. 2s. 6d. Pickering & Inglis. London. 1929.

**Annual Report—American Baptist Home Mission Society.** 182 pp. New York. 1929.

**Taking the Offensive—China Inland Mission Report.** 54 pp. London. 1929.

**Highways and Byways in Japan.** Lois Johnson Erickson. 136 pp. \$1.50. Revell. New York. 1929.

**The Heart of Words.** George Roberts. 153 pp. \$1.50. Macmillan. New York.

**The Hope of Israel—What Is It?** Philip Mauro. 261 pp. \$2. Hamilton. Boston. 1929.

**The Keswick Convention—1919.** 219 pp. 4s. cloth, 2s. 6d. paper. Pickering & Inglis. London. 1929.

**Like a Tree Planted.** Helen Barrett Montgomery. 25c. M. H. Leavis, Agent. Cambridge. 1929.

**The Lord of Life—A Fresh Approach to the Incarnation.** Various Authors. 338 pp. \$2.50. Macmillan. New York. 1929.

**Pass on the Torch.** Allen Eastman Cross. 104 pp. \$1. Pilgrim Press. Boston. 1929.

**The Primitive Church.** Canon B. H. Streeter. 321 pp. \$2.50. Macmillan. New York. 1929.

**Prayer.** Mario Puglisi. 296 pp. \$2.50. Macmillan. New York. 1929.

**Process and Reality.** Alfred N. Whitehead. 545 pp. \$4.50. Macmillan. New York. 1929.

**Revolution and Religion in Modern China.** Frank Rawlinson. 97 pp. \$1. Chinese Recorder. Shanghai. 1929.

**The Sinless Saviour.** J. B. Watson. 110 pp. 2s. 6d. Pickering & Inglis. London. 1929.

**Short Pageants for the Sunday-School.** Laura S. Copenhaver. 152 pp. \$1.50. Doubleday, Doran. New York. 1929.

**Reuben Archer Torrey.** Robert Harkness. 127 pp. \$1. Bible Institute Colportage Assn. Chicago. 1929.

**Hudson Taylor, the Man Who Believed God.** Marshall Broomhall. 244 pp. 2s. 6d. C. I. M. London. 1929.

**"Where Is the Lord God of Elijah?"** Enos Kincheloe Cox. 127 pp. 25c paper, 75c cloth. B. I. C. Assn. Chicago. 1929.

**Why South India Churches Are Considering Union.** Joseph Muir, W. J. Noble, E. J. Palmer, G. E. Phillips. 24 pp. 6d. Hodder and Stoughton. London. 1929.

**Annual Report—Baptist Missionary Society 1929.** 198 pp. London. 1929.

**Annual Report—American Baptist Foreign Mission Society.** 297 pp. New York. 1929.

**Handfuls on Purpose—Outlines, Readings, Studies, Thoughts, Illustrations, Hints.** James Smith. 292 pp. 4s. Pickering & Inglis. London. 1929.

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