

# THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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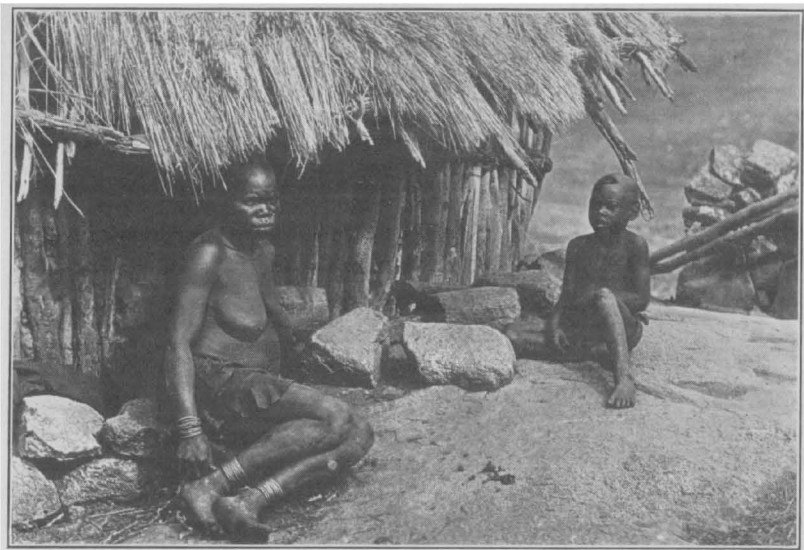
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A PAGANIZED AFRICAN WOMAN AT "HOME"—IGNORANT AND DEGRADED



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THE EFFECT OF THE GOSPEL ON AFRICAN WOMEN



## HUME OF AHMEDNAGAR

BY REV. ALDEN H. CLARK, D.D., Ahmednagar, India,  
Principal of the Union Theological College, Ahmednagar

**T**OWARD the end of June the leading citizens of Ahmednagar, of every class and creed, gathered to pay honor to the memory of Robert Allen Hume, news of whose death in Boston, on June 24th had been cabled to India. The chief British official of the district presided and addresses of appreciation were made by the leading Mohammedan, Parsi and Hindu of the city. Dr. Hume had been retired from Ahmednagar for some years but at this commemorative service his fellow citizens gave striking expression to their appreciation of his life and service among them.

Dr. Hume was fond of calling himself, "A Scotch-American-Indian." He explained: "My forbears were Scottish. I am an American citizen. I am a son of the Orient, born in India. Really I am a citizen of the Kingdom of God and of man, at home in the world." Consulted and trusted by a succession of Governors, the friend of eminent Indian statesman and social reformers, a leader among missionaries, a devoted servant of the Indian church and well-known and influential in wide circles in America, Dr. Hume was indeed "a citizen

of the Kingdom of God and man, at home in the world."

The record of his childhood takes us back to the pioneer years of missionary privation and heroic sacrifice. His father was of staunch Scottish ancestry and a man of scholarship and ability. His mother was a New England Puritan of culture and deep devotion. They volunteered for foreign missionary service in 1839 and sailed for Bombay in a two-masted brig, going around the Cape of Good Hope and taking five months for the journey. The quality of Mrs. Hume's missionary spirit was indicated by the fact that on the journey she was the means of converting the African cook and she brought great pleasure to the Sultan of Zanzibar by demonstrating the use of a piano that had just come to him as a gift from Queen Victoria.

After fifteen years of fruitful and many-sided missionary service, Mr. Hume was attacked by tropical dysentery and was ordered by his physician to try a change to the cooler climate of South Africa, so Mrs. Hume, with their seven small children, of whom Robert was the eldest, embarked on a small sailing vessel, Mr. Hume being carried on

a stretcher. The voyage was stormy, the cabin small and stuffy. All were sick. Robert had a severe convulsion. The father grew worse and finally died. Amidst the weeping of the children the body of their father was committed to the Indian Ocean. Something of the quality of the faith that Dr. Hume was to show through his life was then revealed when the little boy, feeling his responsibility as the oldest, said to his mother "All right, mother. God and I will take care of you."

Weeks afterward, the widow and her seven little children landed in Boston and a prosperous uncle offered to adopt Robert as his heir, but Mrs. Hume decided to keep the family together and they settled down to a life of poverty and struggle in Springfield, Massachusetts. Often did Dr. Hume in later years express his gratitude to his mother because, instead of allowing him to be brought up in ease, she trained him in industry, economy, mutual helpfulness and profound Godliness. One of the ways in which Robert helped was by delivering copies of the *Springfield Republican* to subscribers. This meant getting up between four and five o'clock in the morning. In the winter his coat would sometimes freeze stiff upon his body; and when there was a storm it would stand alone upright on the kitchen floor, on his return home. Robert would not only be the first boy to report for duty, he would have the cheeriest word for all and the heartiest laugh at any joke and because of his fitness he was soon made the foreman of all the paper boys.

As he went on into higher education he showed the same qualities of enterprise and responsibility, earning his way by various in-

genious methods and exerting a strong influence over his fellows, while at the same time, he showed unusual ability in his academic work. Mrs. Hume had moved the home to New Haven to facilitate the higher education of the children. After graduating with distinction from Yale, Robert Hume spent some time in teaching. His mother had, from his childhood, dedicated him to missionary service and he, after a time when he was allured by the prospects in the realm of law and politics, had wholeheartedly decided to go out to the work in which his father had laid down his life. His younger brother, Edward, had made a similar decision, but they had determined not to leave America without making provision for the beloved mother to whom they owed so much. By 1874 they had saved enough from their salaries as teachers to buy their mother a home in New Haven. Robert married a daughter of the Marathi Mission, and set sail for India, thus beginning what was to be over half a century of service so rich, so varied, so dominated by the spirit of Christ as to place him high in the list of the great Christians of his day.

#### Beginning Work in India

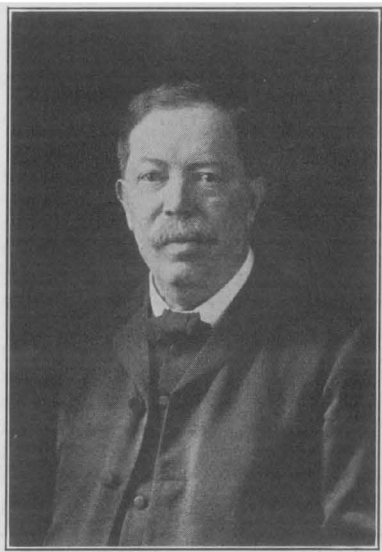
Immediately on landing in Bombay they were sent to Ahmednagar, a city of some significance in the history of India. It is the administrative headquarters for a district of three quarters of a million people and a military center of importance. This means that many civil officials and military officers live here and that the city has a considerable group of Indians of education and of prominence in politics and business. However it



was not this fact that gave Ahmednagar its importance as a missionary center. It was rather that in the city and surrounding villages Christianity had early met with a greater response than it had found elsewhere in western India. A group of noteworthy missionaries and Indian Christians had given leadership of high quality to the Christian movement. Ahmednagar already gave promise of being the center of training for Christian service that it soon became. On reaching Ahmednagar Dr. Hume threw himself into the life of the church, began evangelistic work and cooperated in the organization of a greatly needed theological seminary. One element in the significance of Dr. Hume's missionary service is its continuity. For over fifty years Ahmednagar was his base. He became "Hume of Ahmednagar" to the Christian world.

During all his years of missionary service Dr. Hume gave much time to the training of Christian leaders. He looked upon that work, as, on the whole, the most rewarding of his career. Over two hundred Indian ministers and evangelists were trained in the seminary under his inspiring leadership. Many of them went out to serve in positions of great responsibility in almost every church in Western India. Dr. Hume followed the careers of these men with affection and they, in turn, continued to look up to him for sympathy and advice. Among the most notable students of the Seminary was the late Narayan Waman Tilak, the famous Marathi Christian poet. He came to Dr. Hume immediately after his baptism. His own family for a time disowned him and Dr. and Mrs. Hume

treated him as a member of their family, giving him the sympathy and support that were of vital importance to him in that crisis. Mr. Tilak became a teacher in the Theological Seminary and turned to Dr. Hume for advice and help in every important situation. Much of the remarkable effectiveness of this great Christian poet was no doubt due to the wisdom and sym-



ROBERT ALLEN HUME

pathy of his equally great Christian friend. What was true of Tilak was also true of many other Indians, whether students of Dr. Hume's or not. To all he extended a sympathy and an unstinted helpfulness. He was preeminently a friend, advisor and inspirer of anyone who he could aid and counted no expenditure of time or effort for the sake of an Indian brother as too great.

Soon after arriving in Ahmednagar Dr. Hume was asked to take charge of Christian work in the

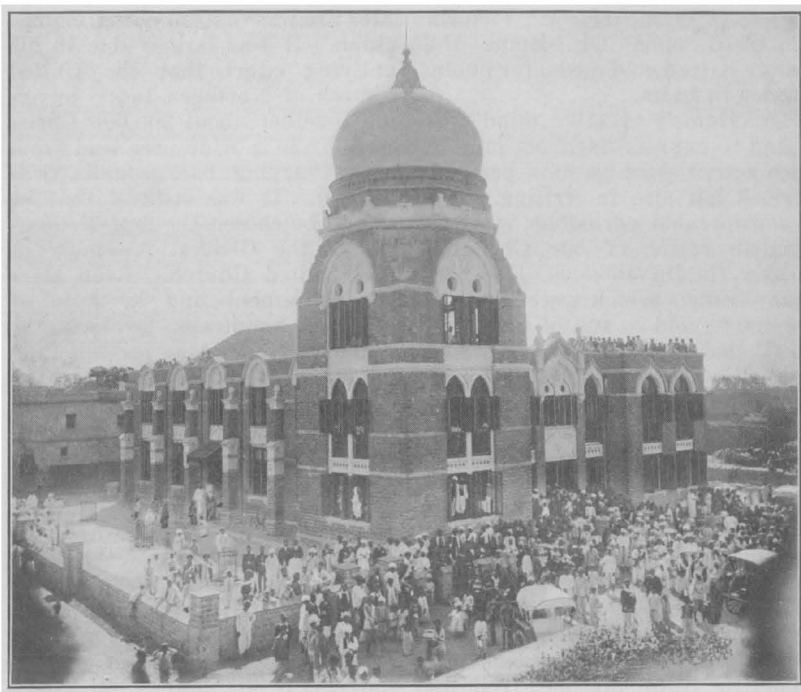
Parner District, an area containing some seventy-five villages. Christian development in this area had barely begun. There was one pastorless church, with eleven members. Dr. Hume threw himself into this work with all his remarkable energy and ability to find fresh ways of approach to the hearts and lives of the people. Schools sprang up. Friendships with all classes were established. People began to come out as Christians in considerable numbers. In his forty years of connection with this district Dr. Hume saw about a thousand men and women brought into church fellowship; he gave primary education to some thousands of villagers, the best of whom were sent on into high schools and normal schools and are now found in positions of usefulness in many parts of India. He left behind him a corps of Christian workers, a group of churches and eighteen substantial buildings for Christian work. A distinctive feature of this district work was the way in which Dr. Hume linked up individual workers and churches in India with individual Christians and church groups in America, thus making it a very effective means for spreading inter-racial understanding and sympathy.

For many years Dr. Hume cooperated with the churches of Ahmednagar in Christian work. Village Christians drifted into the city in large numbers and he and his devoted wife concerned themselves in many kinds of effort for them as well as for those of the older Ahmednagar community. One of his last projects for the good of the community was a housing scheme which he carried through successfully. Dr. Hume took especial interest in the actual

church life of Ahmednagar. Several times, when it was pastorless he acted as pastor of the large First Church. His greatest visible monument is the beautiful church edifice, seating 1,300 people, which was built under the stimulus of his leadership. The congregation had far outgrown the old building. The crowding, added to the inadequacy of the structure, made difficult the development of the spirit of worship. To the task of furnishing a more fitting center of Christian worship for the city Dr. Hume addressed himself. The great new building is in the very heart of the city. Its special feature is a beautiful dome, symbol of the unity of God. The whole is designed to give to the Indian church a place of Christian worship which is in harmony with the best things of her own past. As this prophetic building was being built Dr. Hume went daily to look over the work with painstaking care. Standing amid the piles of material he would pray that this great undertaking might be blessed of God to the development of a spirit of true Christian worship and service. It is a most appropriate decision of the Indian church, made since the news of Dr. Hume's death was received, that this beautiful building should be named the Robert Hume Memorial Church.

#### A Friend to All

Dr. Hume did not confine his interest in Ahmednagar to the Christian community. He was the friend of all. He served for some years on the Municipal Council. His public spirit received unprecedented recognition when he was elected by his fellow citizens as one of their representatives to the Indian National Congress. In the meetings



THE ROBERT A. HUME MEMORIAL CHURCH AT AHMEDNAGAR

of the Congress he came into touch with able leaders from all parts of India, many of whom became his warm personal friends. He would make a point of delivering a lecture in the city where the Congress met and he would print and distribute to all Congress members and their friends a prayer appropriate to the occasion. Those who had opportunity to observe it wondered at the influence of Dr. Hume over Indian leaders from every part of that great land.

A community service of Dr. Hume's which attracted widespread interest was his remarkable work during the famines which swept over wide areas in India from 1897 to 1900. He was the principal administrator of famine

relief work for people without distinction of caste or creed, under the general direction of three different committees. The total amount of aid thus distributed was almost two million dollars and the work was done so efficiently and wisely as to call forth a chorus of approval. This famine work left Marathi Mission a legacy of about 3,000 famine orphans to be cared for and trained for useful citizenship. To accomplish this Dr. Hume, on his own responsibility, called to India two American experts, an agriculturalist and an industrial engineer. Both of these men came to be recognized by the Government as leading experts in their own lines. It was especially in recognition of his services in fam-

ine days that Queen Victoria conferred upon Dr. Hume the Kaiser-i-Hind gold medal for public service in India.

Dr. Hume's creative mind was bound to express itself not only in such activities as we have here described but also in writing. For a considerable period he was the English editor of our Christian weekly, the *Dnyanodaya*. He wrote many leaflets which were so clear, so simple, and so full of Christian spirit that they were the means of spreading the most vital Christian truths among the educated classes of India. Dr. Hume was in the habit of sending these leaflets to a long mailing list of Indian and American leaders, often addressing them with his own hand. During his furloughs in America he was asked to deliver courses of lectures. These he prepared with great care, and published in two books that have had wide influence under the titles "Missions from the Modern View" and "An Interpretation of India's Religious History."

One more aspect of Dr. Hume's many-sided service deserves especial notice—his part in the interdenominational movements. He threw himself with enthusiasm into everything that tended to bring Christians together. He saw in the Christian Endeavor movement when it first came to India something that could help to develop Indian initiative and interdenominational effort and gave it warm support, becoming for a time its president. He was a prominent figure in all the earlier cooperative efforts among missions and was one of the first presidents of the Bombay Christian Council. But the effort that called forth the most enthusiastic service of his

later life was that for actual church union. It was largely due to his untiring effort that the United Church of Northern India, bringing together about 200,000 Christians from a wide area and from many varying backgrounds, was formed. It was natural that he should be chosen the first Moderator of the General Assembly of this United Church. Even after his retirement and in spite of physical handicaps he took the journey from America to Lausanne as the representative of the United Church of Northern India to the World Conference on Faith and Order.

This brief recital gives no adequate impression of Dr. Hume's vital personality. There was something in him that drew the affection of those who came in contact with him. British officials, Indian political leaders, churchmen in America, and humble Christian converts in his district, all looked to Dr. Hume with deep affection. Why? Because he gave himself to them with equal warmth of friendship. "Comeraderie" was a word he often used and to which his own attitude gave rich meaning. One time he said to me, "So far as I know myself I have nothing in my heart but good will for everyone." I believe that this statement was true. It was all the more noteworthy because Dr. Hume had those who criticised and opposed him. Such a dominating personality as his was bound to excite some strong antagonisms. Yet no matter how vehemently anyone might attack him, Dr. Hume always remained his friend. He was too large-spirited to cherish grudges.

From a record of his accomplishments one can gain an idea of his

great efficiency, but one cannot gain an idea of the delightful humor that gave poise and balance to it all. At one time Dr. Hume was called to testify before the Montague-Chelmsford Commission that was gathering evidence preliminary to the preparation of their plan of Reform of the Government of India. As he came into the room he saw that their minds were jaded by the bewildering array of conflicting testimony that was being presented to them and he had the happy inspiration to make a joke. Immediately the atmosphere was changed and the minds of the commission were prepared for his own statement. Once Dr. Hume went directly from the boat by which he had arrived in Boston for furlough to a training conference for outgoing missionaries. He stood among these young missionaries, a short figure, in homely garb, and, as he looked around his eyes began to twinkle and he said, "Friends, its great to be a foreign missionary." Then he went on to show in simple fashion why he thought it great. The outgoing missionaries will doubtless forget much of the wise counsel they were receiving in that conference. They will never forget the contagious enthusiasm and the very human fellowship of Dr. Hume's talk.

#### A Source of Power

The deepest source of Dr. Hume's power lay in his spontaneous and all pervading fellowship with his Divine Father and his discipleship to Jesus Christ, the Master of his life. Seldom did anyone leave his study without having Dr. Hume offer a brief, simple, but very real prayer. When Dr. Hume called on Lord Lytton, the then

Governor of Bengal, he said to him "Your Excellency, the finest code of statesmanship ever written, which I commend to you in your dealing with the people of India, is found in the thirteenth chapter of St. Paul's first epistle to the Corinthians." Dr. Hume impressed the leading officials as so deeply religious a man that they listened with respect to such testimony as this. His preaching and his literary work had the same prophetic quality. It came out of the immediacy and vitality of his own religious experience and so helped the reader or hearer to enter into a similar experience.

Growing out of his faith was his victorious attitude toward life. Death had no fear for him. It was but a doorway into a fuller life. Difficulties and discouragements he accepted calmly and sought to turn them to account in bringing in the Kingdom of God. He was always ready to make great sacrifices in his single-minded devotion to Christ, yet one always had the impression that he made light of sacrifices. They were merely an accepted part of a rich and happy life of service. Like Paul he counted them but refuse, since to him they were means of closer fellowship with Christ. His wife and his seven children entered to the full into his spirit. Five of his children have been missionaries to India.

Dr. Hume died in the Corey Hill Hospital, Brookline, Mass., on June 24, 1929 at the age of eighty-two. Following his strongly expressed wish his body was cremated, and his ashes were taken in an urn by his brother-in-law, Dr. Edward Fairbank, to be deposited in Ahmednagar.

# MAKING MEN AS WELL AS LUMBERMEN

BY FRED HAMILTON RINDGE, JR.\*

AS FAR back as 1884 several selected men were sent out by the Y. M. C. A. to serve the Wisconsin lumberjacks. One of these hardy pioneers wrote the following in his diary:

Yesterday we walked eighteen miles through the snow, and held a meeting for the boys in the evening. The roads were poor and our packs heavy. But the work is important and must be done. Two of our men joined the train bringing the boys to town after pay day, warned them about those who would rob them of money and character, and invited them to make use of the "Y" room in the city.

In 1887 *one worker had personally visited 156 camps* in the Middle West and service had been organized in Pennsylvania. These were small beginnings, with no equipment except what the men carried on their backs. Since then, the "Y" work among lumberjacks has made giant strides in Maine, Mississippi, Louisiana, Arkansas, Washington, Oregon and other States. Scores of fine buildings have been established in towns and camps and hundreds of other points have been served through "extension work" from organized Associations, or through State and International Secretaries.

During the war, the "Y" served in over 200 camps on the Pacific Coast where "soldier-loggers" were getting out the spruce for America's aeroplanes. Secretaries were stationed at strategic centers, and from there set out by auto truck or on horseback to reach even the most isolated camps. Movies, magazines, entertainments, educational

classes, writing paper, athletic goods and plenty of good cheer and uplifting influences were carried far and wide. When this service was at its height, the "Y" secretaries traveled 50,000 miles in a single month visiting the camps, and a total of 147,000 men participated in the regular activities. *All this resulted in better morale, happier relationships and a larger output.* Thus from small beginnings have come great accomplishments, and the end is not yet!

Y. M. C. A. service in the lumber industry includes taking the regular fivefold program of the Association into the logging camps and saw-mill towns. This program is adapted in different ways to local conditions, and the work is always supported by both employer and employee, thus making it really *mutual and democratic*. Many forms of worth-while service are promoted and even character-building meetings are heartily enjoyed by the lumbermen.

The Secretary must be a real man. In one instance where loggers were suspicious of a new Secretary, the boxing gloves were brought out after supper, and the "Y" man gamely took his turn and landed many a good blow. Then he produced his cornet, played a few tunes, and asked the men to request their favorite pieces. After a hearty sing, the Secretary announced that it was Sunday night and as the "Y" had a program for every day in the week, there would be a religious meeting. The "boys" readily responded and he gave a

\* This article was sent to the REVIEW shortly before his death following an operation in September.—Editor.

short, straight-from-the-shoulder talk.

One day there came a sudden call for help from the woods. The Secretary grabbed his stretcher and with the "speeder," hurried out to where the men were working. A big burly fellow had broken his leg. The "Y" man quickly bound it up with splints, and with the help of another logger got the man back to camp on the stretcher and later to the hospital. The injured man had been one of

for a week. But a real "Y" man adroitly organizes a Celebration Committee, and helps plan tugs-of-war, a parade, horse races, boxing matches, open-air "concerts," obstacle races, pie-eating contests, etc., with the result that not only do the loggers remain in camp during the holiday period, but when the whistle blows next day, every worker is in his place with clear head and steady nerves. A lumber manager recently said: "If the Secretary did nothing but that, it



LOGGING MEN ENJOYING THE Y. M. C. A. AT CAMP HUGH, ALABAMA

the toughest in the bunch and had given all kinds of annoyance by his deviltry. Some weeks later, as he left the hospital, the logger grasped the Secretary's hand with a new resolve and said, "Things are going to be different when I get back to camp. I am *for* you!" And things *were* different!

Logging camps are generally compelled to close down while the men celebrate the Fourth of July and other holidays. On such days the lumberjacks frequently "blow in" all their savings at one full swoop and do not get back to work

would be worth all the work costs. Since the "Y" started in my camp, *the average term of service of our loggers has increased several months!*"

Living conditions have been improved in many places because of the "Y" program. In one isolated camp the Secretary initiated a movement to build a new school. The funds were subscribed and much of the labor performed by the men voluntarily after working hours. This building was also used for a Sunday-school and church, and was a great influence for good

among families of the community. Another service provided by the Association and greatly appreciated by the men, was a dust-proof locker room with clothes hangers, where their best clothes could be kept in good condition until needed. A Western Secretary writes:

In the past four days we have visited isolated camps twenty-five miles from a railroad. During our entertainments I have seen men almost hysterical with relief from pent-up emotions and have let them laugh until they have laughed it all out. And they have cried once in a while, too, but care and worry and loneliness have faded.

In one camp I met a lumberjack who had not been home in twenty years. What does a fully equipped Young Men's Christian Association and a real, red-blooded, friendly Secretary mean to a man like that? "That 'Y' man is the 'haulback' for all of us," exclaimed one fellow. Often, in spite of the company's best efforts, the down-pulling forces in the logging camps are many and strong, while restraining influences are relatively few. One lad who came of good family was cursed with a weak will and low ideals. The strong cable of evil influences had landed him on the steep slide that plunges so many into the inferno of lost manhood. Profane of speech, impure in thought and act, a poker fiend—he was going strong. It told on his work and he was continually changing jobs. The Secretary helped switch him on to the right track. When he came to himself the boy said: "Since coming here many a hand has been stretched out to pull me down, but you alone have helped me to my feet again."

In addition to work in lumber towns and camps, the "Y" has been rendering splendid service in the

shipyards. The Secretaries are close to the men as is illustrated by this letter from one of them:

The longer I follow this work, the more firmly I become convinced that the welfare of the industrial man, whether physical, mental, social, spiritual, or economic, must be sought through the medium of his family. If the workman possesses a happy home life and does not have the worry of domestic affairs constantly facing him, he becomes a more effective worker. No amount of oratory and fine sentiment of the pulpit will bring shipyard workers into the pews. No high salaried officials sitting in central offices waiting to be interviewed will be of any great aid in this field. It is *direct personal contact*, not only with the worker himself, but with his entire family that counts! The average man is floundering about aimlessly. Our job is to give him hope, purpose and high ideals.

Secretaries have spent many hours in counsel and consultation with employers of labor, social workers, labor organization officials, and with individual industrial workers in an endeavor to get the "feel" of relations and the mental attitude of all classes. There are times of discouragement, but all testify that the work is decidedly worth while. One "Y" man says:

After nearly a year of service in close contact and fellowship with thousands of men daily, in the mill, in their homes, in society, in sorrow and distress, in sickness and death, I have felt the heart throb of these people. I know their thoughts, their habits, their desires, their ambitions, their hopes and fears, and after weighing all conditions, I am convinced that the most appreciative bunch of men in the world is this group that work, swear, and smile in my lumber town.

When a logging camp has accidents and law suits, and reports show that the operation is costing more than necessary, it is often due to lack of efficiency in the organization. To secure maximum results, the enticements found in many camps must be eliminated. If a man is employed in a saw-mill



town or logging camp in which order, sanitation, helpful amusement, sociability and intelligence are unknown, his standard of service cannot rise above a thoughtless, irresponsible and correspondingly inefficient plane. *Many loggers move from place to place, from no other cause than sheer monotony.*

Most camps afford meagre opportunity for the right use of leisure time, and yet, there are few places where more *time* is available. Already many employers are cognizant of this, and are providing ways to improve the leisure life and happiness of those who work for them.

A new era is upon us in the world of industry, and the lumber interests will not be found lagging behind. During the past decade, the agency that has made one of the largest and most successful contributions in this field has been the Y. M. C. A. *Specially adapted buildings* have been established in camps of 250 men as well as in

towns of 25,000. The work has succeeded with foreigners, Mexicans and colored workers as well as with native Americans. It has made good with men of all religions and of no religion. It has commanded the respect of both employer and employee and is still going strong.

One secret of the success of the Association has been its non-paternalistic basis and its unselfish Christian purpose. It does not take long for the men to discover that it is *their* organization. *They* help support it, *they* run its activities, *they* reap the benefits. Needless to say the work of the "Y" by increasing education and improving character, makes for both happiness and efficiency. This means making better men as well as better lumbermen. But the best results of all, and the only work that abides, is when the men are led to know Jesus Christ as their Friend and Saviour and to follow Him as their Divine Master.

## THE PRICELESS BEQUEST

**T**HE Rev. William S. Marquis, D.D., who went to his Heavenly home in August, left a characteristically Christian "Last Will and Testament" by which he bequeathed to his children, with his earthly goods, a testimony "to the truth and preciousness of the Gospel of Jesus Christ."

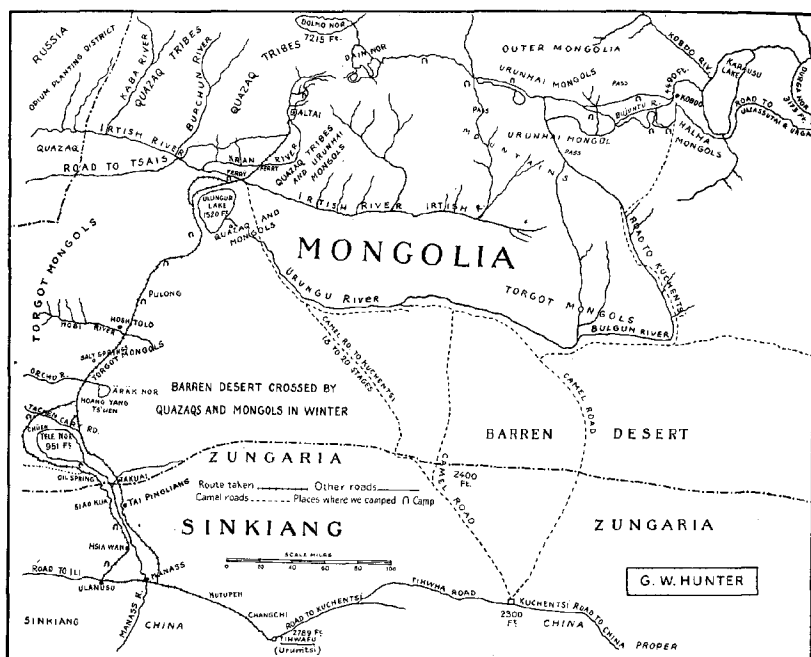
The will began with bequests of material things and continued:

"I desire also to bequeath to my children and their families, my testimony to the truth and preciousness of the Gospel of Jesus Christ. This heritage of the Christian faith, received in an unbroken line from exiled and persecuted Huguenot and Scots Covenantor ancestors, is

of infinitely more value than any houses, lands or bonds I hereby devise or bequeath to them.

"Furthermore, I desire to testify in this formal document, when a man weighs his whole life in the balance, to my joy in the service of Jesus Christ, as a preacher of the Gospel and pastor, and also as a promoter of his great world-wide missionary enterprises represented by the benevolence boards of the church.

"I do not need to remind my children how heartily their beloved mother joined in all this service. We gave our lives to it. We systematically set apart more than the tithe of our income to it. This was the highest joy of our wedded life. The service of Christ and His church made us partners of Christ and world citizens."



## IN MONGOLIA BEYOND THE OUTPOSTS OF CHRISTIANITY

A STORY FROM THE DIARY OF REV. GEORGE W. HUNTER

**T**IHWA-FU, the extreme outpost of the China Inland Mission, lies in Sin-Kiang, a land which is not properly in China at all, and which in its mixture of races, languages, and religions rivals the European Balkans. Once this district furnished the left wing of Ghenhi Khan's conquering army, but other races have now crowded in so that the Mongols are no longer in the majority.

Many of these people in Tihwa-fu, and across the neighboring Mongolian boundary, are Turgots (or Turkis) who drifted in as a sort of backwater when the great

stream of eastward migration carried Mohammedanism into India. These Moslem inhabitants still speak a language closely akin to Turkish, and have, by their religious observances, somewhat modified the Lamaism which prevails over most of Mongolia. Another Moslem tribe in the district are the Quazaqs, a strange race who may be related to the Tartar strain underlying the Cossacks of Russia.

More recent settlers on this southwestern border of Mongolia are the Chinese, who came in after the Manchu empire finally conquered the district, and Russians

who have an eye on the undeveloped mineral resources of the region.

Through a missionary career of more than thirty years, George W. Hunter, a missionary of the China Island Mission, has watched and studied these peoples of various races. The Quazaqs and Turkis, in particular, have interested him, and he has devoted a great deal of time to translating portions of the Bible into their language as well as to distributing the Scriptures among all the peoples of western Mongolia—a land in which there is not a single missionary.

One year, by way of summer vacation, Mr. Hunter with his fellow worker Mr. Mather traveled two thousand miles on horseback distributing Bibles and tracts in the isolated regions of the Altai and Kobdo districts. The journey lasted three months and carried the travelers through hot desert depressions almost as low as sea level and up over mountain passes which are above the line of perpetual snow. The most remarkable features of the journey were the universal courtesy which Mr. Hunter and his companions met from members of all races and classes and the willingness with which representatives of all religions accepted the Christian Scriptures.

On the very first day out Mr. Hunter, with the aid of a little Mohammedan girl, sold three Gospels in Chinese and one in Arabic. A few days later in the Altai district he met a Mongol from one of the Kalmuk tribes.

"Won't you buy a Gospel?" Mr. Hunter asked.

"I have one," the Mongol replied, and putting his hand into the folds

of his robe, he pulled out a well-thumbed Kalmuk Gospel.

He had bought it four or five years before from another Mongol, and he carried it with him wherever he went, even when he was several days' journey away from home.

On another occasion a band of Quazaqs told the missionaries that they had bought some books the year before, and that they wanted more. Still later they met a Russian traveling in the company of some Quazaqs. Mr. Hunter gave some Gospels to the Russian, who praised the book so highly and expressed such deep gratitude that the Quazaqs also asked for books.

The religious leaders seemed as free from bigotry and as willing to accept Christian books as the common people. At least three times on his journey Mr. Hunter met Buddhist lamas who gladly accepted Gospels. Both on the way to Kobdo and on the return trip the party stopped with a mullah, a writer in the head chief's yamen. This man had previously helped Mr. Hunter with his translations of the Gospels into Quazaq. On this occasion, as Mr. Hunter says in his diary, "He invited us into his big, luxurious tent and regaled us with milk and mutton."

Government officials as well as religious leaders showed the party every courtesy. In the Altai district the military governor called at the missionary encampment and both he and the Kobdo governor gave the party special passports.

Some idea of the remoteness of the area may be gained from this entrance in Mr. Hunter's diary. "We visited the Russian consul (at Kobdo) and he kindly gave us some Peking newspapers only a month old—the first we had seen for six

months. The mail from Peking to Kobdo goes by fast couriers and takes only one month."

Such a long journey in so remote a district was naturally not without dangers. After leaving Tala Lake the party took the wrong road and got into the gorges of the Bujantu River. Mr. Hunter's diary for July 24th says, "Made a long detour today trying to avoid the gorge, followed a path which led us up a steep mountain. This path proved to be an old cattle track to some tents which had been moved away. We could not very well retrace our steps, so we pressed on. The task got more difficult as we ascended, and night-fall found us in a place where I fear the foot of man has seldom trod. Huge boulders of rock perched on ice and snow. There was no grass nor fuel, and our servant was much afraid. No wonder, for it was a really dangerous place. We divided a small piece of bread between us but did not eat it, each thinking he had better save it until morning; so we went to rest hungry and tired."

The next morning they found a way over the east shoulder of the mountain and later were fortunate enough to meet some Quazaqs who gave them mutton. The next day they came to a river valley in which they could gather quantities of wild rhubarb, onions, and mushrooms, and these added greatly to the diet of milk and mutton which they could get by trading with the native peoples. Bartar, of course, is common in this region, fractional currency being entirely unknown. Compressed bricks of tea are the most usual medium of ex-

change, but the missionaries had no difficulty in making purchases by means of needles, thread, eye medicine, and matches as well as the Gospels which the people were always willing to accept.

Yet even in this remote territory, where there are no railroads, where caravans of mountain camels bear their loads of hides and wool and salt over the high passes, where herds of yaks graze on the table lands, and where eagles are still trained for hunting purposes—even here the war has had a profound influence. In Kobdo Mr. Hunter met a number of Russian refugees, several of whom expressed great interest in his work. At Altai, on the return trip, while attending the christening of the Russian consul's son, he chanced to see a refugee woman trying to sell her sewing machine and household goods. Later, on the road he met a Russian general with a large party of military refugees on their way to Kobdo.

During the entire journey Mr. Hunter and his party disposed of six hundred portions of the Bible—in nine distinct languages—as well as religious tracts in Chinese, Mongolian, Tibetan and Sart.

The willingness of these strange nomadic tribes to hear the Christian message, as well as the evidences that even western Mongolia will soon be in the path of European civilization emphasize the importance of putting this country on the Christian map of the world by giving them resident mission workers and an opportunity to receive the best elements of western civilization before the worst elements are thrust upon them.

# RELIGIOUS REIGN OF TERROR IN RUSSIA\*

BY PAUL HUTCHINSON, Chicago, Illinois

I HAVE just come out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier and reaching Warsaw last evening.

I have been tremendously impressed by much that I have seen in Russia. There is power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

\*This frank communication from Paul Hutchinson discusses the attitude of the Russian Government toward the Christian churches and all recognized religion. The author, an American Christian with the viewpoint of America, has spent two weeks in an attempt to learn what is beneath the religious persecution in Russia, and has come out of that land determined to speak without fear. The communication appeared in *The Christian Century* of September 18, 1929.

But I have come out of Russia with the conviction that, before everything else, I must set forth the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. . . . The situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a minute.

As with almost every other social factor, there has been endless debate over the status of religion in Soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a diametrically different fashion—but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where State and Church came into such direct conflict, did the Government dream of attempting the work of religious extermination which the Soviet Government is actively prosecuting.

There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a

belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead language, the State does not worry much about them. Even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if Soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the Government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness.

#### **Making a Godless Nation**

This is not what I call religious persecution. Neither do I mean the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is nonreligious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the Government has been much more suc-

cessful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church—the anthropomorphic being who gave power to the tsar and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

It is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the Soviets, religion that can walk sure-footedly in the modern world—religion of this sort is being persecuted systematically and savagely—as hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, can testify.

To mention names or places or dates or occurrences connected with this persecution would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. The world has already been told that the right of churches

to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

### Eradicating Religion

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. But I have personal, first-hand knowledge that the Soviet Government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the Soviet attack.

Why this terrific attack on re-

ligion? Is not the Soviet Government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the Soviet Government has been astonished, and badly frightened, by the success of the reform religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the Government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsomols—the 'teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the societies, such as followed. But it is undoubtedly true that the young peo-

ple's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. The Russian Government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World Alliance last year elected one of their number as its vice-president thereby drawing attention to their connection with the "capitalist" world. In Moscow's anti-religious museum, where the Government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The Government is mistaken in this.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q. E. D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizni Novgorod for the production of up to 100,000 Ford cars and trucks a year. But

internationalism in this sense the Soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others, the Soviet Government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the secret police to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength it is impossible to judge. But Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council of Churches sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The Soviet Government is under the mental strain of a state of war with other nations. Once this strain is eased, the Government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. Meanwhile gentle women and noble men are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile because they have dared to preach or profess the Christian religion.



## A RUSSIAN VIEW OF EVANGELISM IN RUSSIA

IT IS of interest to see the evangelistic movement in Russia from the view-point of its enemies, the atheistic rulers of that country. The Moscow paper *Trude*, says: "During the years of the Revolution the Church (i. e., the Orthodox State Church) lost many of its adherents. The Sectarians (Protestants), however, have increased tremendously in number. . . . There are about six millions of them now in this country, not counting the nine millions of 'old believers.' [Those who, in the 17th century, refused to submit to the secular reforms in the Orthodox church, introduced by the patriarch, Nikon.] They take their religion seriously, do not smoke, and are distinguished by a strict morality. Before the revolution the 'sectarians' did not number more than one million.

"Former monarchists, social revolutionaries, police officers, and members of the erstwhile nobility, are the leaders of these sectarians. They know how to adapt themselves quickly to the spirit of the times. They have the methods and forms of the committee system and party organization, and carry on active propaganda.

"In a number of provinces (as Smolensk, Bryansk, Twer, and others), they hold conventions where they discuss such problems as organizing schools, hygiene, improvement of agriculture, and many others that are really the concern of the Soviet authorities.

"Every member of their committee is over-burdened with all sorts

of social work. Their Gospel meetings are open to all who wish to come. This propaganda work is done in the churches, in public places, among the workers in the open air, or at the the doors of their meeting rooms.

"A great part of their work—we should say their chief work—is done among the young people. It is here that they use all their strength, and they speak of 'the future generation' in every sermon. This activity is often successful. It is a fact known to us all that one of our 'Komsomolka' (young Communist female leader) from the factory 'Presse' has gone over to the Evangelicals.

"The sectarians find it easy to gain new members from among the unemployed, the seasonal workers, coachmen, gardeners, etc. Their preachers even penetrate the workmen's barracks and converse with them during their work. At the Red Gate (where our Labor Exchange is) a group of sectarians are at work, and these members have adapted themselves especially to the type of work they are doing there.

"There is a large group of sectarians in a number of factories, chiefly of the textile industries, with their great number of workmen from the country villages. In the weaving mills at W—I myself know such a group of sixty persons (and credible accounts make the number even larger), consisting mostly of women. The sectarian preachers simply enter the houses, and around the samovar

hold long conversations about Christ, the New Testament, and the future life in Paradise. They take no entrance fees to their Gospel meetings, and everyone is welcome. Even in such factories as 'Sickle and Hammer,' there is always a group of sectarians and their number increases everywhere.

"Their activities have extended much during the last few years. They even dare to enter the lists against the anti-religious campaigns. If anywhere lectures are given against religion, they, too, appear with their counter-propaganda. Not content with that, they undertake even to arrange for some sort of discussions in the factories, chiefly making use of the mid-day recess.

"In this manner our orators, during the anti-religious campaign in Moscow last Christmas, were repeatedly faced with the opposition of these sectarians. At the anti-religion meetings of the mechanics and housewives, where 1,300 persons were present, a young sectarian, after the lecture of Comrade L— came forward and attempted to prove that 'even if *some* religions *are* harmful, this could not be said of all of them.' Similar scenes were enacted in a second meeting of the same district in the P— works, where three sectarians made counter-speeches, and also in other parts of the capital. In the general assembly of the workers in 'Sickle and Hammer,' they even handed a resolution to the chairman and demanded that it be published officially.

"All such demonstrations are carefully organized and prepared before hand; the sectarians come to the meetings in groups, and dis-

tribute themselves in every nook and corner of the hall. Thence they bombard the speaker with questions, both verbal and written."

The editor of the German *Gospel Weekly* from which this account is taken, makes his own comments:

"Evangelical Christians in the Russia of our day number at least six millions, and according to some enemies, 10 millions. God has done a great work, and that is all the more remarkable because there have been no mass conversions, as has sometimes been the case under a more tolerant government. In this case, confessions bring only persecution and disadvantages.

"In the eyes of their persecutors, Christians now are in Russia (as they have been at all times and everywhere) abominable creatures, full of malice and craftiness. The 'virtuous' (?) communists seem to have a hard time of it with these sectarians. With all their might they carry on this campaign against 'religion,' calling it 'the people's opiate.' But vain is all their effort—the wicked (?) sectarian neutralizes all their well-meant attempts. Then Evangelicals are mightier than the Communists, because they fight with the Sword of the Spirit—the Word of God.

"There are many signs that difficulties and distress are multiplying on every hand in Russia. The Government, through erroneous measures, has become the enemy itself of large sections of the people, and in consequence senses enemies everywhere. The result is a severe conflict that brings unspeakable sufferings to the people. Being atheistic in principle, the rulers of Russia see opposition and op-

ponents in every church and Christian community, and fight them with every means at their disposal. This is by no means confined to the Evangelical movement, but the Greek Orthodox Church no less so, and the latter has thus again become a 'martyr church.' It is easy to understand that the common people (who for the greatest part belong to that church), have become embittered through these persecutions.

"Knowing the philosophy of the leading elements in Russia one does not marvel that immorality (especially among the young people) is becoming a serious concern, even to the government. Whole columns of the Soviet newspapers discuss this question. They emphasize that this moral swamp completely undermines the prestige of the ruling party—the communistic group.

"But how shall they get out of this morass? That remains the 'doctor-problem' for the men in power to solve.

"It was the 'unrestricted liberty' in contrast to the 'aristocracy notions' that they have held out as a bait for the young people, to make them support their cause. All sorts of facilities and privileges for entry into schools and universities, as well as in appointments to the various posts and offices in these and other government institutions, granted to members of communistic organizations, helped to swell their ranks. But now these young communists of the government will not hear of anything that the government may want to do to put any check on these liberties obtained.

"However, anyone with his eyes open can see that these things, if allowed to go on unchecked, will lead to absolute dissolution, into a moral bog that will engulf all con-

cerned. The spirits one has invoked refuse to be dismissed. They threaten to devour the sorcerers that have called them out of the bottomless pit. Only the Gospel (the despised, hated Gospel) can help.

"Even the young generation feels the horrible burden of these conditions (at any rate the better element do). One girl student writes:

It is the custom among us, to look down with a sort of malicious contempt on everything that makes for beauty or order, either in clothing or housing. In our campus one sees nothing but dust, dirt, disorder—beds and rooms never tidy. The reason is NOT that important work does not leave us time to remedy this, but because it is supposed to be our duty to despise everything connected with aesthetics. I do not understand why this should be so, since our government (a proletarian government at that) being poor to the point of begging, yet spends any amount of effort and money to make everything around us look aesthetic and beautiful. But in our speech the most filthy language is most approved, and if any girl (very few dare to do it) protests, things only grow worse. They set out systematically to inure the victims to our "mother tongue."

This contempt for all that is beautiful, pure and healthy has for a result that the same malice, coarseness and shamelessness predominates in an intimate intercourse. One is literally afraid to manifest to one's bosom friend anything like tenderness, forethought, or consideration. There is no love among us. We only know the relations of the senses, for according to our philosophy, love is contemptuously stigmatized as "psychology," whereas we should only be concerned with "physiology." Anyone who looks for anything else in the relation of the sexes, is denounced as mentally inferior.

"The last clause of the words the poor girl quoted above, show like a flash of lightning the tap-root of all the bitterness Russia is reaping. This is the doctrine of this root of bitterness, i. e., that man has only a body, and neither soul nor spirit. It is the most horrible lie of Satan."

Another writer says: "It always is dangerous to see the actual situation in Russia in a too scheming way, forgetting that we are in front of two hostile forces: those of the Bolshevik oppressions and those of the same elements of the Russian nation. These forces are in constant fight, and the fact that the Bolsheviks today have the power does not prove that their adversaries are entirely crushed. It would be, besides, disregarding the real power of the religious faith to think that it could be taken out of the soul of a folk of 150 millions people by Soviet decrees and terrorist acts, so bloody.

"If the Soviet Government has not feared plunder and murder to be used for weakening the religious organizations of Russia, the believers have also proved an extraordinary tenacity and devotion, and as they are a majority of the folk, the Soviet power has been obliged to admit that it was impossible to deChristianize Russia in a day.

"When the *Tcheka* murdered priests, new ones were taking their place; the Soviet authorities shut the churches and cloisters, the believers gathered wherever they could, and the monks were reconstituting communities; at last where it was getting impossible to celebrate the mass officially, and where the Orthodox communities were quite disorganized because of the persecutions, Methodist or other groupings arrived, and so religion under a new form reconquered the lost places.

"The prisons are full of Believ-

ers, and it seems even that the *Tcheka* is letting the religious groupings grow for a certain time to better seize their adepts.

"We recently had in our possession a letter where was written something like this: 'The believers are getting on with their task, but they perfectly know that arrest and death are watching for them every day, and that they must be ready to join their brothers who are already suffering in the prison of Solovki or in Siberia.'

"Up to now the principal effort of the persecutors of the faith in Russia was directed against the Orthodox church. In tolerating the adepts of the different sects they thought that they would weaken the main religious organization. In 1928 the Soviet power discovered its error and the fact that religion, under any form, contains ideas that are incompatible with Bolshevism. Actually the Soviet press is constantly insisting, with regard to all religious groupings, that tolerance of any religious publications is unforgivable, and is demanding their definite suppression. Thus we have a copy of the *Pravda*, the official organ of the Russian communist party, of Feb. 5, 1929, which contains a very violent article on that subject. Its author finds the repressive measures insufficient.

"It is needless to say on which side must be the support of the Christian believers of Europe and America.

Yours sincerely,

THE PRESIDENT,

(Signed) Th. Aubert.

# WHAT CAN WE LEARN FROM KOREA?

BY REV. H. KERR TAYLOR, Tsingkiangpu, Kiangsu, China

*Missionary of the Presbyterian Church, South*

SOMEONE has said that the Japanese have a genius for governing, the Chinese a genius for being merchants, and the Koreans a grace for being Christians.

The Korean church everywhere is interesting and the missionary to China has much to learn in every place. It is a wonderful thing to see, as you pass on the train through villages and towns, the neat little churches that stand out on the hill-sides and give the landscape a touch that belongs to long ago evangelized places.

But perhaps the most interesting and helpful place to visit is Pyengyang, Northern Korea. Other near-by towns have fine work, but Pyengyang is their center. A college and theological seminary are there, foreign school, etc. It is a small oriental town, about 80,000 people, and is the second city in the little country. In that town there are *twenty self-supporting churches*. I attended seven or eight of these, met their independent though cordial pastors, and thanked God for such a sight. Those churches were built practically entirely with native gifts, and in two of the twenty churches I saw the notice boards telling of over 1,100 and 1,200 in attendance on the previous Sabbath. In one of the churches I saw over a thousand in attendance at the main morning service; they had had the same number at the Sunday School service a short time before. At night I slipped back just to see that church filled again to the doors, without foreigners, and with a reverence that made you feel that here after all was something genuinely indigenous.

Pyengyang is the stronghold of the work of the American Presbyterian Mission, North, and I may as well say here that the Northern Presbyterian work in Korea struck one as phenomenal even among generally phe-

nomenal work. I notice in some statistics that I picked up over there that the "board grant for current work, per baptism," in 1927, was for the

Canadian Presbyterians .....	\$153.00
Southern Methodists, U. S. ....	138.00
Australian Presbyterians .....	119.00
Southern Presbyterians, U. S. ..	107.00
Northern Methodists, U. S. ....	106.00
Northern Presbyterians, U. S. only .....	15.00

For "board grant for current work, per communicant," the figures in the same order were: \$13.27; \$10.67; \$12.82; \$8.29; \$7.12; and for the Northern Presbyterians, whose work centers in the fine Pyengyang field, only \$1.35. The work has gone forward with a small Board grant.

The question that concerns us is, can that work be duplicated in China? What has caused the church to grow so in Korea as compared with parts of the work in China, India, etc? What has been done to put their work ahead and on so firm a basis?

As someone has said, Korea is at once the admiration and the despair of all interested in mission work in the world today. How can one account for the streets after streets of closed business doors on the Sabbath in Korea, and the difficulty in China of bringing men to an appreciation of the value of the day of rest? I want to jot down a few impressions gained from listening and observing and reading in Korea and here in China.

First of all, *they magnify the Bible*; they believe it, take pains to teach it, emphasize Bible classes, are reverently jealous for it, and endeavor to live strictly by it. This is certainly a feature of the Korean work. Some of their Bible classes are quite remarkable.

One thing that struck me especially in regard to the missionaries in Pyengyang, as well as in other parts of

Korea; the missionaries believe the Bible through and through, and their work is projected on a well understood loyalty to the whole Scriptures. There is no disposition to cavil over difficult places and seek obvious solutions to difficulties. They are impatient with careless handling of the Word of God, and I believe God is blessing them accordingly. Not even so-called minor concessions to liberalism, are tolerated by the *Korean General Assembly*.

Second, *they require self-support*; they not only preach and urge it, but they feel that there is no church work worthy the name that does not pay its way as it goes.

They do not—that is, the missions do not—employ seminary graduates as preachers. They will support a boy or a man through school and seminary, but when he gets his seminary diploma, he has the native church alone to look to for his support if he is to get any for his preaching.

Another thing, each evangelistic missionary is given Yen 70 per month with which he may support two helpers or secondary native preachers. That amount would never support two seminary graduates. And they call these men “helpers.” They actually help the missionary. They are not helpers with another title. Yen 35 a month is about Mex. \$20. And that is all the money these missionaries have for their country evangelistic work, outside of itineration and similar personal items. No “chapel rent,” “purchase” items, etc. They gradually add a third such helper or native preacher as the work develops, having the churches to make up the amount needed. When a fourth man is wanted, they stretch the Yen 70 over the four men, the churches coming up with the amount to increase the Yen 70 to twice that amount, etc. Some places have six or more such workers, and the same original Yen 70. The churches able to have pastors, or groups able to have them, have simply graduated from this lower class into self sustaining units or groups. If there is no preacher on hand for

the Sunday service, the local elders or leaders take charge.

The missionaries learned from Dr. John L. Nevius, this lesson of the indispensability of self-support to a real church. They say frankly that the mistakes of the China and India mission fields led them—in their more recent mission venture—to avoid building over native groups of believers a superstructure that was not theirs and that would not be carried locally. *They started right.*

Third, let me add another unquestionable feature of the work. It is that *the Holy Spirit has signally blessed the Korean field*. His doings are marvellous in our eyes. The home churches have also inevitably responded with adequate men and means to reap a rich harvest waiting to be reaped. The mission workers have spent their time not so much in evangelistic scattering of seed, as in teaching and garnering and building the church, under God. They have been almost unable to take care of the enormous demands on their time for such advanced work. The Spirit of God has certainly moved in that land. One can give only outstanding characteristics of the Korean work.

They have in Korea a form of script writing, much like the script that has been with such difficulty pushed in China. But this is used everywhere in Korea. It is called Unmoon. It has made possible a Bible reading and Bible studying church. It is at once evident what an enormous lever this is. China simply must solve this necessity for an easy script.

Another feature is, that there has been in Korea during these recent years a large amount of peace and order and business, thanks to the governing ability of the Japanese rulers. While bandit and war ridden China has become day by day more impoverished, and property holdings have become more and more insecure for many reasons; in Korea the church has been able to save and build and keep what it has saved and built.

Are the Koreans better off than the

Chinese? That is hard to say. They are all poor; all in debt. Thanks largely to Japan, there are many improvements that China does not have. The advance of the Korean work can not be explained on the basis that they are better off than the Chinese. The Koreans fear Chinese economic exploitation as much or more than they do Japanese military usurpation of their rights and authority. The Korean is no match for the Chinese economically, and what the "poor" or unpractical Korean has done, would seem—other things being equal—equally possible to the thrifty Chinese. And this is significant, the better off Koreans have built better churches, the poor Koreans in their villages have put up typically native buildings.

Another thing that struck me was the homogeneity of the field, and the homogeneity of the work and workers. It is largely a rural field; the Koreans for the most part are tillers of the soil, a class that has always built strong, dependable churches. Korea has but one or two large cities. They are not bothered much with modernism and all its attendant impracticalities. There is very little directing of the work and thought of the church from the cities. They don't worry over such things as who is going to control, or over "devolution," foreign funds, and the like. The churches pay their own bills and manage their own affairs. Most of the mission work, too, has been done by one or two of the major groups of the Protestant church; this, too, has made for homogeneity.

There is one other thing I want to touch on that is paramount. There seems to be something in those Koreans that makes them more tractable, more teachable than the Chinese. I think this does help to explain to a certain degree the large growth of the Korean church. As some one has pointed out, Korea is not only geographically midway between China and Japan—northern China and Japan, but she is philosophically midway between them. Whereas Japan

is sanguine, quick, versatile, idealistic, volatile, patriotic, daring,—a land where mystical and imaginative Buddhism has thrived; and whereas China is phlegmatic, careful, patient, persevering, rational, utilitarian,—a land where Confucian rationalistic philosophy has for so long held sway; the Korean partakes of both and is overcome of neither; he is rationally idealistic, more like the Anglo-Saxon; a combination of rationality and emotionalism.

The Korean is not stingy. He doesn't bother about money to a great extent. He likes to give and gives liberally. To be stingy or niggardly, is with him to be mean, worse than to be a libertine or to lie or to steal. Money with him was made to circulate; he is lavish with his own or another's money, we were told by those who know!

This may help to explain the rapid and phenomenal nature of some of the church's growth, but it is not the secret of that success. After all it is not so much phenomenal success we are after as a real, self-sustaining, indigenous church. In Korea we have a demonstration of what a really indigenous mission projection should be. I have been thinking constantly of that so different mission projection,—the church in Moslem lands, the stunted church growth in Moslem lands. The lesson of all lessons that I learned in Korea was that, whether large or small, whether phenomenal or stunted, a *church*, not a preaching hall, not a missionary's chapel, but a church— isn't a church if it doesn't pay its own way and manifest that very practical necessity to any sort of organism, LIFE. They must build their own church. It may be slow, it may be inconvenient, it may not look well, but it won't be a "foreign church" it will not know what such a term means, for it is a church, a group worshipping God and paying all its bills, and manifesting that it has found something worthy of the investment of its money and life.

# THE MODERNIZED AFRICAN WOMAN— AN ASSET OR A LIABILITY?

BY MRS. JOHN M. SPRINGER

*Missionary of the Methodist Episcopal Church in Rhodesia*

THE really pertinent question seems to me to be, *Is modernization an asset or liability to the African woman?*

Even Solomon would, I think, hesitate to give a definite answer to either of these questions but we must face the fact that Africa is being rapidly modernized and it is impossible to stay the tide in which the African woman, as well as the African man, is caught in the backwash.

In the tribal life, the African woman has, for centuries, been scarcely more than a slave, a chattel. It may be true that there are tribes in which the *lobolo* paid for the wives insured protection to the woman and a state of virtue. But we have known personally several tribes where there certainly has existed the idea of ownership. Among the Bafioté the writer was told by one of the young men that if a woman did not bear her husband a child inside of two years he could take her back to her father and demand a refund of what he had paid for her.

We have known numerous cases in Rhodesia where there has been endless litigation handed down two and three generations in order to get such a refund so that sometimes girls are even obligated for old debts before they are born. Some of the complexities of heathen marriages can be dimly comprehended by the fact that one woman, who did not look to be out of her thirties, had been given successively to some thirteen husbands.

The life of the African woman has been largely one of hard work and few pleasures. On one occasion, when we were camping by a stream off the main trail, a woman appeared and begged us to let her go with us for three days in order that she might escape from the chief who was a cruel tyrant. Pushing back her hair, she showed where he had cut off both her ears and recently had threatened to cut off her nose. She said that if she could go a three or four days march with us, she could escape to friends where he would not follow her.

In most of the tribes, the African woman has no rights over her own children. She must cultivate the fields and raise the food with which to feed them but her husband, her parents or other relatives dispose of the children. A brother has a right to sell his sister to provide a wife for himself and many a father has done the same. A man is rich according to the number of wives he owns.

One of the pioneer missionaries in Rhodesia said: "The African woman has to raise grain for her husband to buy more wives, to raise more grain to buy more wives, to raise more grain to buy more wives—a vicious circle."

Life in an African town or village is one of deadly monotony. Most of the huts are small and the villages are decidedly unsanitary; there is little or no privacy and many social customs are too revolting for description. It has been quite popular to state that the Afri-



can is *unmoral* rather than *immoral*, a statement as false as it is catchy. We have never yet found a tribe where there was not a well defined, decent code of morals. We



A WHITE MAN'S MISTRESS—A MENACE

have yet to find any tribe where there was any serious, general attempt to live up to such a code. As to a recent widely-circulated report that the cannibals are a highly moral people the facts prove quite the contrary.

Back in her native kraal, the African woman has had little or nothing to wear except skins or a bit of grass cloth or bark blanket.

#### The Coming of Civilization

Now into this sordid background comes the advance agent of civilization, frequently a trader or a government official collecting taxes. These will be closely followed by the labor recruiting agent soliciting labor for the building of railroads or work on the mines. These men have attractive clothing and blankets and the labor bureau agent will be very generous in making presents. What woman would

not gladly exchange a hot, foul, dirty goatskin for a bright, pretty cotton cloth? When men are drafted to work in the mines, it is becoming increasingly easy to persuade their women to go with them.

Along the newly-made motor roads we see a steady procession of men, women and children headed toward the commercial and mining towns. These motor roads have been made largely by the women and the old men and the honk of the motor car has not only given the African woman a tremendous thrill but it is the call to a new world beyond her present ken. She listens at night to the accounts of these towns as Meccas where no woman has to work, where everyone is rich, where there are plenty of gay clothes, gay times and all can eat white bread. It is not strange that many follow the men and the will o' the wisp that leads to the bog of the artificial city life. Broad is the motor road that leads to destruction and many there be



A CHRISTIAN WIFE—A BLESSING

that travel thereon. At the end of the way there are dazzling electric lights with a minimum of hard labor and a maximum of temptation for the woman to sell her body and

soul for a morsel of meat to eat or a glad rag to wear.

In this artificial life children are decreasing in number. One government official told us that among 600 women on the Busanga tin mine, there were only ten births in the past year. The world has gone pleasure made and the African woman is also being sucked into the maelstrom.

Some may be amused at the sight of a dusky beauty arrayed only in a black velvet evening gown, bare-headed and barefooted, riding a bicycle at full speed through the streets of Elisabethville, but the laugh dies as we see a white government official with whom she lives introducing her to some of the men of his acquaintance while they all stand on the street laughing together. That man has a wife and children in Europe.

This gay life does not last long. Disease soon catches the poor woman on the rebound and she is tossed aside, a mere bit of human wreckage, while a younger and fresher victim takes her place. During the rest of her life she is a serious liability from a physical as well as from a moral standpoint, spreading disease appallingly. Thousands of hands are stretched out to drag her down to the lowest depths to which any woman can fall, but the thing that breaks the hearts of the missionaries is that there are so pitifully few hands held out to save her from the fall or to raise her in the hour of her disillusionment when she is wanting to be helped.

Is it strange that as we think of the many appeals that have been made to us to either take these young women, or the little girls on the mines, away from the reeking atmosphere of sin and vice, that we fail to enthuse over the magnifi-

cent church structures, these needlessly costly piles of stone and masonry, that are being erected all over America and Europe in His Name and largely at their expense?

What could be done and what should be done is seen by the small army of bright, happy Christian girls walking briskly down the beautiful avenue at Lovedale and a few other similar Christian institutions in Africa. These young women are Christianized rather than modernized. They are marching forth to help uplift the race. They are taking their places in the schools, the hospitals, the shops, the offices and best of all in the homes where they will be Christian mothers caring for their families. No race or people can rise above its womanhood and these women are the richest asset of that fabulously rich continent.

But—"how shall they call on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And how can more missionaries be sent to save the African woman unless there can be more given for the world-wide extension of Christ's Kingdom and less for our own self-indulgences?

The Christian African woman is a wonderful asset to the community and country at large. She stays with her husband, looks after her home and her children and is a power for good.

When we first saw Nyinza, she was still the mistress of a white man. Then she came to our church, became an inquirer and asked to join the church. She was tired of a life of sin and wanted to marry a man of her own race. A few months later she married one of our Christian men who had known

all about her and felt that he could trust her now that she had turned to Christ. She has justified that trust. Her relatives tried hard to get her back into the old life, and it is useless to deny that she was sorely tempted, but she won out and is today a fine helpmeet for her pastor-husband and the mother of his children.

Another woman in the interior at Kapanga was so vicious and immoral that she even scandalized the natives. One day she gave her heart to Jesus Christ and I wish the world could have heard her teach the Sunday-school lesson later at Kapanga. Both missionaries and natives testified that her life was entirely changed and that whereas she had been going about bent on mischief and immorality, now she was going up and down helping her sisters still in heathendom, and telling of Christ who could take away sin from the heart.

Muledzwa was only a drunken reprobate, the mother of half a dozen children by as many different men, when I first knew her. Now she has truly become a new creature in Christ Jesus and with her daughter Nenhu, who is also a Christian, is a decent, clean-living chieftess among her own people, cleanly clothed and at last in her right mind.

There was the Imp, foul-mouthed, filthy of body and mind when I first knew her. She was then about twelve years old and a more offensive child I have never seen. She was disgusting in speech and conduct. She is now the wife of a pastor and a teacher in the school, a highly respected wife and mother of a fine little family. She keeps herself and her children clean and finds time to help teach other

girls the way of real life and righteousness.

Every day in Elisabethville and Likasi, those great mining centers in the Congo, one can see a troop of women and children going to the day school with their primers, hymn books and New Testaments in hand. These women are changed. Many of them have been dragged down by the lure of the towns but have been pulled up and saved by the grace of God.

The modernized African woman without God and without Christ is a great liability both to her own people and to the white race as well. The modernized African woman who has been saved through the power of Jesus Christ is a tremendous power for good in her community—an asset to the white race in the country at large.

### JESUS I KNOW

(Acts xix. 15)

Jesus I know, who made His path to shine,

Who was Himself God's great redemptive plan,

Who walked the earth pure human, yet divine,

A selfless, sinless soul, the perfect Man.

But know I Jesus as the living Christ?

Exalted now to share the Father's throne?

Lord of all life, who once was sacrificed,

Who claims all hearts and kingdoms for His own?

Could I but know Thee, Jesus, as Thou art,

The living Christ, my Saviour, Lord and King,

Then should I serve Thee with a glowing heart,

And live the Glorias which the angels sing.

—Henry Burton,  
in the *British Weekly*.

# THE APPEAL OF INDIA

A LETTER FROM REV. PAUL J. BRAISTED, Madras, India

*Missionary of the American Baptist Foreign Mission Society*

THERE is a tremendous appeal from the great city of Madras to anyone who is alive to human need and suffering. The crowds speak in clear voices and misery is everywhere visible. It is easy to understand the Master's great compassion for the multitudes when we see these eastern multitudes bargaining, bickering, gossiping, quarreling, jostling, hungry, weary, disease-ridden, and destitute of the things which make life rich and happy. Here is unlimited opportunity for the reformer, the social expert, the enthusiastic educationalist, and anyone with a vision of any phase of life which can be improved. But most of all in these hungry crowds is the insistent and persistent call, like the moving strain of pathos in a symphony, for life and the Life Abundant. When I pass the many shrines; the mosques, and the other signs of varied devotions to the many gods of India, I am reminded of a statement of J. E. K. Aggrey. He referred to the great missionary hymn of Bishop Heber, the lines: "The heathen in his blindness, bows down to wood and stone." And then with the great heart and true insight of one who walked near the Master, he added: "In his blindness? No, *in his hunger.*" It is the hungry heart that calls the loudest from the streets and bazaars of this great city. There is limitless opportunity for one whom the Master might place here to reach out in many ways to touch hearts and lives with the abounding love of Christ.

Perhaps the mildest thing that can be said of Miss Mayo's second book on India is that one ought to balance the picture presented with much other available literature about this land, its peoples, their history and ambitions, and their present life. But the book itself is misleading. No one who has any knowledge of India would consent to the statement that there are thousands of Hindu widows burned to death on their husband's funeral pyres every year. Such has not been the case for nearly a century since the Government made it illegal. Other similar facts might be questioned. The picture is out of focus. It is a curious thing that while attributing all the evils to the Hindu community, no mention is made of the Moslem community. But most of all one misses the presence of the "Christ of the Indian Road" who has touched so many hearts into life and who is today drawing many by irresistible bonds of love unto Himself. The warmth of a great love that will sacrifice for the object of that love is wholly missing from the book. Those who have proved themselves true friends of India can speak to her with the utmost freedom of her evils. But India feels a just resentment to one who makes India's sins a means of commercial gain through their publication. There is no humble missionary, in however isolated a station, with however little resources, however unknown and unsung, but in whose heart the love of Christ burns until it lights other hearts, there is no

such a one whose life will not far outweigh in eternal and enduring results this heartless dealing with the woes of this people.

The other evening on the beach of the Bay of Bengal, a Brahman and I spoke together. In the gathering shadows of evening our thoughts turned to the Nazarene. This man was evidently a secret believer, and at one time he said, "Sri Krishna was the embodiment of lust, but Jesus Christ was the embodiment of suffering love." We spoke of the abundant life that Christ continually gives to the believer who appropriates it by faith. I thought again of the great and significant differences between a change of heart and a change of religion. How easy it is to work for the latter without the former. How glorious is our privilege to deal with the eternal things and to watch a life change, a new attitude emerge, a new life grow in ever increasing fulness. This surely is the first great essential, after which the other will take care of itself. Christ will touch the heart to life!

The late Registrar of one of the North Indian Secretariats, a Hindu, read books written by another Hindu in an attempt to "disprove the historicity of Jesus Christ and the claim of Christianity as taught by Him to be regarded as a divinely-revealed religion." This registrar was so hurt by the reading of this literature that he set out to defend Christ before his critics. A Hindu appealing to his fellow religionists on behalf of Christ! So the Master moves on human hearts! He answers in turn the arguments which tried to make Jesus out to be far from a divine man, not even a good man. The Registrar's arguments are

clear and for the most part accurate and convincing. He quotes from wide fields in support of his appeal for Christ. He quotes from Keshab Chunder Sen's famous lecture, "India Asks Who Is Christ." One of the statements may be quoted here: "Christ as a good man, a great man, we have learned to love, honour and esteem. Christ as a moral teacher of the highest order, we are this moment ready to enshrine in our hearts. For the exemplary purity of His character, we would at once give Him the heart's allegiance and loyalty. But that is not the whole of Christ's character or mission. It is not here that we find the real essence of His life . . . Christ aspired to a higher position than that of a moralist in the affections and attachment of his followers—yes, a higher and a heavenlier position—that of a divine power. To that position He is entitled, and that He demands . . ."

Here are the two great phases of India's thought of Christ,—her great admiration for His teachings and character, and her unwillingness to assign Him a unique place. She has been drawn, mightily drawn, by Christ, but she has yet to enter the great deeper secrets whence flow the abounding springs of abundant life which she needs. Oh, that my adopted country may know Him in all His fulness—and to His glory!

The missionary movement has shamed and educated the socially strong into lifting the ban from the outcaste millions . . . Christianity will win its way in India only through an Indian church, well-established, self-supporting, unafraid, and inspiringly evangelistic. Such a church is now coming into being. Those who love the world-wide Kingdom of God must help it to stand upon its feet and encourage it to walk without faintness and to run without weariness.

—BISHOP FRED B. FISHER.

## MENNONITE WORK IN ARGENTINA

BY T. K. HERSHEY, Pehuajó, F. C. O., Argentina, S. A.

*Superintendent of the Misión Evangelica Menonita*

HAVING been appointed by the Mennonite Board of Missions and Charities of United States and Canada as missionaries, two families—J. W. Shank, wife and two children, the writer, wife and two children—sailed from New York in August, 1917, arriving in Buenos Aires, Argentina, one month later. After acquiring the Spanish language and studying the field we travelled over the greater part of Argentina, consulting with missionaries already on the field. Pehuajó was chosen as a center from which to begin our missionary activities and in January, 1919, we moved to this town, 217 miles southwest of Buenos Aires.

At that time there was no mission work on the Western Railway farther west than Nueve de Julio. From this town to Santa Rosa de Toay, a distance of 200 miles, 75 miles north and 75 miles south of this main railway, lay a great unoccupied field. Here a great number of towns with from 200 to 10,000 inhabitants were without the Gospel.

We opened public services, distributed tracts, engaged in visitation work, and organized a Sunday-school. After a hard struggle with fanaticism and blind spiritism, we received seven by baptism the first year.

From Pehuajó, our headquarters, we extended the work to other towns. The next year work was opened fifty miles west of Pehuajó in Trenque Lauquen, a town of 10,000 inhabitants and in 1921,

four new missionaries were sent from United States. As more missionaries arrived on the field, the work of missions spread to other towns, until at present, there are 16 appointed missionaries and two native pastors giving all their time, 12 native helpers giving part time, and some in training for future work. The work has been organized in eight centers in the district.

From the beginning, the people had many strange ideas and notions as to who we are, our motive and purpose in the country. It is very difficult to erase the idea and convince them that the United States Government has nothing to do with financing our mission work. The Roman Catholic priests have proclaimed that we are false prophets and leaders sent to spy out the lay of things under the cloak of religion. Threats were repeatedly made of boycotting the business of our members, but God lives and so we press on, knowing that He who called us is greater than the adversary.

Besides the preaching services in all the established centers twice a week, we have eleven Sunday-schools with thirty-five native teachers.

Another effective way of getting the Gospel to the people is through the native Bible women. At present, we have eight women who read the Bible in the homes to their native friends two hours each afternoon, five days a week. In 1927 they made 7,474 visits, with

12,641 persons present to hear God's Word.

Each established center has an organized Young People's Society and every Tuesday evening the members and young people meet for Bible Study.

Five kindergartens are in operation five days a week with more than 200 children enrolled. In one, an advanced class of the First Grade is being taught by a member of the church and a graduate of the Normal School at Pehuajó.

Orphanage work was launched in May, 1926, in rather unsuitable quarters. At present 18 children in the institution are cared for by two missionary sisters, one of whom is a trained nurse.

Another great factor is the printed page. We have our own printing plant, and publish a four-page monthly paper called *El Camino Verdadero* (The True Way) with 12,000 circulation. Tracts, booklets and hand bills are used to announce services and spe-

cial meetings. In one year we placed in the hands of the public 2,943 Bibles, New Testaments, Gospels and portions of the Gospel, and approximately 143,300 Gospel tracts. There is a church membership of over 200, and more than 400 children are in the Sunday-schools. Many of the members are faithful and have shown much zeal in carrying the Gospel message to their fellowmen. They have caught the spirit of missions and in 1927, the contributions from these willing, but mostly poor, members was 3,271.75 pesos.

God is blessing the work of the Mennonite Church in Argentina. It has been little in comparison to what might have been done. Many are very indifferent to religion for they have been long deceived by false teachings. On discovering that these "Evangélicos" are also teaching religion they have come to look upon this Protestant missionary movement as "a bird of another feather."

#### MR. HOOVER'S VISIT TO SOUTH AMERICA

THE visit of President Hoover, then President Elect, to South America last January very deeply impressed South Americans. In the first place there was a feeling that they were getting on the front page. The people of Brazil and Argentina felt that here was a man who knew Europe, Asia, Australia, and something of Africa, and who did not feel that he could take up the presidency of the United States without knowing something of Latin America. That made them anxious to give him information. His frankness in conversation with President Irigoyen and President Washington Luis and the fact that he definitely stated in Brazil that he was not

visiting the American colonies but was making a pre-official visit to the South American governments, created a favorable impression. His sincerity and straight forwardness also won friends. On the religious side he also scored a tremendous point. At Rio he declined Sunday morning invitations and arrangements without offering any reason or excuse. He and Mrs. Hoover quietly attended the English service at the Union Church. Men who exult in the fact that they have advanced beyond religion took off their hats to him. Without pomp or ceremony he went to worship God. Some very beautiful things have been written and said about this.



# TOPICS OF THE TIMES



## Dr. Mott's Missionary Projects

AS a result of his recent missionary journey around the world and his conference with native Christian leaders in Asia, following the International Missionary Council at Jerusalem, Dr. John R. Mott expresses the conviction that "from an economic point of view, the world is in a very grievous state." He suggests the following twelve missionary projects for the Christian Church which, to his mind, should deeply concern every missionary statesman. These twelve projects, which are closely related to the deliverance of the Jerusalem conference, may be briefly stated as follows:

1. We must seek to coordinate clearly the highest Christian thought of the East and the West as to the true World Mission of Christianity.
2. We must unite in the world-wide proclamation of the Christian Message of the New Testament and its implications, as so clearly expressed at Jerusalem.
3. We must disseminate the definitely Christian ideas and ideals of religious education in all the churches at home and abroad.
4. We must cooperate to promote the distinctly Christian educational program in all the missionary work of the Church.
5. We must promote understanding and cooperation between the younger and the older churches.
6. We must have a larger, more effective program of evangelism. The troubles through which Christians have been passing in the mission fields have prepared the way. "We must not only see the opportunity but we must seize it." In China they have inaugurated their "Five Year Program" and in Japan "The Kingdom of God Movement." This summons to a larger evangelism must be vital, continuous and intensive—not spasmodic. We must adopt all means to this end—mass evangelism, social evangelism, religious literature and education.
7. We must work for a thorough and unhurried evaluation of the Mass Movements. In India 90% of the present Protestant churches are the product of this movement. It is now influencing the castes and more than 10,000 of the upper castes have become Christians while as many more are in process of preparation.
8. We must produce more and better Christian literature in all these mission lands. The amount available for the clergy and educated youth is inadequate in virtually every field. We should discover and release the ablest writers for this work and should together devise more adequate means for the publication and distribution of this literature. The book stores of the Orient are well stocked with non-Christian literature but there is scarcely any Christian literature in evidence. We must solve this problem interdenominationally.
9. We must augment the force of trained, spiritual Christian leaders. Every mission land is calling for more missionaries of the highest possible qualification, those who have experienced the divine call. But the number of national youth who will sacrificially give themselves to this work should be enormously augmented. Their preparation must be thoroughly studied. The curricula of every theological school should be reviewed.
10. We must liberate a vastly greater force of lay workers. The strongest laymen in America and



England should realize their unique responsibility and opportunity. We must mobilize them for service.

11. The West and the East, the older, and the younger churches, the nationals of different lands must learn how to share their visions, their insight, their burdens, their experience, their resources and the deepest things of life, as well as those that come by revelation from God.

12. We must strengthen the National Christian Councils. There are fourteen now in the "sending countries" and fourteen in the "receiving countries" that are cooperating in the International Missionary Council.

This is a program that may well challenge the attention of the Church and of every Christian. The World Mission of Christianity has scarcely begun to be fulfilled. It will not be accomplished until every man and woman on earth has had an opportunity to hear the message of new life through Christ and until the followers of Christ are exemplifying in their characters and lives, in their institutions and habits, the spirit and teachings of Jesus Christ as recorded in the New Testament. The Church of Christ must be satisfied with nothing less than living the ideals and full program of Christ.

### The Campaign in Japan

THE Christian forces in Japan are being mobilized for the Million Souls Movement. Ten thousand copies of a prospectus setting forth the plans will be sent out among the Japanese churches and Christians, and copies of an English translation will be available for missionaries and others interested in the campaign. The next step is to get it into the minds and hearts and into the prayers and purposes of every pastor and every Christian in the land.

The prospectus says in part:

Japan the land of the gods, God's country! This is our prayer, our slogan, our goal. Our Japan is in distress. Our Japan has lost her way. Man's

distress however is God's opportunity. Man's perplexity is God's challenge. . . .

Distressed Japan is a humble Japan. Perplexed Japan is a challengeable Japan. Self-satisfaction and pride are disappearing. The sound of the breaking away of the husks of the Nation's thinking and of its life echoes gloomily far and near. . . .

The birth-pangs of a new Japan! The violent birth-quickening of the Kingdom of God in Japan is on. The time is at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese, a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power but there is strength in numbers. . . .

We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Kingdom of God Campaign.

### A Forward Movement in China

THE Church of Christ in China has been very much affected by the difficulties and unrest of China during the last few years, asserted Dr. C. Y. Cheng, Moderator of the United Church of China and Secretary of the China National Christian Council, who recently made an address to missionary leaders in New York. He said that political changes, activities of communists, the intellectual changes and the anti-Christian movement, especially among the younger student classes, have all left their mark on the Church. Some of these effects are good. There is less self-complacency and more humble seeking after improvement and for guidance. There is a realization as to wherein the Church has failed and an increased emphasis on essentials.

On the other hand, the disturbed conditions and the wave of radical

thought has had its evil effects. There are sections of the Church that do not seem to have been touched by the revolution and such groups are a hindrance to progress. Others have allowed themselves to be too much swayed by recent thought and events. Some among the younger element have even gone so far as to advocate discarding the Church and organized religion, while still affirming their allegiance to Christ. There is a general lack of spiritual growth which gives cause for concern and a sense of depression. Many feel an uncertainty growing out of this sense of failure that is paralyzing to progress.

If the Church does not quickly do something to help this situation, Dr. Cheng believes that its very life will be threatened. The "Five-Year Movement" is the answer to the deep-felt need on the part of native Christian leaders and missionaries as expressed in the regional conferences recently held in nearly all parts of China. The idea, introduced in these conferences, was at once unanimously taken up because it was what all felt to be most needed. This is the general desire and hope and prayer of the Chinese Church as a whole.

The aim of the Five-Year Movement (1930-1934) is to build up the membership of the Church, but at the same time to make sure that each new member really understands what it means to be a follower of Jesus Christ. All the Christian agencies are asked to work together with this in view. Five regional conferences, as well as the National Christian Council and the Church of Christ in China, have voted to adopt this program in all seriousness.

In addition to the effort to greatly increase the numerical membership of the Church and to educate these new members in the understanding of what it means to be a disciple of Jesus, the movement, as interpreted by Dr. Cheng, represents a great striving for renewed spiritual fire in the Church—for an outpouring of evangelistic zeal. If Christians get

the conviction that their religion is a life and death matter they must go out to actively evangelize. This is true for all Christians, whether their regular work is evangelistic or not. The doctor and the teacher must realize that they are as truly evangelists as the preacher. It is a movement to enlist men and women in upholding, improving, enriching and utilizing the Christian Church in order that it may be more efficient. Too often even those most able to help have a tendency to draw away from the Church. With all its inefficiencies, the Church has not been equalled by any other organization or combination of organizations in its power for good in China, said Dr. Cheng. We must try to remove its imperfections so that it may better perform the tasks for which it is intended. Because of the serious situation at the present time, it is felt necessary to concentrate our forces in one united effort for a definite period of five years but it is confidently expected that the impetus gained during this time will go on.

Dr. Cheng requested the older churches of America and Europe to engage in intelligent, earnest, constant prayer on behalf of the movement. He also asked for an increase in the number of Christian workers, both the general missionaries, and specialists on certain lines, such as religious education, rural work, theological training, industry, etc., who would come out for limited periods. There is a great need for such experts to help China. The Chinese Church is poor—it needs money; but it needs more than anything else, the gift of men—men who come with evangelistic zeal even though they may never preach. The National Christian Council also hopes that some special help may be given in the financing of this five-year program. This movement, if it is to be taken up seriously, will require more workers. In the field of literature much must be done. This is a movement in which the older and younger churches can well cooperate.

## Youth Movements in Europe

NOT all the "Flaming Youth" are bent on the destruction of old standards and entire freedom from moral restraint. Many signs indicate a reaction and a rising in the interests of idealism among the youth of many lands. Multitudes oppose all war and have joined pacifist societies. Others are against all forms of imperialism—so-called—and have joined the Anti-Imperialistic League.

In connection with the recent World Conference against Imperialism, a congress of young men at Frankfort-on-the-Main (Germany) last July brought together some sixty young men from India, China, South America, Mexico, Korea, and other countries. Special attention was paid to Syria, Morocco and China and the situation of young workers and young peasants was carefully studied.

Unfortunately "Young Pioneers" of Russia are taught that they are enemies of the Boy Scout movement, started some 21 years ago in England by Lord Baden-Powell, and now numbering over 50,000 scouts from all parts of the world. The Boy Scout "Jamboree" in England last summer brought together some 300,000 visitors and was a remarkable manifestation of International fellowship.

At the same time a meeting of the Socialist Youth in Vienna (July 12th to the 14th) brought together some 50,000 participants from a few countries or central Europe. On the 16th of July the official delegates of the National Movements of Socialist Youth met for their 3d International Congress. It was stated that 220,718 members from 50 different countries belonged to it, but that France and Great Britain had not as yet made adequate efforts for their national organizations. A program for the protection of young workers was formed in cooperation with the Trade Unions and the Socialist International.

In France "La Voix des Jeunes" is getting together all the youth organizations in Paris and in different pro-

vincial and colonial towns to fight against immorality. They are not satisfied merely to protest against licentious literature and plays, cinemas, etc., but are attacking one of the chief causes of immorality, namely the insufficient salaries paid to women and girls. Young women's groups affiliated with the "Voix des Jeunes" are to make an inquiry into the matter during the winter, in conjunction with the International Labor Office, which has started a similar inquiry.

In Italy a group of Protestant young men called "Knights of Christ," has decided to fight against immorality. After careful study they have had 5,000 placards printed recommending in words of St. Paul, chastity, respect of human personality (especially of women). They have gone out by twos to put these posters in most prominent places. The police interfered, but the magistrates found the young Knights not guilty.

In America also, and in Asia Youth movements have been formed to defend the Bible, to put into practice the teachings of Christ and to advance morality, the spirit of brotherhood and Christian missionary activity.

## Unrest in Palestine

THE little country, now known as Palestine, at the crossroads between Africa and Asia and almost next door to Europe, has always been a scene of strife. Before the Israelites conquered the land it was a battlefield between many warring tribes. Egypt, Assyria, Persia, Greece and Rome later fought for its possession for political and commercial advantage. Since the capture of Jerusalem by the followers of Mohammed the religious motive has been added as a basis for desiring possession, and for nearly fifteen hundred years Christians, Jews and Moslems have contended for possession of their sacred shrine. Jerusalem has been a bone of contention rather than an olive branch of peace. When General Allenby entered the

city in 1917, the Christians regained control from the Turks but the Jews were promised the opportunity to realize their national ambition to enjoy Palestine as their ancestral home. This right has been the cause of dispute and contention with their Arab neighbors who outnumber them three to one. All religions and nationalities have been enjoying equal rights under the British Mandate but this does not satisfy the Mohammedans and assaults upon the Jews have resulted.

The Rev. Malcolm M. Maxwell, of Jerusalem, writes to *The Christian* under date of August 30th: "We cannot yet see anything in the nature of a national turning to Jesus Christ as their Messiah. But it may be significant that in many cases the Jews living in the Holy City are painting up large crosses over their houses, in order to shelter under the sign of the Cross. It may be that some of them will come to seek refuge under the Blood of the Cross, which, until quite recently, they despised, and of which many of them had a superstitious dread."

Pictures of Jewish homes, on the door-posts of which have been painted crosses to protect the inmates, forcibly remind us of the sprinkling of blood on the door-posts of Jewish families in Egypt at the time of the Passover to protect them against the angel of death.

An anonymous proclamation, found in Jerusalem during the recent uprising, called for a Holy War of the Arabs to drive out the Jews.

The Arabs claim that their country has been divided and that the Jews have been unduly favored in political appointments and other privileges.

The Jews make ten demands on the government including a commission of inquiry, security for Jews in all the cities and colonies, the restoration of property, fines on Arab villages, establishment of an armed Jewish police force to protect Jewish communities.

Palestine has greatly benefited by

improvements made under British rule: Moslems, Jews and Christians will all profit if they will learn to live together in harmony. The hope of Palestine is not, however, in the domination of any one class or race or in the physical development of the country but it is in the recognition of Him who is the Prince of Peace and in loyal submission to Jesus Christ whose right it is to reign.

### Church Union in Scotland

**A**NOTHER breach in the Church of Christ was healed on October 1st, when two other branches of this Body were joined together through the union of the Established Church of Scotland and the United Free Church—both of them Scotch Presbyterian bodies. The "Wee Frees," as they are popularly called, still stand aloof.

At the final session of the United Free Church Assembly only twenty-two members, among the 500, voted to support an amendment proposing "that this Assembly do not proceed to the consummation of the union with the Church of Scotland." Twenty years of debate and negotiation have preceded this amalgamation which will rank as one of the biggest events in Scotland since the disruption.

On October 2d, the two Assemblies marched from their respective meeting places to St. Giles's Cathedral—uniting on the way—for a devotional service. In the afternoon Dr. John White was elected as First Moderator and the Duke of York presented his commission as Lord High Commissioner; and a letter from the King was read.

The first assembly of the reunited Church was held in the municipal garage. The audience of 12,000 included the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, and his predecessor, Lord Davidson, of Lambeth, and several members of the government. The moderators signed the uniting act with the historic quill pen with which the dissenting ministers at the disruption in 1843 signed the act which created the breach.



# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK  
President of the Federation of Woman's Boards of Foreign Missions

## ATTRACTIVE METHODS FOR TEACHING

### "Jumping Beans"

BY MAUDE E. BRADLEY

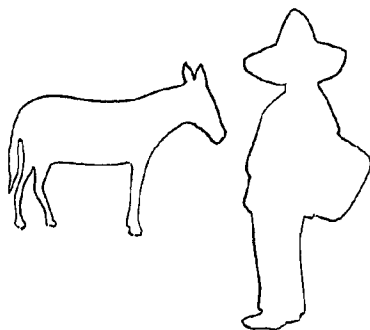
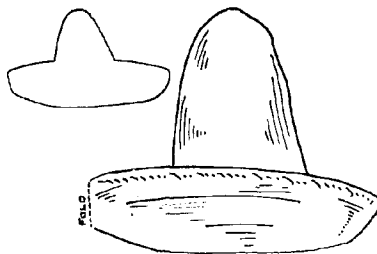
Our Junior boys and girls are going to enjoy "Jumping Beans." What a fascinating title to arouse the curiosity of those eager little people who are waiting anxiously for the "club" to begin. And the title is not the only interesting thing about this new book! The children will love the whole Sandoval family from father and mother, Manuel, Carmen, Elena, and baby Carlos, to Zoso, the burro, and Chini, the pig.

The book is in two sections; Part 1: Stories by Dr. Robert N. McLean, and Part 2: The course—worked out by Mabel Little Crawford. In the charming little stories, Dr. McLean introduces us to a Mexican Indian family in their Mexican home and then we follow them through varied experiences as they become migrant agricultural laborers in the southwestern part of our own great country.

Delightful as are the stories in themselves, their real value will be best brought out by using them as part of the suggested course. This course may be adapted easily to various groups—church school classes, mission bands, clubs, week-day classes, daily vacation Bible schools, etc.

Miss Crawford says: "The aim of such a course is not to furnish children of nine, ten, and eleven with ready-made opinions on social or economic problems, but rather to make them conscious that there are problems, that there are two sides to the problems, and that Christianity ought

to have something actively to do with the solution of any problem that affects the lives of human beings."



Under the "Plan and Point of View" with which the course is introduced to the leader are many valuable sug-

gestions which will save the leader much time and effort in preparation for the sessions. Some of these suggestions follow — "Materials Needed for the Course, Activities, Making a Map, Making Notebooks, Writing Letters, Making a Mexican Village, Preparing a Mexican Meal, Dramatization, Service Activities, Summary of Preparation to be Made by the Leader." Then follow specific programs for each session.

The course is so well worked out that, taken just as it is printed, no leader should have difficulty in presenting it. Perhaps a few suggestions which were worked out this summer while a small group of children were enjoying the course will be of further help.

Make invitations for the first meeting in the shape of a big sombrero of white paper colored with yellow crayon or of yellow Tonal paper. Touch up with lines of orange and black crayon. Inside, write or print, "You are invited to come to the church next Friday at four o'clock to meet the Sandoval family from Mexico." These invitations could be given to the Juniors at the close of the church school session or could be mailed. Do you realize what it means to a Junior to receive a real-honest-to-goodness letter or invitation through the mail? It is worth many times the value of a postage stamp.

Why not enlist some of the Junior or Senior High art students to help with this part of the preparatory work? Almost every church, whether small or large, urban or rural, has one or more young people with artistic ability. Do use them! Invite them to give of their talent to Christ's program!

Children love to make little booklets. "Jumping Beans" offers many possibilities in this line of handwork. To make a Mexican blanket or *sarape* notebook, fold a sheet of 9 by 12 yellow paper through the center and then again, making a double cover,  $4\frac{1}{2}$ " by 6". Place the folded edges at left and top; the open ones at bottom and

right. Two or three white pages may be inserted and fastened with yarn, ribbon or white string colored with crayon. On the cover draw four or five bands of varied widths and color with orange, blue, red and black. Across upper left corner, color narrower bands. Print "MEXICAN WORDS" in black crayon in remaining space. Before the stories are told write Mexican words on the blackboard or large sheet of paper, with translation, and let children copy them in their notebooks. In this way, they will assemble quite an English-Mexican dictionary.

Have you ever helped a group of children make their own little hymn books? One society in Lancaster, Pa., did this and it was a great success. Use lightweight colored construction paper for covers and plain white paper for the pages. Let the children copy words of hymns which they sing at meetings.

Another attractive booklet is made of yellow or orange paper, size  $3\frac{1}{2}$  by 12 folded double to make cover  $3\frac{1}{2}$  by 6. Tie with yarn at the top to hold inside pages in place. Print "MEXICO" in colored crayon at top and paste silhouette of sombrero cut from black paper at bottom of cover.

Children will enjoy making articles from clay modeling material. Hang up a lot of pictures around the room showing scenes from Mexican home or village life. Point out certain articles which might be made in miniature in clay. Then leave the children to their own initiative in carrying on the work. Results will be surprisingly successful. The group mentioned above made an adobe, stools, tables, crude fireplace, kitchen utensils, burro, pig, sombrero, etc.

The Everyland Picture Series on "Mexicans in the United States," 25 cents, published by the Everyland Press, 150 Fifth Avenue, New York City, may be used in many ways to make the course interesting.

There are twenty-four pictures with printed captions underneath. Have the Juniors mount these separately on

colored construction paper. Then cut them up into "jig-saw" puzzles. This can be done with scissors in two ways. Make a simple puzzle by cutting the picture into five or six horizontal or vertical strips. A more elaborate puzzle may be made by cutting the picture into a number of irregular sized pieces. Do not make too many pieces. Place each puzzle in an envelope and on the outside write or print—"Mexican Puzzle—Number of pieces." Very pretty envelopes may be made of wall paper to contain the puzzles. Let the children decide what they shall do with the completed puzzles. Hospitals, shut-ins, sick club members, orphan asylums, etc., may be suggested by the leader.

Another way in which to use the picture set is as a game. The leader should cut out each picture with its explanatory text. Number each picture. Mount on colored construction paper or lightweight cardboard. Mount the printed texts but do not number. Pin the pictures up around the room. Line the children up and give each one a printed slip. When a bell rings they are to go around looking at the pictures and find the one which they think fits their printing. Each child stands by his or her picture and at the end of a short time the bell is rung again and the leader decides how many have made the correct decision.

A good way to "break the ice" at the first meeting is to use the pictures in the following partner contest. Mount the pictures on light cardboard or heavy paper and cut into two pieces. The printed matter is mounted with the picture. Place all the left sides of puzzles in one pile on a table at front of room and all the right sides in another pile at other side of table. Let the Juniors choose sides and line up on opposite sides of room. When a march is played the two lines march around until they meet and then they come forward double breast to the table. Here they separate again, each child taking up a piece of picture from the designated pile. The lines are

formed again at opposite sides of room. At the striking of a cord on piano the lines break and go across room, each child trying to find the child who has the other part of her picture.

### CHRISTMAS PAGEANTS

BY MARVIM M. WALTERS

The very best and most effective Christmas pageants the writer has seen were those created from local surroundings and put on in that one spot for which they were written or played.

Pageantry consists largely of four main elements—namely, color, music, free dialogue, and pantomime. Christmas pageantry should of course have a Christmas theme.

Many think it is hard to give pageants. We have not found it so, especially after we stopped putting too much into it.

Get three or four vital, progressive ideas and work them into a music-color skein, putting into the pageant characters who like to do their parts.

"Christmas in Every Land" turned out to be one of the finest pageants we ever put on. We spent some four weeks studying national customs, dress ideas, national airs and traditions. We worked in as many nations as we were equipped to do—England, France, Germany, China, India, America, and several others. For all the countries we represented we procured flags or made them from chart descriptions found in an unabridged dictionary. For those who contemplate putting on such a pageant I would suggest free use of unabridged dictionaries and standard encyclopedias. Articles dealing with various countries, together with charts of national colors, will give many hints.

Don't make your plan too big or too complete, but let the pageant be as suggestive and dramatic as possible. Make use of Christmas solos, carols, and anthems. The Christmas theme is abundantly expressed in good music.

### A MISSIONARY CHRISTMAS PLAY

For Union Home and Foreign Missionary Societies.

If given with a generous amount of action, it is unusually effective.

#### Christmas Pageant

*(Woman sitting at table doing up the last of her Christmas presents. Bundles and boxes are all about her.)*

MRS. SHOPPER:—"Well, well, I am glad that job is about done. My list of people to whom I give presents grows longer every year and it is so hard to please them and find something they do not already have. Really Christmas is getting to be a burden. I am so tired by the time the day arrives that I do not enjoy it. I sometimes wonder if this is not the wrong way to celebrate."

*(Just then a knock is heard. She goes to the door and admits a deaconess, who says:)*

DEACONESS:—"My dear Mrs. Shopper, we are spending Christmas Eve trying to collect a few more dollars to help in our celebration of Christmas at the S. S. S. You know we have so many foreigners and colored people in that part of the city.

"During the past year, many of the men have had scarcely any work at all. The families are large and in many cases two or three families have moved together and are living in three or four rooms. They need food and clothes and heat. Added to these necessary things, we are asking for money—just a little from each person, to give them a little Christmas cheer.

"We have our kindergarten children, and other classes that the children attend—also the colored women's club and the foreign women's club. Many of them will have no Christmas unless we give it to them.

"Will you not try to put a bit of joy into their lives as you, too, are celebrating the birth of the Christ-child, Christmas Day?"

MRS. SHOPPER:—"I am sorry but I have spent all my available money. I

would gladly help if I could but I think you will have to go elsewhere this time."

DEACONESS:—"If you only knew one of the families there. The mother died recently leaving a family of six children; the oldest a girl of fourteen, tries to keep house and mother the other five children. The father works hard, when he can get work, but his pay is small. A good dinner and a few presents would do much toward making them feel the true spirit of the Holy Christmas Day."

MRS. SHOPPER:—"I am truly more sorry than I can tell you, but I simply can't help this year. It is too late for I have overspent my allowance for Christmas and will be in debt for some time before I can pay for all my gifts."

DEACONESS:—"Well, good-bye! I hope you may be able to help next year."

MRS. SHOPPER *(sits at table thinking aloud)*:—"I should like to have given something, but I just could not. I do believe it would have been better if I had bought less expensive things and had a little left for those poor children. It rather worries me as I think about them. I believe I will read a while and perhaps get my mind off them."

*(Sits down to read and presently falls asleep and dreams.)*

#### Spirit of Christmas

*(Enter Spirit of Christmas. People from America and many foreign countries show what Christmas and the Christ-child mean to them.)*

*(Enter Moslem woman (veiled).)*

SPIRIT OF CHRISTMAS:—"This is a Moslem woman from Algiers."

MOSLEM WOMAN:—"I am supposed to be happy because I was married at thirteen years of age and have never been divorced. But we do not know happiness as you Christians know it. I cannot sew or read, and hear only coarse, vile talk from my neighbors and friends. I am an obedient wife and attend to all my religious duties,



observing the hours of prayer, repeating the words in a language I do not understand, hoping to be rewarded by being allowed to be one of my husband's seventy slaves in his heavenly paradise. I attend the mosque, sitting behind a screen where I can neither see nor be seen, or understand the service; I observe faithfully all fast days, but these do not satisfy the cravings of my religious nature. We long in vain for something that will give us peace and happiness."

*(Enter American Indian woman.)*

SPIRIT:—"And now comes a dusky maiden from the land of Hiawatha who will tell her story."

INDIAN WOMAN:—"I come of a race which once ruled this fair land. But one day, long, long ago, the white men, who were stronger than we came and took our land away from us. They took our hunting grounds and drove us on reservations they had set aside. Our lands made the white man rich; and piece by piece we gave up to them the woods and fields that had been ours for hundreds of years. We were ignorant and at the mercy of every white trader. They taught my people to drink fire-water and to gamble.

"My grandmother was a Princess and I was born in a tepee, because my father hated the white man's ways of living. He never forgave the people who took our lands from us and died of a broken heart.

"Then I was taken sick and a beautiful woman, a missionary, came to pray with me and nurse me back to health. She told me of a Saviour who was born on Christmas Day and who was God's great gift to the world. She said He loved the Red Man, too. Teach us more about the Great Spirit of the Paleface. Take us to your schools—deal with us fairly.

"The white man robbed us of our lands and traditions and left in their place the vices of civilization. We want a share of the better things—we want to be lifted up by the Great White Spirit and your God-man—the Christ. Then we will till the soil and make for you our beautiful blankets,

baskets and beadwork. We do not hate the white man now for he is teaching us a better way to live, and when at Christmas time, we meet with God's people to celebrate the birth of His Son, we, too, can sing:

Hark! the herald angels sing,  
Glory to the new-born King;  
Peace on earth, and mercies mild,  
God and sinners reconciled!  
Joyful all ye nations, rise,  
Join the triumph of the skies;  
With the angelic host proclaim  
Christ is born in Bethlehem."

*(Enter O Tomo San, Japanese woman.)*

SPIRIT:—"Here is a young mother who will tell you what the Christ means to her."

O TOMO SAN:—"I have always been religious but until recently it was the religion of darkness and superstition. Many dark nights my husband and I visited shrine after shrine set in the gloomy groves. We took our little offerings of rice and fish and performed the only worship we knew, but there was no response in our souls. Were the gods satisfied? Had they heard our prayers? There were so many gods—were there any that had been omitted, and who might wreak their vengeance on our poor home? Alas! we could not tell; there was no way of finding out. In spite of all these night pilgrimages—in spite of innumerable little wooden tablets purchased at the temples, insuring blessing of all kinds—in spite of slips of paper bearing pictured gods and charms of all sorts, guaranteed to keep off all spirits—still misfortunes had followed one another in quick succession. To cure my husband of toothache, I vowed to abstain for three years from eating natto, my favorite food. Before the three years were up, we moved away from this town. Hence I was unable to revisit the shrine with an offering of natto, which would have released me from the vow, so I still could not touch it. Similarly, to cure one of my children, we covenanted not to eat crabs.

"One day I attended a mothers' meeting at the Christian kindergarten.

This led to other meetings and my husband and I learned the Jesus doctrine. Then arose the question—what to do with the idol shrines in the house. At first we closed the doors of the shrine and turned them around with their faces to the wall, but somehow, this did not prove very satisfactory. So we decided to sell them, but it did not seem quite the thing to make money on our discarded gods. We finally burned them with all the wooden tablets and paper charms.

Outwardly our circumstances remained unchanged, but how different everything seems, since turning to God in obedient faith, and committing everything to Him, a complete change has come over our hearts and all the old unrest has disappeared. As for myself I seem to have lost all fear. I used to be so afraid of the dark, but now I feel so perfectly safe everywhere. The other day I ate some natto and it tasted good. We are going to enjoy the crabs when they come in, too. It seems so strange to be so free. Everytime I hear the Gospel, I feel ashamed of myself for not having earlier trusted in Jesus. So you can see why we love to celebrate the Christ-child's birthday as a Holy Day."

*(Exit.)*

*(Enter Negro woman.)*

SPIRIT:—"The Negro race has been a special study for our people. Let our colored friend tell us how our missionary homes have taught them the way to celebrate Christmas.

NEGRO WOMAN:—"We are g'wine to have a big Christmas at our house. We live in a little shanty and we ain't got no money to count on. But our gals Araminty and Arabella have come home from that school at Jacksonville, Florida, about fifty miles from here, where they got all kinds of larnin'.

"My old man said, 'Don't you send them gals away to no school—they'll jest get a lot of fool notions in their heads and then like as not come home and marry some no 'count nigger.' But I 'lowed as how them missionaries had the love of God in their hearts

and they'd train my gals right. So we picked cotton all summer till our fingers bled and got a little money—but not much.

"But somehow the spirit of Jesus Christ just opens the pocketbooks of some of them northern white people, and you can go to them schools without much money. We walked twelve miles to a railroad station—we hadn't never seen railroad cars before and I felt kind o' skeered to let them gals get on and be jerked away so fast you couldn't say bood-bye! But they said they wasn't skeered; that they'd go through fire to get there.

"Araminty has learned to be a nurse over at Jacksonville and Arabella is goin' to teach school and they ain't going to marry any no 'count niggers neither. We got a real Christmas tree and all the other colored children for miles around are comin' to celebrate. We won't have many presents, but we'll have a mighty good time. Arabella has taught them lots of Christmas songs, she learned at school—but the one I like best is the one about Glory to God in the Highest, Peace on Earth, Good Will Toward Men."

*(Enter Chinese Girl.)*

SPIRIT:—"This child is a member of our Christian school and lives in the compound with the missionary and she is very happy to tell you of their Christmas."

GIRL:—"To us Christmas Eve is the night of nights. After dinner we had a musical program and then Santa Claus who is just the biggest, fattest, jolliest person you can imagine came riding in on a tiny donkey. Our Christmas tree was beautiful and we thought it was even prettier as the gifts began to disappear from it and appear in our hands. The next day at ten o'clock, we attended the little Christmas entertainment in the church. Then followed the Chinese feast when we Chinese and Americans ate together in good fellowship to celebrate Christ's Birthday.

"After this, we attended the little play given at the girls' school. It was 'The Birds' Christmas Carol.' Then

came the best of all, the real Christmas feast for the girls, when we had meat and vegetables. And you know we have these only twice a year in the girls' school—on Christmas and New Years. The rest of the time we eat black and yellow beans, rice and Chinese bread.

"We closed our day with the singing of carols and went to bed, very, very happy girls."

*(Exit.)*

*(Enter Mountaineer woman.)*

SPIRIT:—"This woman is one of our native-born Americans whose daughter owes her life to the home missionary school."

MOUNTAINEER:—"Well, I just want to tell yer, I'm glad it's Christmas time cause it gives me an excuse for celebratin'. I'm jest bubblin' over with joy. You know I got a gal, Melissa, who goes to that school down at Boaz. I never had any eddication and neither did her pa and sometimes when we'd git newspapers wrapped round things at the store and couldn't read nary a word of the print on 'em, I would jest natchery cry and worry 'cause I didn't see any way but to jest let my young uns grow up as ignorant as I was.

"We was awful poor and me and the two gals only had one pair of shoes between us. And one day when we were workin' barefoot in the cornfield a woman with a pretty face and the sweetest voice, came riding up and said, 'Howdy. Can I come in and sit a spell? I want to talk to you about a school over to Boaz where we can take at least one of your girls.' Well that beat me and we laid down our hoes and went inside our shanty. Our preacher up on the ridge had told her 'bout us. I didn't know where Boaz was—'cause we didn't know nothing about anything on tother side of the mountain.

"She said it was the Rebecca McCleskey School and was kept by some folks up North. She said they would teach my gal to read and write and she'd larn rithmetic (that teaches ye to count), and gography (that teaches

ye about towns and rivers and mountains). While she was talkin', I jest thought my heart'd stop beatin', 'cause I got bluer and bluer 'cause I knowed we didn't have no money but Glory Be—she said we didn't need much money 'cause the missionary societies furnish most everything. When she said that I got so excited I nearly let the twins fall off my lap. So Melissa went to school. And we are so proud of that gal. She just larned everything. There ain't nothin' she don't know about sewin', cookin', keepin' house and everything.

"Do you wonder we want to celebrate Christmas, the day when Christ was born? Melissa said He came to save the world, and that means us poor white folks way down here in the mountains."

*(Enter Hindu Bible woman.)*

SPIRIT:—"A Hindu Bible woman will tell you of the celebration of Christmas in a mission school."

HINDU BIBLE WOMAN:—"I am a Bible woman trained in a Woman's Foreign Missionary School in India, and I want to tell you just a little of Christmas in India. The flowers in the garden of the mission compound are blooming luxuriantly—cannas, roses, phlox and cosmos. It is not Christmas weather as you know it, with snow and the jingle of sleigh-bells. But the girls in our school and the mothers in some of the homes where I visit and teach, know that tomorrow we are celebrating the birth of the Christ-child, and realize more deeply that many in America, what His coming to earth has brought to their lives.

"Tomorrow at nine we shall have a church service and then the celebration for the children. Thanks to the boxes received from Christian America—we can make all the children happy. One Standard Bearer Company has sent us a box filled with rag dolls and how the girls love them. Then from a Kings Herald Band we have tops and marbles for the boys and candy for all the children. How those little brown faces will shine as

we tell them that someone in America loves them and is willing to sacrifice a little of her own pleasure that Christmas joy may reign in far away India.

"At four in the afternoon we will have the tea for Indian Christians. They sit in the church compound, the women and children on one side and the men on the other. The school children will present tableaux and songs of the Christmas story and we will live again that first Christmas Day. There will be gifts at this service for each family: clothing, towels, soap and other things, that are luxuries to us, but commonplace to you. And each will go home happy, filled with Christmas peace."

*(Enter Eskimo.)*

SPIRIT:—"And here is an Eskimo woman from the ice-bound shores of the Yukon. She will tell you how glad she is that no cold is so intense that it can keep back the messengers of the King, who have made possible a joyous Christmas.

ESKIMO:—"I come from Alaska, a land where it is always cold. In many parts, the ground never thaws. The people are very, very poor and sometimes families and even whole villages starve to death. The men are miners, sealers, whalers and sailors. They live in small huts and stop up all the cracks to keep out the cold and have no chance for fresh air.

"The woman of the home is often the beast of burden because the old chief says that she can do twice as much as a man.

"The one bright spot in that frozen land is the Jessie Lee Home at Unalaska. There are sixty boys and girls in that home. Some are orphans and some have been deserted by their parents and some are too poor to live any other place. The missionaries lead lonely lives away from all their friends but they are doing a wonderful work not only for the children in school and the sick in their hospital, but for all the people in the village.

"Christmas time is the greatest time of all the year. I will tell you about

last Christmas when we people of the village were invited there, too. The teachers surely had a time to make all the costumes and train sixty children in song. The thirty little girls were all dressed in white and after Christmas these little dresses and skirts were put away to be kept clean for Easter. They had a Christmas entertainment on Christmas Eve and I wish you might have heard their songs and pieces.

"The children were up at 5:30 Christmas morning and there was a big tree and Santa Claus was dancing around the tree jingling sleigh bells to call the children down stairs. You never saw such a commotion. There was something for each one—the little girls got tiny wash boilers and little green skillets and the boys got balls and fish-hooks and other trinkets and all got apples, oranges and candy. A big box arrived from the States and in that were some presents for the missionaries and some things for the Home they had been praying for.

"The children took their presents and formed in line and had a parade all over the Home—they were led by a band (six children playing on combs and one beating a pan for a drum) and then games and a good dinner.

"Say, you've never seen a Christmas, if you haven't seen one at the Jessie Lee Home."

*(Enter girl from England.)*

SPIRIT:—"In England their Christmas celebration is all centered around their Yule-log, which is supposed to burn from Christmas Eve to New Year's Day. Round this gather all the family and relatives and make merry together."

*(Girl Speaks following poem, then goes out.)*

#### AT CHRISTMAS TIME

At Christmas time the fields are white,  
And hill and valley are bedight  
With snowy splendor, while on high  
The black crows sail athwart the sky,  
Mourning for summer days gone by  
At Christmas time.

At Christmas time the air is chill,  
And frozen lies the babbling rill;

While sobbingly the trees make moan  
For leafy greenness once their own.  
For blossoms dead and birdlings flown.  
At Christmas time.

At Christmas time we deck the hall  
With holly branches brave and tall,  
With sturdy pine and hemlock bright  
And in the Yule-log's dancing light  
We tell old tales of fields and fight  
At Christmas time.

At Christmas time we pile the board  
With flesh and fruit and vintage stored,  
And mid the laughter and the flow  
We tread a measure soft and slow,  
And kiss beneath the mistletoe  
At Christmas time.

O, God the Father of us all  
List to the lowliest creature's call:  
Give of Thy joy to high and low,  
Comforting the sorrowing in their woe:  
Make wars to cease and love to grow  
At Christmas time.

Let not one heart be sad today;  
May every child be glad and gay;  
Bless Thou Thy children great and small.  
And may each soul keep festival  
At Christmas time.

(Enter Mrs. Chzerney—a Bohemian.)

SPIRIT:—"Here we have Mrs. Chzerney, one of the immigrants, who have come to our shores. Let us hear what Christmas means to her."

MRS. CHZERNEY:—"What a dreary, lonely Christmas Eve, my children! We are living in a Christian land, but not one of Christ's people ever says a friendly word or reaches out a friendly hand."

"Over in Bohemia, the Christmas bells are ringing tonight and that is still home to me."

"We came here, my children, because we heard that in this country, *you* might have a chance. But I guess we'll never be anything but just that 'German baker—Chzerney—and his family.' We have to work so hard, too. We brought with us receipts for Bohemian Christmas cakes that have been baked by our people for hundreds of years and have been served to kings."

"Everybody wants our Christmas cakes this year and we have worked day and night to bake enough for all

our customers so we can make money to buy you all good warm clothes like American children wear."

"Your brothers, ever since they have been big enough, have helped their father in the bakery. They carry in the great trays from the oven, make change and deliver cakes and tonight they will work 'till 10, 11, 12 o'clock that the Christmas dinner tables will serve our little cakes, rich with raisins and sugar or the round cakes filled with jelly as red as the holly berries."

"They are such good boys, too. They try to learn in school, but they are *only immigrants* and the other boys never invite them to join in their games or clubs or Boy Scouts or anything. We try to be good citizens—to be honest and to worship the Christ we have learned about. But Oh, we are so lonely!"

"I look out of the window and see the happy faces—people hurrying home with arms full of bundles—friends meeting and smiling and wishing each other a Merry Christmas, but no one thinks of us. We have each other—God be praised! But we do so long to hear a friendly voice and to know that some one in all this land thinks of us at Christmas time."

"But listen! I hear children singing Christmas carols. They are coming nearer and nearer. Can it be they are coming to us?"

(Carol in distance.)

(Two children who have been singing off stage enter and give presents to Mrs. Chzerney and her two children.)

GIRL WHO HAS BEEN SINGING SAYS:—"We bring to you these little gifts to make you feel you are living in a land among Christ's people and to wish you a Merry Christmas."

MRS. CHZERNEY:—"God is good to us and all is well."

(Enter—Bedoin boy and girl together.)

SPIRIT:—"These are Bedoin children whose home is a tent in the wide, wide desert of Arabia."

*(Boy wearing on head white cloth cap—only other dress visible is loose brown coat hanging below knees—legs and feet bare.)*

BOY:—"My name is Achnet and this is my sister Fatima. We live where it is always warm and the sun shines. We have never seen it rain. Our home is a tent on an oasis and when the springs dry up we move on to another one. Our food is chiefly meat, cakes and dates and goat's milk. I have a little colt, which lives in the tent with me. When we are both older I hope he will carry me to the city where people do not live in tents. When we travel, we use camels, putting our tents and all our household utensils on their backs and we travel mostly before daylight as it is too hot during the day—we sleep then."

FATIMA:—"We never have to worry with copy books and numbers as the little American children do, but Oh, we have to work so hard even little as I am. I have to gather firewood and churn butter by shaking it backward and forward in a goatskin. Then my mother and father beat me for slight offenses, which would be all right for my brother to do but then, I am only a girl. Won't you send someone to tell us of the love of Jesus, which makes mothers love their girls as well as their boys?"

*(Exit.)*

*(Enter woman from Jerusalem.)*

SPIRIT:—"Now that Jerusalem is again in the hands of Christians we are doubly interested in their celebration of the Festival of the Nativity."

WOMAN:—"It is evening in Jerusalem, the stars come out, one by one; the cool breeze comes in from the hills just as it did that beautiful night when the shepherds heard the first Christmas hymn two thousand years ago.

"We women take off our beautiful bead necklaces and bracelets, cover our garments with a white veil and in little companies join the great throng that is going to Bethlehem five miles away. All Christmas Eve pilgrims from all parts of the world

follow the rugged path from Jerusalem, once trodden by the wise men from the East who sought the newborn King in his manger cradle. We enter the city of Bethlehem and plod up the hill till we reach the eastern brow of the ridges. On the south side is one of the oldest Christian buildings in the world, the Church of the Nativity. The entrance to the church is so low that one stoops to enter. We pass through the nave of the church to the sanctuary, then down a flight of narrow stone steps to the cavern.

A silver star is set into the pavement surrounded by the inscription, which translated is, 'Here of the Virgin Mary Jesus Christ was born.' Above in the recess, hang many lamps of gold and silver, which burn continually. Pilgrims by scores and hundreds throw themselves on the pavement to kiss the stones. The beautiful dignified service is held at midnight and it stirs the emotions.

*(Enter woman to tell Christmas story.)*

SPIRIT:—"Listen, you are about to hear a Christmas story."

Use "Why the Chimes Rang," or any other suitable one. At its close carols are heard outside. Spirit goes off as carols begin.

*(At end of carols Mrs. Shopper wakes with a start.)*

MRS. SHOPPER:—"I must have gone to sleep and those carols wakened me. What a dream I have had. It breaks my heart when I think of the selfish way I have spent Christmas. If the dear Lord grants me another year to live, I will show him that I have learned how really to celebrate His birthday in a way that I am sure will be more pleasing to Him, for He said, 'In as much as ye do it unto the least of these, ye do it unto me.' I know now that the true joy of Christmas is in giving to His little ones, not only money but the service of a glad heart. I am going to call the Deaconess and go to her rescue at once."

*(Close with Christmas carol in the distance.)*

# WOMAN'S HOME AND FOREIGN BULLETIN

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS AND  
COUNCIL OF WOMEN FOR HOME MISSIONS

## WORLD DAY OF PRAYER—1929

### THEME:

"That They All May Be One"

It has been a wonderful evening spent in reading scores and scores of letters from many lands telling of the blessing and inspiration of the World Day of Prayer, February 15, 1929. It is becoming literally true that through prayer the "whole round earth" is being "bound by gold chains about the feet of God." We have learned of meetings held in the following countries:

Japan	Turkey	Africa
China	Syria	Nova Scotia
Korea	Hungary	Canada
Philippine	Poland	Alaska
Islands	Germany	United
New Zealand	Austria	States
Australia	Switzerland	Mexico
Siam	France	Brazil
Burma	Holland	British
India	England	Guiana
Persia	Scotland	Hawaii

There are possibly others from which we have not heard. In some lands the thought has been new and only a few small groups have met on that day, while in many other lands the observance is increasing rapidly each year. Beginning in the Orient it was true that "from the rising of the sun to the going down of the same," the Lord's name was praised.

### Glimpses Into Many Praying Groups

It is painful to cull mere snatches from letters and reports which scintillate with such intense interest.

#### SYRIA

"The program was translated into Arabic. In many towns programs were distributed in homes the day before the meeting and an invitation given. At Judeideh the principal excused the advanced class in high school to attend the meeting. At Khiam

the meeting was held in the home of a sick woman whose bed was spread on the floor in the corner and who took part in prayer and speaking. All were impressed by the service and sent greetings to other women who were joined with them in prayer. Enthusiastic reports of gatherings in the Mt. Hermon district have been received. We trust that as a result of these meetings there will come new earnestness in prayer and in working for non-Christian neighbors."

#### PERSIA

"We planned for two services in Teheran (11 to 12 a. m. and 2 to 3 p. m.), held in the prayer room, the assembly room of the Persian church. About 100 women attended each service and six nationalities were represented and had a part in the program—Armenians, Hebrews, Zoroastrians, Assyrians, Moslems, Americans—all one now in Christ Jesus.' As far as possible we followed the general program translated into Persian. In the afternoon Fatima Khanum, one of the strongest converts from Islam, gave an account of her conversion, which stirred to the depths all present. In the noon interval, 100 women sat down together to a simple dinner of rice, stew and bread, in the large room of the elementary school. All sat on the floor, which added to the informality and good cheer of the occasion. It meant much to us at the morning service to know that for several hours in the Far East our Chinese and Japanese sisters had already been lifting hearts and voices in prayer and praise; it meant much at the afternoon service to feel that in a few hours women in America would gather and remember us in Persia. A great blessing was ours in getting together and in sharing the larger fel-

lowship of the Christian women of our world."

"We observed the Day of Prayer meeting in the Armenian church at 1:30 p.m. It had previously been planned by a committee composed of three Armenian ladies, two Persian ladies and one missionary. They selected their own leaders, planning and carrying out details. We felt a close tie with our sisters the world over during those three hours of prayer and meditation. We represented many different nationalities, Persians, Armenians, Assyrians, Jews, Americans, all meeting together as one in Christ Jesus. It was all conducted in Persian except two prayers in Armenian and two or three hymns sung by the Armenians. I wish you could have listened to them. As I was walking home with one of the Jewish women after the meeting, she said what an inspiration it had been to meet all together. One lady expressed a wish for a similar meeting weekly.

"At the meeting in Hamadan on February 15, 1929, much time was spent in prayer, asking God to establish His Church in this country, to raise strong revivals in the Persian land, and to give full freedom for those who are converted from Islam, so that they may work freely for their country and people, and set free the women of Moslem lands. The meeting closed with new pledges of good will and promises to work for Christ in the coming year."

#### HOLLAND

"I translated the program adapting it to the needs of our country. As it was the first time the Day was observed, we did not expect large response, so began with printing 500 programs. After a few weeks 5,000 had been distributed up and down the countryside. In 50 different places a meeting was held. The way many women from different churches and walks of life have responded to this call seems to be a sign of real need, of which we were too little conscious before. In some places the wish has

been expressed to have such a meeting not only once a year but more often."

#### SCOTLAND

"The meetings were well attended and inspiring. The hope was expressed that another year more groups might be formed to meet for prayer."

#### NEW ZEALAND

"Many reports have come in; each one breathes a message of thanksgiving for mighty uplift and blessing received. Our prayer meeting, divided into three sessions, was an inspiration; we shall never have any trouble in arranging for another. Representatives of eight denominations were present. The inspirational value was evident to all and the hope was expressed that similar meetings would be held."

"As we took part in the worldwide bond of prayer, we felt we were one with the great unseen army of intercessors in all lands, who are part of the same great human family, whose need is God. Already we are planning for next year's meeting."

These are but a few of the heartening messages which have come from all over New Zealand—from cities, country towns, and from the twos and threes in faraway outposts.

#### AFRICA

"We began preparations to observe the Day in the Cameroun over a month previous by giving to the teachers of the schools for women around the Sakbayeme, and to the leaders of morning prayers in the villages, the verses of Scripture that were to be said in unison, so that they might teach them to the women. One woman learned and prayed one of the prayers; another read the seventeenth chapter of John. Four school girls sang a quartette.

"At Nkona there were 250 women present. To quote the evangelist, 'They were very happy to be called with other women to pray.' They asked, 'Will there be another such meeting this year?'



"Another meeting was held across the river at 2 o'clock, as then the women would have returned from their gardens and as the drum for the afternoon session of school beats they could know definitely the time of day. About 150 women quietly gathered. It seemed as if there was added dignity in their bearing. Consciousness that they were an integral part of the praying women of the world made them forget their color, their feeling of inferiority, forget themselves in the thought that they were one with all God's children, praying for the selfsame things, saying the same words, singing the same hymns. The day brought blessing to each of us."

"At Efulan many took part in the meeting; all expressed appreciation that they had been remembered."

"We thank you for including us in this Day of Prayer. We have been very much helped by it. There were 687 women present at our meeting at Okon."

"The program was condensed, adapted and sent to mission stations of all denominations in Sierra Leone; 11 reports have been received. The Day was observed, no doubt, in other places not reported. It was suggested that the offering be used for paying school fees of children who would otherwise be unable to come to school. This suggestion was taken kindly and the Bonthe women went the second mile in undertaking the support of a girl at Moyamba. The women of Sierra Leone are gradually coming into their heritage."

"We had a very fine service in Free-town; the women responded so well there was no pause between prayers. Everyone sang heartily. The pastor led in prayer and then the women prayed one after the other most earnestly."

"With rocks as seats and the canopy of a mango tree between us and the sky, three of us missionaries observed the World Day of Prayer near the peak of Mt. Leicester. Our attendance was small, but we remembered

that Jesus said, 'Where two or three are gathered together in my name, there am I in the midst of them.'"

#### MEXICO

"The Day in Pueblo was most inspiring, of great spiritual uplift. 'That all may be one' was the thought presented before the Throne of Grace. Race, color, social position were forgotten as all knelt and poured out their hearts before the Lord."

"The Christian women of the Federal District held a union service in the Balderas church. The program was followed with all reverence. This service of communion with one another and with our kind Heavenly Father made a deep impression upon us all, and in our hearts there was a feeling of holy joy."

#### CHINA

"Our churches are not heated ordinarily, but for this meeting at Shenchow we arranged for three braziers of charcoal fire around which about 50 women gathered. We had a baby organ to help with the singing. On the walls were pictures of women and children of other nations."

"At Kaifeng a continuous prayer service was held from 7 a. m. to 7 p. m. Some fasted one or two meals of the day. We had some big problems to bring to God."

"It was most interesting to see the interest the younger women took in the service in Peking. Everybody enjoyed working together for it and felt inspired by knowing they were a part of a great body of women all over the world meeting in prayer to God."

"Four Chinese women at Weih sien formed themselves into a committee. They decided everything, even to what man should be invited to keep up the fires in the large church building, what women should serve tea to those who would remain over for the afternoon meeting, and who should take care of the children for the day. This latter was delegated to the husbands and some school girls. There has been a distinct growth in interest in

giving the Gospel to others since our meeting. The collection was a good one and was given to employ an extra Bible woman."

"At least 200 women gathered for the service at Hengchow. To make more vivid the idea that women all over the world were joining at the same time in a great volume of prayer, a group of young school teachers and others worked out a simple pageant, each wearing the costume of a given nation. Each told something of the progress of Christianity in the country she represented, followed by prayer."

"The various churches united in one big union meeting here in Changsha. We followed the program suggested; had many denominations represented, as well as nationalities. Changsha has a variety of missions. There are English, Germans, Norwegians, Swedes, and Americans; all took part on the program. A splendid spirit of fellowship and unity was manifested; more than 300 people were present."

#### PHILIPPINES

"The Day was observed among the Tagalog speaking people. It was indeed inspiring to see the response which the churches made. The offerings went for work in Africa. We want the folks there to know that it was a joy for us to give and that this money is only a token of the love and interest for their work which was born in our hearts on the World Day of Prayer."

"The Day was observed in Ilocos Norte and Sur provinces and offerings taken for work which the churches in these districts support in the mountains among pagan tribes. From all reports the programs were very worthwhile in all the churches where they were held. New spiritual life was awakened in the hearts of many, a world-wide interest and vision."

"The Mothers' Club, Christian Endeavor societies, Bible school women, nurses from the hospital and the Lolalitas of Silliman took part in the service at Dumaguete. Part of the pro-

gram was given in English, part in Visayan. We made our own posters and announced our meeting in the different services for two weeks before the meeting. The women were seated in groups in the chapel, each group having its banner."

#### INDIA

"Under the shade of palm and shisam trees, the Christian women of Mainpuri met to pray. A very impressive part of the afternoon program was the prayers for all nations, the last prayer being one of special thanksgiving for all mothers throughout the world who had dedicated their sons and daughters to the service of the Lord."

"The service was truly an impressive one at Sangli; the women entered thoroughly into the spirit and thrill of the observance of being part of what Christian women were doing all round the globe. The offering included not only money, but three live chickens, some grain, some peanuts. We all felt greatly uplifted by this service."

"The program was put into the vernacular, somewhat adapted to India. It has been printed in our vernacular paper, the *Sahayak Patrika*, which circulates among about 40 missions in India."

"In Guntur we began the day in the Mangalamandiram with prayer and closed it at the Y. W. C. A. with prayer. The program prepared in Telugu was distributed. We had a meeting at the hospital chapel at noon; there was one at the Stall School at the same time. At the close of the afternoon meeting I asked the women what message I should send you. They said in one voice, 'Send us material for next year without fail, as we liked this program very much.'"

"Yesterday was another great day for Kodoli district. The fact that all the world of Christian women were using the same hymns, same Scripture made a wonderful impression on our Indian sisters. The offering of money,

eggs, peanuts and Kaffir corn, was given for work in Tibet."

"The whole round earth' was certainly bound by gold chains about the feet of God' on the World Day of Prayer. Our little corner in Dehra Dun, we earnestly hope, formed a very golden link of that chain which united us at the feet of God, where all are one in Christ."

#### JAPAN

"The programs were a great blessing to our work here, both last year and this. We had translated and adapted the program, and the women entered into the spirit of it with great earnestness. It was a new, rich experience to them, and they were enthusiastic over continuing to observe the Day regularly."

"Yesterday saw our first celebration of the Day here in Hiroshima. The program was translated into Japanese and copies sent to the various churches. We began preparation early in the week by explaining it in the different Bible classes, and by posting notices and verses of Scripture. The response on the part of the students was the thing that pleased me most. All were impressed by the fact that they were taking part in a world movement, and that they of Japan really had the privilege of leading off in a worldwide chain of prayer."

#### KOREA

"February 15th we gave up classes to join with the women of the church in the World Day of Prayer. The meeting lasted from 11 to almost 3, with no signs of restlessness, so we kept on without the intermissions we had expected to have between different topics. The bell rang each hour, though, so that those who could not come for it all, came for part. Such earnest prayers!"

#### BRAZIL

"Five spiritual meetings were reported. Some divided the program into three meetings—8 a. m., 12 noon, and 7 p. m.—so that a larger number could attend. All emphasized the fact



WORLD DAY OF PRAYER AT  
KODOLI, INDIA

that every one who had part received a special spiritual blessing. In Oliveira our whole congregation came and took part and we felt the Spirit with us. Although the women put it on, much propaganda was made for all—men, women and children—to attend and it seemed the churches were full at one hour or another on that day. It was fine to know the whole world was at prayer."

#### BRITISH GUIANA

"Our meeting here at New Amsterdam was indeed wonderful. Since the women here can not get out during the day, except on Sunday, we held a meeting on the evening of the 15th. It did not look very promising all that day, as it rained most of the time, but around six o'clock the sky cleared and the stars and moon shone with all the brilliancy of a tropical sky, so people were able to come out in quite a good number. Many races were represented—Negroes, East Indians, Portuguese. Members of different churches—Methodist, Canadian Presbyterian, Scotch Presbyterian, Congregational, Lutheran, Salvation Army—took part in the program, which consisted of short talks on the objectives of the Day, and prayer, which was emphasized the most, of course. It was really an inspirational meeting and it did create a spirit of unity between all the Christian churches in this town. We all felt as if we were one Church, as we are, indeed all one in Christ."

#### SIAM

"For the first time our women at Chiangmai observed the World Day of

Prayer. It was a beautiful service, entirely in the hands of the Siamese women. The program was practically the same as was used in America."

#### CANADA

"In Toronto several thousand women attended the meetings which were held in 18 churches, 15 or 16 nationalities being represented in the leadership—Swedish, Finn, Indian, Ukrainian, Japanese, Bulgarian, Chinese, Russian, Italian, Dutch, Polish, Hungarian, Armenian, Macedonian, etc. Great publicity was given to the meetings by the daily press."

Canada has been very successful in enlisting the women living in the scattered rural communities and many of the most precious meetings have been those where there have been but the "twos and threes."

#### UNITED STATES

Reports have been received from meetings held in every state. In *New York* the women of the five boroughs in Greater New York, which includes Brooklyn and Staten Island, came together in 30 different churches. Women of many denominations, many nationalities, and different races worshipped together. One borough reported at least 10 different nationalities at the meetings, and prayers were offered in a number of languages. Many groups of young people participated. Between 7,000 and 8,000 copies of a special "Call to Prayer to the Youth of the World" were distributed in young people's groups. Still another feature was a children's service held at the same hour as the women's meeting, but in a neighboring church. "Shut-ins" had been provided with programs so they could follow the service.

Mrs. D. E. Waid, of the Council of Women for Home Missions, conducted morning devotions over WEAF and allied stations. The radio was also utilized in other cities all over the United States.

"The union meeting in which the churches of Joliet, *Illinois*, cooperated

was a great success; a real spiritual uplift came from this effort. It was an all-day program with an interval of about twenty minutes at noon. The nearness of those who were praying all over the world was just thrilling."

"Last Friday was a great day in San Francisco, *California*. More than 1,000 women attended the three-hour service."

"Several denominations in Pensacola, *Florida*, held a real prayer service. The colored churches were our guests and were given a part on the program—a big step for southern people."

"We had nearly 100 in our meeting at Minot, *North Dakota*; 40 nurses from a local hospital attended. The meeting in the afternoon had groups from six or seven denominations."

"We observed the day at Winterset, *Iowa*, in cottage prayer meetings in twelve homes."

"Our Day of Prayer at El Paso, *Texas*, was a wonderful day and cumulative in power. The auditorium was filled. The decorations at the noon luncheon featured the nations, with women in costume. American flags on the platform and lighted candles on white pedestals at each station around the room illustrated 'prayer around the world.'"

"The ladies of the missionary societies of Billings, *Montana*, look forward to this time each year when we all meet together in prayer."

Jackson, *Tennessee*, had a fine meeting with all faiths represented. The Catholic priest commended the plan and purpose of the meeting and the Sisters gave it publicity.

In order that mothers of young children might be in attendance at the meeting in Phoenix, *Arizona*, special nurses were provided to have charge of the children.

#### Supplies for March 7, 1930

##### THEME:

"That Jesus May Be Lifted Up"

We are especially happy over the



JEAN PAXTON

ESPERANZA  
ABELLERA

HELEN KIM



MRS. S. S. HOUGH

materials\* for this observance because of content, authorship and attractive appearance. It is a very real joy to have the Program the product of Korea, the cycle of prayer on the "Call" from the Philippines, and the Service of Consecration by an American.

The "Call" is for daily use beginning immediately. There are little seals to be utilized on all correspondence from now until the Day, and a poster to be conspicuously displayed in churches, stores, offices.

Accompanying the program, "That Jesus May Be Lifted Up," there is a picture sheet depicting the four projects assigned for free will offerings on the Day. Suggestions for leaders are with the program, and suggestions for leaders of the Service of Consecration will be found in that booklet.

#### Looking Unto Jesus

A Service of Consecration with above title has been prepared by Miss Jean Paxton to be used by the local leaders and committee in charge in preparation for the World Day of Prayer or by the whole group at a preliminary service on the Day.

Based upon the Messages from the Jerusalem Conference, all study groups will find it very helpful used in connection with the books on "The World Mission of Christianity."

\*The program is 2 cents, \$1.75 per 100; the Service of Consecration, 10 cents, only two being needed for a meeting; the "Call" is free; poster, 10 cents; seals, \$1.75 per 1,000, 25 cents per 100. All supplies should be ordered from denominational headquarters.

#### Introducing Our Friends

Mrs. S. S. Hough, Chairman of the Joint Committee on World Day of Prayer since January, 1925, was, as Mrs. Albert, a missionary to Africa for three and a half years. After the death of her husband, returning to this country she served for nine years as editor of the women's missionary periodical of her denomination, until she married Mr. Hough. For the past two years she has been president of the Women's Missionary Association of the United Brethren in Christ. She is a member of the Executive Committees of the Federation and Council.

Miss Helen Kim, Dean of Women, Ehwa Haktang College, Seoul, Korea, who made the main draft of the 1930 program, came to Ehwa Haktang, Seoul, when a very little girl. A scholarship was secured for her, and this, together with her own self-help through such work as ringing the bell for prayers, classes and meals, provided for her board and room. She was graduated from Ehwa High School; took her Post Graduate in Ohio Wesleyan University, Delaware, Ohio. She was a delegate to the Pacific Relations Conference in Honolulu, Hawaii, and to the Jerusalem Conference.

Miss Esperanza Abellera, who prepared the "Call to Prayer," is the daughter of a Filipino pastor who gave up a teaching position at 100 pesos a month to preach for 30 pesos. He was the founder of the first United Church of the Islands. While away from home Esperanza wrote to her father: "You have prayed that one of your children

might follow you into the ministry; I had a long struggle between my way and God's, and God won." She has graduated from the University of the Philippines, taken her Master's work at Columbia and at present is studying for her degree of Doctor of Philosophy.

Miss Jean Grigsby Paxton is a member of the staff, Foreign Division of the National Board, Young Women's Christian Associations of the United States. She was in Canton, China, for a term as secretary of the Young Women's Christian Association there.

### **A World Fellowship of Christian Women \***

BY MRS. HENRY W. PEABODY

We have read of the Day of Pentecost and of the birthday of the Christian Church which we love. We have realized that they were not all great leaders, highly educated men and women, but very simple peasant working people who followed Jesus, who Himself was a carpenter. After He left them they remembered His last message, "All power is given unto me in heaven and in earth; . . . ye shall receive power after that the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

As we think of those insignificant groups, opposed by the great established Jewish bodies, derided by the cultured rulers, going from village to village, poor, unsupported, carrying the message—for they did not have the New Testament or the Gospels, as we have them, only their contact with the Lord and with those who had seen him—there is no accounting except that this promised Spirit came in power and so they carried the Word, men and women, young and old.

We have proposed that we Christian women form a spiritual union, without additional organization, to observe this 1900th anniversary of the beginning

of the Church. Through the Boards the message will go out to the uttermost parts of the earth. It has already gone through the countries of Europe. All around the world women are summoned to the Day of Prayer, March 7, 1930, to ask that this power may be given again, knowing that the condition is witnessing for Him. We ask all Christian women and girls to join in this spiritual fellowship and to begin even now to pray that there may be a great awakening of the Spirit among all women everywhere.

The topic for our World Day of Prayer this year of Pentecost, 1930, is "That Jesus may be lifted up." How can He be lifted up without our human hands? How can He be made known to these who have never heard, without our voice? And so we come ourselves, pledged to new consecration, pleading for a new vision of the world's need and a new vision of the world Saviour, pledged to witnessing and testimony in our word and life and deed which shall go on and on until the last woman has been reached through this World Fellowship of Christian Women.

It does not mean an offering of money; it must be done very simply, as they did it long ago, but there must be this power of the Holy Spirit and there must be a dedication of life and a new realization of the need and the power of the message.

Suppose we all begin now to pray. Some of us have taken the very first waking hours in the morning to pray for a fresh outpouring of the Holy Spirit, forming a great fellowship of prayer. Then suppose we read again very carefully the life of Jesus in His Gospels, and also the Acts of the Apostles. For God is asking us for a new book of Acts of Women Apostles. Women must go, in the main, to women. Suppose we find our message, the old, old story, and begin to give it and live it in a World Fellowship of Christian Women. It could change the whole face of the world and could bring again the fervor of Pentecost.

\* Leaflet may be procured from the Federation or Council.



# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### C. E. Among Lepers

**P**ORTO RICO has its share of leprosy, although the disease is not spreading and does not form a major danger to the lives of the people. The known cases, about 50, are isolated in a modern colony maintained by the insular government. The evangelical churches of the island, realizing the importance of some Christian work among those confined in the various state institutions grouped around Rio Piedras, called a seminary graduate to give his whole time to this work. The two institutions which claim the major part of his time are the leper colony and the tubercular sanitarium. In both of these his work has been most acceptable and has produced fine results. But among the lepers the work is more spectacular. Here, according to the management, the question of discipline has completely changed. Much more liberty is now being given to the patients with fewer breaches of confidence and trust. Out of a total of 50 patients, 39 belong to the Christian Endeavor Society. — *Christian Century*.

### Friendship With Mexican Children

**L**AST year, children of the United States stretched hands across the Rio Grande in friendly gesture by sending Mexico's children 30,000 school bags. This courtesy is now to be reciprocated. Dr. Moises Saenz, Assistant Minister of the Mexican Educational Bureau, tells of the formation in Mexico of a National Committee on World Friendship Among Children, which is planning to send, before the end of this year to each state in the United States an exhibit, representative of the artistic handicraft of the Mexican people. Many of

these art products will be made by children, by Indians, and by peons. It is through art that the Mexican people express their genius and soul.

Following the receipt of the "Friendship School Bags" ten lessons on international good will were introduced into Mexico's regular school curriculum.

A third American project will be the sending of a friendship symbol to Filipino children, to be called a "Treasure Chest," into which will go various articles that all children enjoy and at least one book.

### An Indian Story

**M**R. L. L. LETGERS, field representative of the Indian Mission of America, tells the following Indian story: "I shall not forget Anselmo, a Guatemala Indian, a weak old man with most of his lower teeth gone. I can see him walking along. In his right hand he carried a little Deitz lantern. In one pocket of his coat a bottle of oil, and in a little sack his Bible and Testament. I said, 'Anselmo, why do you carry that lantern?' He said to me, 'I am getting old; I cannot sleep well at night, and when I awaken I light my lantern and I can read my Bible and sing praises to my Saviour.'"

On one of my trips to Guatemala, Mr. Burgess asked me whether I would give a few Indian men special lessons in soul winning. While speaking I turned to the old man and said, "Tell me, Anselmo, how many have you led to Jesus this year (this was about the twelfth of February)?" The old man's face fell. He said, "Ah, Senor, very few." I said, "Tell me, how many have you led to Jesus this year?" He said, "There are not more than thirty." Early in July of that year I received a letter from the old man and it con-

tained a list of 144 whom he had led to Jesus before the first of July. After the meeting Anselmo asked me to go with him to a place where he had been working among the Mam Indians. He had a group of young folks he had been teaching and they had never had an opportunity to make confession of their faith to anyone who seemed to them to have authority.

The old man had them come to us individually, and while standing before us they made their profession of faith and said, after telling the things that they believed, "I have received Jesus Christ as my personal Saviour."

This old Indian is the only witness for Christ in a tribe of 200,000.—*American Indian Stories.*

#### Hospital for Costa Rica

**W**ORK in the *Hospital Clinico Biblico* in Costa Rica was inaugurated on July 14th with appropriate ceremonies. Representatives of all classes of society were present. The hospital is divided into three sections: surgical clinic, maternity clinic, and children's clinic, the first two for paying patients, the receipts going to the upkeep of the children's free clinic.

The operating room is admirably equipped with a complete sterilizing outfit, unequalled in the entire country. In the children's clinic there are cots for thirty children.

In a visit of courtesy, the President of Costa Rica, Hon. Gonzalez Viquez, cordially expressed his interest in the effort to lower the infant mortality, the official figures being 50% of children under five years and 33% under one year.

#### Crisis in Peru

**A** DIFFICULT situation has arisen in Peru owing to the passing of a new law prohibiting the teaching of any doctrine opposed to the state religion in any public or private school, and decreeing that moral and religious education shall be given, subject to the plans, programs, and decrees which the Government may make, and in accord-

ance with the textbooks approved by the Ministry of Education.

What this law will mean to the Evangelical Mission Schools in Peru cannot yet be determined. It would appear that under it no Protestant child can receive a Protestant education in any school in Peru. At best, he can only be excused from Catholic instruction. Meanwhile Protestant missionaries are meeting in Lima and elsewhere for conference and prayer.

#### Protestantism in Brazil

**P**ROTESTANTISM in Brazil is composed of two great groups, one of German churches and the other of native. The latter constitute 340 parishes with 33,000 members and 190,000 children attending Sunday-schools. These churches belong to different denominations, each one of them publishing a periodical for its members.

The Episcopalians, with 25 churches and 20 pastors, publish the *Estandarte Christao*; the Methodist Episcopal with 83 churches and 70 pastors, the *Expositor Christao*; the Baptists with 212 churches and 129 pastors, the *Jornal Baptista*; the Presbyterians with 128 churches and 80 pastors, the *Puritano*; the Independent Presbyterians with 84 churches and 22 pastors, the *Semana Evangelica* and the Congregationalists publish the *O Christao*.—*Renacimiento (Lima, Peru).*

#### Bush Negroes of Surinam

**M**R. FISCHER of the Moravian Church in Surinam tells something of his experiences on a trip up the Cottica River to visit the Bush Negroes. He writes:

"Many of the young people are weary of their heathen religion. They have thrown away all amulets and other heathen objects usually worn by their people, and they no longer take part in the heathen dances. We see the glory of God in the lives of people who have come out of heathenism into the Christian life. To none is the change more apparent than to the heathen people. God often uses the lives of the converts to witness for



Him. What wonderful faith and courage is imparted by the Holy Spirit to those who are saved. Would to God that we in the home churches had the same courage to witness for God before the unbelieving people of this age!"—*The Moravian*.

## EUROPE

### The Missionary Calling

**REV. ROBERT FORGAN**, of Scotland, has made some observations as to the homes and parentage of present day missionaries. Speaking of the United Free Church, he states:

1. Of the 220 men missionaries about 75 are the sons either of ministers or of missionaries.

2. Of the 214 women missionaries about 70 are the daughters either of ministers or of missionaries.

3. Of the 180 wives of missionaries about 60 are the daughters either of ministers or of missionaries.

4. During the last twenty-five years about 40 of our women missionaries became wives of missionaries, and quite a large number of these were the daughters either of ministers or of missionaries.

From these figures it appears that out of the total of 614 men and women missionaries and wives of missionaries more than 200 have been provided from the homes either of ministers or of missionaries—that is, in brief, one-third of the whole staff. Of this 200 it appears that about two-thirds are sons or daughters of home ministers, and one-third are sons or daughters of missionaries in the foreign field.—*U. F. Church Record*.

### Gospels for Italian Prisoners

**IT IS** a rule that no visitors are allowed in the prison, which is built on a big reef of the island of San Stefano. The men there are reputed the worst. Two years ago Dr. Pons, an Evangelical Christian in Italy, took an opportunity of sending 500 Gospels to the prison through contractors who supply provisions. Signor Santoro, a colporteur, later saw these men who said, "We have good news for you.

The Gospels we gave the prisoners of San Stefano, where no stranger is allowed to land, were accepted with joy. The Director wishes to see you."

The Director said: "Your books have brought peace in this island among our poor criminals. I am glad if you have some more books for them." The Director gave him a permit to visit the cells. The guard unlocked one cell after another and Signor Santoro spoke to the men and offered them Gospels.

Colporteur Santoro distributed three hundred copies of Proverbs and 1,700 Gospels in the three islands which he visited.

### Leprosy in Europe

**REV. JUSTIN E. ABBOTT, D.D.**, reports a visit made to various countries of Europe to gain first hand knowledge of leper problems. His method was to visit Departments of Public Health, and gratefully acknowledges that he was met with unvarying courtesy. Poland, Austria, Hungary and Czechoslovakia were found to have no cases, although there were special laws providing for the handling of such cases. Yugoslavia has 74 known cases, Italy 226 and Switzerland possibly as many as 25. Italy has a small leprosarium with about thirty inmates. Aside from this, there is no special provision for lepers in Italy.

The complete absence of leprosy from central Europe is accounted for by the fact that none of these countries have colonies in lands infested with leprosy, nor have they any commercial relations with such countries, as have England, France, Spain, Portugal and Italy. Dr. Abbott has as yet been unable to visit Roumania, Bulgaria, Greece and Albania. The League of Nations is collecting information along this line, and supply the following figures: Crete, 400; Cyprus, 250; Malta, 249; Roumania, 338. Adding these incomplete figures to the total for Yugoslavia, Italy and Switzerland, the total known cases reach 1,572 for Central and Southern Europe.

### Prohibition in Germany

TEN years ago the Germans looked upon water as something to run under a bridge, and to ask for a drink of it was to receive a good laugh. Now, Germany is beginning to wonder if she can spend three billion marks annually on alcoholic drink and hold a place in world affairs. A little over two years ago a mass meeting was held in St. Paul's church, at Frankfurt, to consider the question of local option. Questions discussed were:

1. The Significance of Local Option for the German Nation. 2. Local Option and the German Woman. 3. Local Option and German Labor.

Those who are working for temperance in Germany are divided into two groups. The first organization is in favor of total abstinence and prohibition, the second is working simply for temperance, or moderate drinking. Also, the leaders are unable to collect funds to promote the cause, but unquestionably the nation is alert to the progress of prohibition in other lands.

### The "Y" in Czechoslovakia

AMONG the 13½ million people in Czechoslovakia are seven leading races, one half Czechs and three-fourths Roman Catholics. The Protestants, next largest element, number about 8%. These include Czech Brethren, Lutherans, Calvinists, Methodists and Moravians.

The Young Men's Christian Association was at work in this country before the war, but it was then a church organization, weak in membership and in program. Its chief aim was to keep the youth in the churches, and to protect them from the destructive influences of society. Following the war, the whole program has changed to emphasize the idea of service, based on the belief that individuals and nations have a mission to fulfil; character training; Christianity in daily life; cooperation and self-discipline. The "Y" stands aside from church conflicts; and has found one of its chief services in acting as a link between national groups. In fact, a special

point is made of establishing centers in hot beds of racial friction.

### New Pastors for Russia

THE second graduating class at the Lutheran Theological Seminary at Leningrad, Russia, has added fifteen young pastors to the seventy-nine who serve about 1,000,000 Lutherans in Russia. The ordination of these fifteen young pastors, two of whom are Ests ready to preach to Esthonian-speaking congregations, and all of them splendidly equipped for their service to the church, will permit the retirement of several aged pastors who should be granted release from activity.

Bishop Meyer, of Moscow, in addressing the Lutherans of America, writes:

"Not being able today to go into detail, I can report to you only in general that the condition of the church and of the congregations is growing worse all the time. Thus we are looking upon it as a special grace of God that we were able to increase the number of pastors in our church by these graduates of the Leningrad Seminary. This was the more necessary because a number of former pastors have become feeble and unable to work. Thus it is fortunate that the supreme church council is in a position to fill gaps. Our congregations appreciate the fact that our fellow believers made it possible through their gifts to take care of the training of these young pastors. If that had not been the case our congregations would be in a still worse position."

### AFRICA

#### Algiers Mission Band

MISS HELEN FREEMAN, pioneer worker of the Algiers Mission Band, says that there is very little ground in all the world that has been so soaked with martyr blood as North Africa, and that present day service there is a "work of retrieval."

In 1888 Miss I. Lillias Trotter and her friend Miss Haworth settled

among the Moslems of Algiers. Three years previously the North Africa Mission had opened its first station. Before then Mohammedanism had remained for centuries unchallenged, and it was only after nineteen years of gradual growth that a society was organized under the name of the Algiers Mission Band. Today it has fourteen stations, with thirty-five missionaries. The Band has for its aim "the evangelization of the Arabic-speaking Moslems of Algeria, with special emphasis on the needs of the practically untouched peoples of the South." Miss Trotter's ambition was to push ever further and further into the desert, where some of the oases support populations that run into the thousands.

### Intolerant Egypt

**E**GYPT professes to include in her constitution liberty of religion, but in actual fact, this is not true. Bishop Gwynne, of the Anglican church in Egypt and the Sudan, recently reported to the Near East Christian Council that two women converts of the Egypt General Mission were "by the order of the Moslem religious courts forced back to their fanatical relatives." "It is estimated," he said, "that about 400 Copts become Moslems in Egypt every year—every provision is made for their reception into the faith of Islam; but when these two Moslem women wished to openly confess Christianity, justice is refused. A convert on being baptized is deprived of his patrimony. A woman has no power to change her faith in Egypt. If unmarried, her person can be claimed by her father or her guardian; if married, by her husband."—*Alliance Weekly*.

### Moslems Read the Bible

**T**HERE never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that

the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—*Blessed Be Egypt*.

### Missions to Use Inventions

**A** GERMAN missionary, Father Schulte, of the Roman Catholic Missionary Society, a former aviator, proposes to use automobiles, airplanes, motor boats, motorcycles and radio for the prosecution of missionary work in Africa. He strongly advocates the unlimited exploitation of modern technical devices in connection with carrying the Gospel to the darker regions of the earth and believes that the use of airplanes and other modern agencies of locomotion would accelerate and simplify the work of missionaries in uncultivated regions.

Captain Herman Koehl, the transatlantic flier, with Colonel James Fitzmaurice, one of his companions in the flight of the Bremen, has placed himself at the service of the society in connection with its proposed aviation service in Africa, where it is intended to establish a missionary base in the northern part of the former German Southwest Africa which will be equipped with ten automobiles, three motor boats, three airplanes and wireless telegraph. The first motor boat, christened Pius XI, has already been shipped.

Well-known German steamship lines and automobile and airplane manufacturers have promised to promote the society's African plans.

### A Gospel Triumph

**T**HE Mashukulumbwe tribe, south of the Kafue River, is one of the most degraded of Africa. The natives were slaves to other tribes before the ad-

vent of the British government, and are noticeable because of the absence of upper teeth. They worship the cow, and so during childhood the upper teeth are removed in veneration of this animal. Possibly this tribe has the most degrading customs of any people. They have a particularly harmful method of smoking. A hole is made in the ground and filled with tobacco and other more harmful ingredients. A long hollow reed is thrust into the cavity, and a lump of burning charcoal placed on top of the tobacco. The natives inhale deeply, and between inhalations take a drink of water. The result is startling, for after a short time they become intoxicated; and continued indulgence causes madness.

The results from preaching the Gospel among these people is most remarkable. Two native evangelists have returned from one of their large villages after holding meetings for two weeks, and report more than one hundred conversions.

A few years ago a Christian teacher was sent to a large Mashukulumbwe village, the Sodom of this section. At first little interest was taken, but soon a school was established, and regular church services were carried on. Soon some began to take a stand for Christ. One day the chief decided that his village should become a Christian village, and that he was going to take a strong stand against such things as smoking, witchcraft, polygamy, and child-marriage. Today there is a strong church in this village.—*C. E. World.*

#### Importance of South Africa

**T**HE Union of South Africa is the most important white unit on the continent, and seems destined to become the determinant of all Africa, not only because of the type of its people, but because of its vast physical resources of soil, minerals and animal life. The million and a half British, Dutch and other European peoples are looking to the north for openings, making civilization's advancing line from south to north, and the coming of the railroad has made

the movement more marked. Forward-looking statesmen visualize a fusion of all the great territories under the British Crown stretching from Cape Town northward through the Union of South Africa, Rhodesia, and Nyasaland, into the East African Protectorates.

If figures may be relied upon, South Africans are very religious. When the last census was taken, only 3,203 persons in a total population of 1,519,488, declared themselves as of "no religion."

The largest and most influential church is the Dutch Reformed, which has more adherents than all the rest of the churches put together. Here are the figures for the first eight bodies:

Dutch churches .....	383,982
Anglican .....	294,026
Methodist .....	102,771
Presbyterian .....	74,999
Roman Catholic .....	61,246
Lutheran .....	19,098
Baptist .....	15,414
Congregationalist .....	10,598

But the drink traffic is a serious question, divorce is becoming more common and moral standards are on the downward trend, against all of which the Christian conscience is asserting itself. A recent Liquor Act embodies many radical reforms.—*Christian Herald.*

#### The Year in Tanganyika

**A**LL the stations and most of the out-schools of the Tanganyika Mission report unusually large increases in attendance, both at school and religious services. The large school at Kijima has been taxed to capacity, and the church at Busia can scarcely accommodate the congregations which assemble. One of the fruits of uninterrupted services has been the baptism of 57 men and women from the Nera work, 33 at Busia, and 9 at Lohumbo. There were also 182 professions of faith from the Busia work. Church offerings were \$776.12. By way of illustrating the difficulty of quoting accurate figures, native Christians at an out-school gave of

money, time and material for the building of a church about \$125, which is not included in the report, since it did not pass through the regular channels. Again, a native teacher so faithfully observed Christian charity that frequent travelers stopping for hospitality consumed all his food supplies. This represented heavy outlay, and cannot be figured in terms of real value as Christian testimony.—*Inland Africa.*

## WESTERN ASIA

### "Intercessory Members" of Union

THE "Bible Lands Sunday-school Union," believing that many Christians unable to attend the recent Convention at Baalbek, Syria, yet were vitally interested in its success, arranged for "intercessory memberships." An intercessory member is one who promises to pray regularly, from the day of his registration to the close of the Convention, for its success—success in the sight of God. Such persons are considered regular members of the convention.

While the registration fee for those in attendance was \$1.00, intercessory members paid fifty cents. This fee was asked for four reasons:

(1) That they may feel they are formally identified with the convention, (2) That they may share in the financial responsibility, (3) That delegates may feel they are sustained by the prayers of many who are present in spirit though absent in body, (4) That through this definite association of delegates and intercessory members there may be developed a unity of spirit which shall prepare the way for an advance program of religious education in Bible lands.

### Church for Jewish Christians

THE bit of land known as "Abraham's Vineyard," near the city walls of Jerusalem, is now turned over to the "International Hebrew Christian Alliance." Sir Leon Levenson, President of the Alliance, made note of the stupendous undertaking in the

last issue of the journal, *The Hebrew Christian*. Writing about this remarkable feature of how the land shall be governed and supervised, Sir Levenson says, in so far as has been committed to it the task of preparing it, the Alliance will pursue the policies of said organization to assist the Jews who are in distress, and also will give work to the Jews who live in the land of their fathers without any discrimination, whether they have obeyed the commandment of righteousness, or not. It is also planned to build, upon that place, homes where Jewish Christians will be able to learn various trades, so that they will be independent. It is also their purpose to erect a Jewish Christian Church, where baptized believers may worship.—*Word and Work.*

### Those Persian Rugs

KERMAN is one of the centers of the Persian rug industry. About 3,000 women and girls work as weavers in this city, toiling nine hours a day in winter, eleven in summer. A writer in *Persia, Old and New* says of them: "It is not possible for you to meet in Kerman one weaver who has the appearance of a human being. The majority of the men and women are sallow, abject hunchbacks, with deformed legs."

Girls are apprenticed as weavers when six or seven years old. For this the parents are paid £4 in advance and £6 or £8 more in instalments during the five years of the apprenticeship. The girls themselves receive nothing whatever apart from these payments to the parents. At their work the girls sit on a bare, narrow plank without a back to it. They all become more or less deformed, some much more than others. Marriage is extremely dangerous for them, for because of their deformity, normal child-birth is impossible. Except where competent surgical treatment is provided death is the result in all but a few cases. Missionaries of the C. M. S. are ministering to what is left of these poor

girls after they have woven their finest and best into floor coverings.

Persia is not a Christian country and it is not probable that any of the factories where these outrages against womanhood are perpetrated are under the management of professed Christians, but a large proportion of the output of the factories ultimately reaches the homes of Christian people. A boycott of the industry until reforms are effected would be reasonable and right.—*Indian Witness*.

## INDIA AND SIAM

### Two Significant Documents

**T**WO Indian Church Documents have recently issued from the press. The "Confession of Faith, Constitution, Rules, and Forms of Procedure" of the United Church of Northern India appears in final form as drafted by the Executive Committee of the General Assembly. The book consists of 69 pages analyzed as follows: Confession of Faith, Constitution, Rules and Forms of Procedure, Appendices: A. Rules of Debate, and B. Forms. The freedom allowed in the Form of Acceptance demanded of all ministers, reads as follows: "I receive and adopt, *for substance of doctrine*, the Confession of Faith of this Church as based on and in accord with the Word of God.

The other document to which we make reference is the "Proposed Scheme of Union" of the Church of India, Burma and Ceylon, The South India United Church, and The South India Provincial Synod of the Wesleyan Methodist Church. The combined totals of baptized and communicants number some 616,199 persons. This final draft of the scheme of union for presentation to the churches concerned represents the product of ten years' labor.—*Indian Standard*.

### Santal Mission of North India

**T**HE Santal Mission is aided by three boards, one in Norway, one in Denmark and one in the United States. The missionaries are recruited from each of these three countries, but are organized and work on the field as a single unit.

Seventeen thousand one hundred and sixty-nine Christians are reported. Average church attendance totals 6,205, while the average number of communicants is recorded as 1,889. A good gain was made for the period under review, which was 15 instead of the usual 12 months, owing to a change in the system of keeping the records. Baptisms numbered 630 children of Christians and 1,069 converts from non-Christians. In addition to the fifty-one missionaries, twenty-two pastors, 225 elders, 70 Bible women and 143 teachers are engaged in the work of the church.

An unusual column in the Mission Report is headed "Excommunicated." That excommunication is not out-of-date in the group is made clear by the entry of 124 in this column. Exactly one half of the stations excommunicated one or more members, one congregation thus expelling no fewer than 43 out of a total Christian community of 418. That some of those pronounced unworthy to remain in the church profit by the stern punishment meted out to them is shown by the re-admission to the church of 69, or a number a little more than half as large as the number excommunicated. — *Indian Witness*.

### Gwalior's "Conversion Bill"

**I**N Gwalior is a general assembly which meets once a year and makes suggestions for legislation. The body presents its requests in the form of detailed bills, but it has no power to enact laws. That lies with the Council of Regency. In 1928 the general assembly presented a "conversion" bill. The object of the bill is to prevent any person changing his religion because of "coercion, undue influence, or material inducement." It is popularly known as the "minor" bill. It would prevent any person between the ages of seven and twenty-one years from changing his or her religion either voluntarily or at the will of the parents or guardians. Children under seven would remain under the parents' control in religious matters. Any person

over twenty-one desiring to change his religion, would be obliged to intimate his intention to a magistrate. The officer would publish his name and after fifteen days either grant or withhold the privilege of change of religion. Two members of the Council have stated that the bill is not directed against Christianity. A number agree with them. Others there are whose opinion on this point cannot be ascertained.—*Indian Standard*.

#### French Indo-China

**T**HE French Indo-China Mission under the Christian and Missionary Alliance reports encouraging progress in 1928. Protestants are granted full religious liberty in French territory, but in the Protectorates—Annam, Toukin and Cambodia—ancient treaties which gave religious freedom to Roman Catholics made no mention of Protestants, thus excluding them from this privilege. However, an epoch-making event in Annamese Protestantism was the audience accorded by the Governor-General at Hanoi, February 28, 1929, to the Committee of the Annamese Evangelical church. The Governor received them cordially, accepted the copies of the Church Constitution given him, and expressed a desire that this church should enjoy the same liberties as the Catholic Church.

At the close of 1928, ten Annamese churches had become entirely self-supporting, two new districts had been organized and three candidates were ordained early in 1929. A number of Annamese workers were imprisoned either for distributing Scriptures or for witnessing for Christ, but turned their affliction to account by carrying their message to fellow prisoners. The officials, from the highest to lowest, are not in sympathy with the spirit of intolerance which imprisons a man because of the love of God in his heart, and treat the men leniently, often letting them off with a fine.

An outstanding feature of the work in Cambodia has been the organizing of various leaders into a district committee, and giving them special train-

ing as lay preachers. Cochin-China reports six self-supporting churches, with an active church membership of 2,861. Tithing has been stressed, resulting in increased offerings and more self-supporting churches.

#### Religious Freedom in Patiala

**T**HE restrictions upon the Gospel imposed in some states are unknown in Patiala, premier state in the Punjab. Hindus, Moslems and Sikhs as well as Christians enjoy religious liberty. The Christian Church was established here through the work of the ministers of the Methodist Episcopal Church who first came to the city in 1890.

The usual methods of proclaiming the truth are followed here. At *melas* and like gatherings Bible portions and religious booklets are sold and tracts are distributed in large numbers. Besides this all preachers and a few laymen sell religious books, especially portions of the Holy Scriptures, in the bazaars of the city and in the weekly or the bi-weekly bazaars in rural places.

A college has been opened by the Maharaja where free tuition is provided. Although there is no school under Christian auspices, Christian children are not deprived of educational opportunities. The church is located within the bazaar. Every Sunday Christians gather at the church and non-Christians are impressed by this congregational worship. A European Police Inspector is one of the most loyal and earnest Christians in the city. On his proposal the church has opened a reading room, where religious books, papers and pamphlets are provided for the public.—*Indian Witness*.

#### Student Campaigns in Burma

**A** JUDSON COLLEGE student, after an evangelistic campaign in the Karen high school, Rangoon, wrote in regard to the impression on himself:

"Every time I go on a Gospel team campaign I feel the real happiness and joy of Christ in me, because I give

myself heart and soul into the hands of God; because I continually have communication between Him and me, praying to make me absolutely pure, honest, unselfish and loving; and because I myself enjoy doing His work."

A college girl wrote:

"Now I have the real happiness which I have never known before in my life. My heart breaks whenever I think of Jesus' death on the shameful cross. Only now I admit that Christ's life and teaching are the key to all nature and human destiny."

The campaign resulted in forty-four baptisms and hundreds of decisions, a large proportion being from Burmese Buddhist homes, but it was thought that the more far-reaching result of the campaign has been the re-consecration of the Christian teachers. One high school teacher testified as follows: "I have been a sleeping Christian, and up to this time have wasted my life. When I heard the students pleading with other pupils to accept Christ, I made up my mind to work for Him." One third year student organized, trained and led a Gospel team for more than a month, with the result that more than 300, mostly Karen Buddhists, expressed their faith in Christ.

## CHINA

### Superstition on the Wane

**T**HE Nationalist Movement has brought many changes to China. Students have taken an ardent part in a campaign against superstition and idolatry. Repeated proclamations have come out in the papers ordering the discontinuance of fortune telling and soothsaying. The old formal and superstitious customs connected with weddings and funerals are being done away with and more simple forms established. A one time famous temple in Peiping has become a dump heap. There is little demand for the soothsayer who formerly had the last word in locating a favorable spot for one's house, setting a favorable marriage day, and choosing by signs a lucky spot for one's last resting place. Even less popular are the horrifying figures

who used of yore to guard the temple gateways with their all-powerful swords.

### Missionaries Still Needed

**M**R. DAVID YUI, Chinese Christian leader, seeking to correct the impression that the Christian forces of China no longer need the assistance of missionaries, gave the following expression of his views at a recent meeting of the China Commission:

"We depend on Christians in other lands to cooperate with us. Enemies of China and the Christian movement have sought to spread the impression that the Chinese Christians no longer feel the need of missionaries. This is a false idea, and if followed would lead to the death of the Christian movement in China, as Chinese leadership is not strong enough to carry on alone. We hope that our Christian friends in Canada and in Europe and America will not fall into the trap that has been laid for them by our enemies, but will keep their eyes open and will do all they can to strengthen the Christian forces in China. . . . I think I represent not only the views of my Christian friends but also those of many non-Christian Chinese when I say that we shall be glad to receive back old missionaries to China, and to welcome new missionaries who may come to help us. There may have to be some readjustment in relationships and in lines of work; but such readjustment should not discourage either the return of old missionaries or the recruiting of new ones."—*The Record*.

### Foochow Trains Ministers

**T**HE Foochow Theological School opens this month as a Methodist institution prepared to train preachers for all the Conferences in the Fukien area, with Mandarin as the medium of instruction. Rev. Harry W. Worley, recently returned from furlough, has been appointed president. Rev. Philip S. S. Yu, delegate to general conference, has just returned to the faculty after a year of special study at Drew Theological Seminary. Since their re-



turn, both of these professors have been in demand as speakers to report concerning the attitude and work of the Church in America.—*Christian Century*.

#### A Dream and a Conversion

**A** WOMAN in the country district in Taichow, a Buddhist all her 71 years, had a dream a few months ago, and in the dream found herself in the Christian church at Dazih, where she lives; and while there, a man dressed in white came up and talked to her. The next day, the Bible-woman, going the rounds of her village, called at this woman's house, and told her the Gospel story. She said: "How strange that you should come and tell me this today. Last night I had a dream that I was in the 'Jesus church,' and a man dressed in white came and talked to me." The Bible-woman said: "The Lord Jesus is evidently calling you and has sent me to you today that you might heed His words." The woman was greatly impressed, and was quite convinced that it was the Lord Who had spoken to her, and that He was calling her to follow Him. She immediately acquiesced and believed, and started at once to learn from the Bible-woman more of the wonderful truths of His love. She gave up all her Buddhist idolatrous things and attended church regularly every Sunday. *Church Missionary Gleaner*.

#### Pioneering in Tibet

**M**R. V. G. PLYMIRE, of Tangar, Kansu, China, undertook last year a long and dangerous evangelization journey through Tibet, the first missionary ever to make this journey of 2,437 miles. He reports that many thousands heard the Gospel for the first time. He distributed 73,396 Bible portions and 46,542 tracts in Tibetan, beside a very large amount of literature in Chinese. In a journey from Tangar to Dsun he passed as many as 192 tents in one day and tried to reach all with the message. All the men of the Dsun district were gathered at one place for eight days to read their re-

ligious writings, and he was able to get the Gospel to every tent.

From Shiabden Gomba to Leh was a journey of eighty-nine days. Many terrible snowstorms were encountered and high winds almost daily. "One entire caravan perished in a storm within sight of our camp. We met Tibetans every day on this long and difficult part of the journey and gave to them the message of Eternal Life. Tashi-gong is the last and most important monastery in western Tibet. Here we gave the Gospel to the priests and to many other Tibetans. All were friendly and even sold us food. At Kargil all animals had to be abandoned, as the snow was so deep they could not get through. For ten days we waded through snow, many times to the waist. We had to face terrible cold and winds, and our feet and lower legs were wet most of the time. Many times we were just hanging on to the snow-covered mountainside picking our way along a tiny path where one careless step would have meant disaster. One avalanche shot around a huge rock just five feet in front of me but the rock saved me."—*S. S. Times*.

#### JAPAN-KOREA

##### Cooperation Brings Results

**T**HE churches of Japan are discovering that the greatest results come from a united front toward the enemy. An example is the Temperance and Purity Society which, with denominational lines entirely lacking, has been turning in astonishing reports of progress. Hamlets and villages here and there are voting out liquor, some for moral reasons, others with economic motives. In one case it was in order that a schoolhouse might be built with the savings, and within five years the building was completed and paid for. Again, 600 girls of four neighboring villages formed a league and pledged themselves not to marry men who smoke, drink or consort with immoral women. The results in moral improvement have been very noticeable, and the idea is spreading. It is quite significant that between 1,500 and 1,600

local temperance societies were started in Japan to commemorate the enthronement of an emperor, who uses neither liquor nor tobacco. Add to this the fact that three provincial legislatures have passed regulations providing for the abolition of licensed houses of vice at the expiration of present contracts, and one can see what a united Christian conscience can do toward the realization of Christian ideals in a non-Christian land. In all these programs of social betterment, a diminutive Japanese Christian woman is a mighty factor, Mrs. O. Kubiushiro. She is one of the leaders in putting the churches into cooperative harness for the social evangelization of Japan.—*Christian Century*.

#### Kobe Completes Campaign

KOBE COLLEGE has successfully completed its \$600,000 campaign on the date stipulated. This makes available an additional \$100,000 from the Harkness Foundation and will materially assist Kobe College, which is the oldest college for women in Japan.

It was founded in 1875 by the Woman's Board of the Interior of the Congregational Church—now a part of the American Board—and represents a venture in international cooperation in the higher education of women of the Orient. The college has received official recognition through the commendation of the Emperor of Japan and high provincial officials. Its eighteen-acre new campus near Kobe, costing \$75,000, was purchased by the Japanese graduates, who are now seeking an endowment fund of \$300,000 to be raised in Japan.

#### Bible Fire Loss

ON JULY 4th a disastrous fire broke out in Tokyo in the plant of the Seiko Printing Company, printers of the Scriptures for the Japan Agency of the American Bible Society, and reduced it to ashes, burned timber and ruined machinery. In the flames were destroyed a considerable amount of the Society's printed Japanese Scriptures and all of the Agency's printing plates

and "shells," except for a few maps. The loss in Scriptures was 9,108 unbound Bibles, 36,448 unbound and 11,600 bound Testaments, and 132,600 portions valued, with some paper and binding materials, at within a few yen of \$8,000. The more serious loss in plates and shells included plates for one whole Bible, for six varieties of Testaments, and for eighteen different Gospels and other portions. The loss of nearly 1,000 pages of freshly set type for the "nine-point" type reference Bible, will amount to nearly \$2,000.

The misfortune of the Japan Agency is particularly distressing, as the replacement of the severe losses incurred in the great earthquake of September, 1923, was almost completed.—*Bible Society Record*.

#### Grouping Denominations

JAPAN has taken the first step toward grouping denominations. The churches tabulated below are all Japanese, originally connected with various missions, sometimes of diverse denominational names. For example, the Presbyterian group comprises two Reformed Churches, besides the various Presbyterians.

##### STATISTICS FOR 1928

	Com- muni- cants	Churches	Self-Sup- port- ing	Con- tributions Yen
Presbyterian (or)				
Nihon Kiristo Kyokwai	40,866	261	127	664,273
Methodist (or) Nihon				
Mesozisto Kyokwai	32,783	202	100	283,833
Congregational (or)				
Nihon Kumiai Kyokwai	27,837	109	83	444,369
Episcopal (or) Nihon				
Sei Kyokwai	22,235	245	44	189,884
Baptist (or) Nihon				
Shin Rei Kyokwai	6,088	49	17	68,807
Oriental Mis. Soc. (or)				
Nihon Holiness				
Kyokwai	6,374	150	84	147,202
Other Protestant				
Churches	27,163	596	42	830,992

Total for all churches 163,946 1,682 497 2,629,365

—*Missionary Voice*.

#### Young Men Busy

MISS EMMA E. GARDNER, of Nagoya, Japan, tells of the faithfulness among young people in the Kinjo Presbyterian Church:

"The Kinjo church is the second

largest Presbyterian church in the city; the minister is Mr. Toeda, an earnest, spiritual preacher. His church members number about one hundred and fifty, some of whom have moved away to other cities, but still keep their membership in the Kinjo church. The congregation is largely composed of young people; among them some splendid young men, who, while their minister and one of his elders were away this summer at the Los Angeles Sunday-school Convention, took upon themselves the responsibility of the church services, speaking by turns on Sunday and during the week, and holding outdoor evangelistic meetings in front of the church every Sunday night.

"When Mr. Toeda returned, he found these young men had brought into the church thirty-eight young people, earnest enquirers who were reading the Bible and ready to be formed into a class to be trained by the pastor for future church membership."—*Presbyterian Survey*.

#### Chun Pyung Haing's Offering

**I**N EAST KIRIN PROVINCE, about fifty miles west of Lungchingsun, some Korean Christians settled among the mountains. They agreed that each family would set aside one day's plowing and put the crops together for sale, the proceeds to be used for Gospel work. Some Christians moved away and others grew cold in their love, but Mr. Chun, believing that this money should be given to the Lord, took the price of the field he had set apart and bought a calf.

One day Pastor Yu, while visiting this village home, overheard a conversation between Mr. Chun and his wife over this calf which had been eating his tether. Mr. Chun wanted to keep the calf but the wife maintained that they must sell it and give the money to God's cause. Thereupon the husband asked Pastor Yu to take charge of the money. The sixty-six yen thus obtained was used to form the nucleus of a fund raised by the churches of Pastor Yu's district to pay the ex-

penses of anyone who wished to study free at the yearly District Bible Study Class.

#### ISLANDS OF THE PACIFIC

##### Philippine Progress

**T**HE two hundred missionaries who have gone out to help the Philippines with churches, schools and hospitals have exerted an influence far beyond the limits of the churches they have established.

In 1925 the Catholic Students of America sent a mission to study the Philippines. They reported that "by founding hospitals and dispensaries for the poor, secondary and industrial schools in the more important towns, and splendidly equipped dormitories for students at Manila, the Protestant churches are doing a work of positive importance and value." The Roman Catholic church has removed practically all of the corrupt friars from the Islands and has replaced them with clean, progressive, well-educated priests from America, Ireland, Belgium, France and Germany. Education has been greatly improved, beautiful schools and dormitories have been built, the reading of the Bible has been encouraged; in a word, the Roman Catholic church in the Philippines has come to resemble that in North America.

The *Catholic Historical Review* in 1917 had this to say:

The Protestant sects have not been without a quickening influence on Catholicism, for they have aided the establishment of the [Roman Catholic] church on the American basis, and the correction of undesirable conditions which had grown up during the Spanish control. The competition has served a good end for Catholicism, for it has put it on its mettle in a way it might never have been without it. The American clergy, I venture to think recognize this fully.—*Frank C. Laubach*.

#### Union Church in Suva

**F**OR about fifty years the European Presbyterian Church has been carried on in Suva, Fiji. It has had some checkered experiences, but through the long years has done excellent work

and borne good testimony. Many years ago the Methodist Church thought of establishing a European Church in Suva, but it was felt that there should be no overlapping in such a small town, and the Methodist people have attended the Presbyterian Church and loyally helped in this work. Many of the office bearers are Methodists, and it has been felt recently that it would be a good thing if some arrangement could be made whereby the Christian forces might be more closely linked up in church membership.

Conferences have been held between the Presbyterian and Methodist bodies in Australia, as well as a meeting between the parties concerned in Fiji, and the result has been that the Presbyterian Church now becomes a Union Church. A Methodist and Presbyterian minister will be appointed alternately for a period of three years, and while each will bear ecclesiastical relationship to his own church, he will be recognized minister of the Union Church. The first appointee under these new conditions is the Rev. C. W. Turner, who has already taken up his residence in Fiji. The Union Church will be subsidized by the Presbyterian Church of Victoria and by the Methodist Board of Missions until such time as it is able to carry alone its responsibilities. — *Australian Christian World*.

#### Borneo and Its Need

**B**ORNEO, except Greenland and New Guinea, is the largest island in the world. Missionary work is being carried on in British North Borneo; in the south, considerable work has been done by German and Dutch missionaries, and the American Methodists some years ago opened a work on the west coast of Borneo; but the entire east coast of Dutch Borneo is entirely without missionary work. On the eastern coast line of approximately 500 miles there are more than twenty ports, and so far as known no station was ever opened in this area until some Chinese Chris-

tians heard the call, and there is now a Gospel Hall in Samarinda and in Balikpapan.

These coast cities are occupied by a mixture of Asiatics, Malay, Japanese, Sudanese and countless other races. All these speak Malay, a happy fact in the task of evangelization. Mohammedanism is rapidly spreading through the instrumentality of Arab traders. Everywhere are to be seen Mohammedan mosques.—*Evangelical Christian and Missionary Witness*.

#### Successful Week Day Religious Teaching

**H**ONOLULU has a record in week-day religious instruction which any city might well try to emulate. Work was begun four years ago, under the Honolulu Interchurch Federation, and the first year weekday religious education began in connection with seven public schools, with 2,200 pupils enrolled in church school classes. The following year, ten school centers enrolled 2,700 pupils, and the growth for the third and fourth years has brought the enrolment to 3,556. All the 125 teachers were Christian, but from many different races and nationalities. These are part time teachers, but a full time supervisor has the oversight of the system. A carefully selected course of study is provided, and the nature of the teaching is distinctly evangelistic. In addition to these schools running throughout the school year, the Interchurch Federation carries on a number of vacation Bible schools, with an enrolment of from 1,200 to 1,500.—*Presbyterian Magazine*.

#### NORTH AMERICA

##### Commemorate Pentecost

**C**ELEBRATING the nineteen hundredth anniversary of "Pentecost," the birthday of the church, the Commission on Evangelism and Life Service of the Federal Council of Churches has just announced a program which includes a campaign of personal evangelism, a church-attendance crusade, a Sunday-school drive, the reestablish-

ment of a family altar in every home, a series of "upper room" prayer-meetings to be held in churches, homes, shops, offices and stores, and a simultaneous reading of a chapter a day of the Gospel of Saint Luke and the Acts of the Apostles.

This program, which will begin this fall and continue through the winter and spring, ending June 8th, the day of Pentecost, is the culmination of a series of conferences recently held by the leaders in evangelism of the principal denominations in the United States. Nearly all of the national religious bodies in America have already committed themselves to this observance at their official conferences, assemblies and synods.—*Christian Advocate*.

#### Chinese Student Anniversary

THE Chinese Students' Christian Association in North America has just commemorated the 20th anniversary of its founding. Hon. C. C. Wu, Chinese Minister to the United States, in his greetings to the Association, has this to say:

"The work done by students as groups in cementing cordial relations between China and America is especially significant. Through these unified and organized mediums, contacts with American organs representing identical or similar interests are facilitated, and opportunities are created for mutual appreciation and criticism of each other's ideas and institutions, thereby removing the possibility of misunderstanding which, as it is generally recognized, constitutes a formidable foe to international peace and friendship.

"The Chinese Students' Christian Association has achieved signal success in its lines of endeavor. The present membership of the Association, comprising one hundred and thirty-three institutions in thirty-two states throughout this country and four centers in Canada, testifies to the influence it wields in the life of Chinese students in this part of the world, and to its usefulness even among the for-

eign public which comes into contact with them. Particularly is the work of the Association worthy of mention as the Association during the past two years has been sparing no efforts to give a true interpretation of the colossal changes going on in China which lie at the back of the present Nationalist movement.

"It is with confidence that I look forward to the increasing usefulness of the Association."—*Chinese Christian Student*.

#### Chicago Youth's Service Bureau

SHORTLY after his election, State's Attorney John A. Swanson, of Chicago, announced that he would organize a youth's service bureau as part of his program of crime prevention. The bureau has now been brought into existence as a regular part of the city and county government, sponsored and directed by the state's attorney's office, and Rev. Charles A. Gage, a Methodist Episcopal minister of many years standing in Chicago, has been placed in charge. The field of service of the youth's bureau is in home, school and club, and in nowise is the character of such service political, partisan or sectarian. To keep a boy from going wrong is infinitely more commendable than using corrective measures on him after he has gone wrong. The new bureau will seek through every available channel to create an atmosphere of helpfulness away from delinquency and crime. It is expected that the various luncheon clubs, women's clubs, association of commerce, church federation, Salvation Army, fraternal groups and other civic organizations will see the importance of representation on the advisory board.—*Christian Century*.

#### The Indian Problem

REV. RUDOLF HERTZ, of the American Missionary Association staff in Eagle Butte, S. D., thus summarizes the findings of the recent survey of the Bureau of Indian Affairs:

Most of the Indians are poor, many extremely poor;

The general health of the Indians is bad and their living, housing and sanitary conditions are conducive to the development and spread of diseases;

Tuberculosis and trachoma are prevalent to a distressing degree; the death rate and infant mortality are high;

In an economic sense the Indians are backward, with the result that insufficient incomes, low standards of living and an apathetic attitude toward progress are general;

The Indians are not yet adjusted to the new economic and social conditions confronting them;

They have little knowledge of the value of money and land;

The intermittent and generally small incomes from land sales, leases and per capita payments from tribal funds encourage idleness and retard progress;

The survey party also reports that it found too much evidence of suffering and discontent to subscribe to the belief that the Indians are reasonably satisfied with their condition.

Three fundamental recommendations for improving the Indian service were made by the Survey Commission:

1. The creation, in connection with the Washington office, of a professional and scientific Division of Planning and Development;

2. A material strengthening of the school and reservation forces that are in direct contact with the Indians and are responsible for developing and improving their economic and social conditions through education in the broadest sense of the work;

3. The maximum practical decentralization of authority so that to the fullest extent initiative and responsibility may be vested in the local officers in direct contact with the Indians.—*Congregationalist*.

#### **Negro Church Program**

**T**HE People's Community Center of New Orleans is reaching out to serve its community. It has found places for more than 2,500 domestics in New Orleans, placing over 1,000 persons in 1927. The character of applicants is investigated, and the bureau has built up a real reputation for furnishing reliable domestic help.

In 1926 there was but one day nursery in New Orleans for colored children, with a capacity of forty. People's Community Center organized a model day nursery, using the method advocated by the Russell Sage Foun-

dation. Food, uniforms, heat, medical care, and general supervision are given for fifteen cents a day. Children are brought in from six o'clock in the morning until closing time at eight in the evening. A registered nurse and baby specialist attend to the health program. Five persons are employed in various capacities to care for the children. During the two years since its origin, the day nursery has given 14,000 days of nursery care. The Community Chest of New Orleans granted \$3,000 to aid in this work.

#### **Federal Penitentiary for Women**

**T**HE Federal Institution for Women at Alderson, W. Va., is the only one of its kind in the United States. It is a prison planned by women, for women and operated by women. There are at present 314 inmates, under the care of a staff of twenty. It is thought the number will now increase, since judges heretofore have often refused to sentence offenders because of the lack of adequate places for their incarceration. Now all women sentenced in United States courts will be sent there. Offenses for which women are sent include violation of the prohibition or narcotic acts, tampering with or misuse of the mails, counterfeiting or any offense against federal law.

In conformity with the aim of the institution to reform rather than punish, an effort is made to create a miniature community, under conditions as nearly ideal as possible, and the beneficial effect of useful activity is brought to bear. They are not called convicts, prisoners or even inmates, but "girls," and precaution is taken to prevent the stigma of "criminal" from attaching to them in later life. For example, Red Cross certificates to those who have completed the course in practical nursing are issued by the National Headquarters in Washington, rather than by the local chapter at Alderson. Religious services are held regularly and all must attend, but visiting ministers are required to avoid mentioning criminal careers in their sermons.—*Presbyterian Survey*.



## BOOKS WORTH READING



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

**Training for World Friendship.** By Ina Corinne Brown. 203 pp. \$1.00. Nashville, Tenn. 1929.

This book is written primarily for leaders of young people, but we wonder what the effect will be on young people who, without historical backgrounds of Christian missions, read her criticisms on the motives and methods of the earlier missionaries.

In the first chapter Miss Brown indicts the missionary message, which she states has prevailed, as follows:

It (this method) has made our missionary endeavors a gesture of pity rather than an act of faith. It has painted the rest of the world black and America white. It has made the non-Christian religions products of the Devil and their leaders scheming priests who deliberately deceive the people. It has pictured the sin and misery and sorrow, the poverty and illiteracy of other countries, the queer customs, the different ways, the unusual, the bizarre, the hideous, the bad. And then it has spoken in glowing terms of what the missionary efforts of our own land have accomplished.

This indictment is disproved by work and results of the missionaries who laid foundations through the past century. They have not justified evils in America. They went to preach the Gospel of the Lord Jesus Christ, the Saviour of sinners, which America needs as truly as other lands. If we are to wait until America is perfect before we carry this Gospel then we must wait until all have passed on. England was far from perfect when Carey went to preach this Gospel of Christ in India. He fought such institutions as child marriage, suttee and unspeakable immoralities of heathenism. Apparently Miss Brown feels that grave injustice has been

done to these faiths. Carey went to preach the Gospel of righteousness and salvation through a Holy God and His Divine Son. His work and the work of missions throughout the world has been based on the Apostolic Gospel of Christ. There is no other Gospel today. Reforms without regeneration do not succeed in transforming men and nations, nor is any harmonious adjustment with Oriental faiths possible. Kali Ghat, Benares, and other centers of heathen worship cannot be harmonized with the pure Gospel of Jesus Christ. Missionaries of the past have sought first the Kingdom of God and His righteousness and these other things of social betterment have been added. Carey did the most remarkable literary work ever attempted by one man in his translations of the Scriptures. He was forerunner of all industrial missionaries with his successful indigo plantation. He was an ardent worker for moral reform and against evils embedded in Indian religious beliefs.

We cannot agree with Miss Brown in her premise. We do agree with her heartily in the need of training for world friendship. This we can have without any compromise between the missionary and the terrible evils against which he must still contend.

The second part of this book gives valuable suggestions for missionary education. We wish that Miss Brown might add to her book some of the great examples of missionaries who did not fail in sacrifice even unto death and whose methods were the methods of the New Testament, and produced remarkable results. Is not the success less marked in recent years since institutionalism, higher

education and social service have been stressed rather than the Gospel? We cannot change the Divine order. All men must find not merely a great teacher, a leader in social reform, but a Saviour from sin. Society will never be saved in the mass nor will it be saved by mere reformers. Men and women must still be *regenerated as individuals* if the world is to be saved. L. W. P.

*Japan and Christ.* By M. S. Murao and W. H. Murray Walton. 172 pp. 2s. 6d. London. 1928.

Many books have been written about Japan by wise and understanding men who help a foreigner to see with Japanese eyes, but there is perhaps none which will so quickly as this bring him to a clear and sympathetic understanding of the country and people. This is especially valuable to the missionary who desires to bring to the Japanese a vision of the Heavenly Father whom he worships and of the Saviour through whom he has received deliverance, life and new power.

Even those of long residence often fail to realize the vital significance of many common customs and, therefore, are unable to sense the difficulties to be overcome, or to find a right way of approach. Salient points in the history of the country and of its religious beliefs show the development of characteristics which differ greatly from those of other peoples, and which cause them to be misjudged. The authors of this volume show clearly the lamentable effects of the friction caused by the change in educational ideals and methods, and the danger of making schools into machines rather than into places for the development of character and power to serve.

Present social conditions in Japan are vividly described, the seething unrest and bewildered search for relief from the conflicting forces reveal Japan's imperative need as it is felt by many eminent Japanese leaders. Anezski, a believer in Buddhist phi-

losophy, and a prominent educator, says, "What we want is a force and motive" (p. 46). The authors of the book are convinced that "The message of the Cross of Christ is Japan's supreme need today." But their interpretation of its value appears to be, not so much the atoning substitutionary work of Christ as the sacrifice of self for others. They think that the "new conception of self-expression" gained from the story of Christ's death, and "the message of the Risen Lord" will supply the new power demanded by present conditions (pp. 65, 66).

It is true that results of Christian effort in Japan through six decades are inadequate and the growth of the church has been slow, though the influence of Christian ideas on the nation has been great. Some of the reasons for this lack of satisfactory Christian progress are clearly pointed out but two others might have been stressed, especially for the help of younger missionaries. The first is the lack of thorough Bible study—comparing Scripture with Scripture. Few, even of the consecrated, able Japanese Christians are acquainted with the true value of the Old Testament. This leads to a lack of a proper understanding of the necessity, meaning and message of the Cross of Christ and of the teaching of the New Testament. They have little realization that God is holy and righteous as well as merciful—abhorring and punishing sin as well as loving the sinner. There is little apparent sense of inward sin before His holy eyes. Repentance and confession of sin are not often stressed, even in evangelistic meetings, except in case of the more heinous and open sins.

The second great lack among the Japanese is the failure to emphasize the Person and work of the Holy Spirit in the Church, in individual Christians and in the world and our dependence on Him. We note these two great lacks when we compare the young Japanese Church with the early Church of Acts. The greatest



value of the book lies in the clear showing through history and the forces that worked in the national development, of what the missionary will meet in the mental attitude and spiritual life of the people, so that he may more quickly effect a sympathetic approach to the people in his efforts to lead them to Christ. H. P. C.

**Immigrant Farmers and Their Children.**  
By Edmund deS. Brunner. 277 pp.  
\$2.75. New York. 1929.

Several important questions have been answered by Dr. Brunner in this excellent, substantial volume which treats of some subjects on which there was no reliable information. The book has four masterly studies of communities or settlements of rural national groups, which alone are of the worth of a book. It is well made, readable, and of convenient size, and gives to rural ministers and mission executives solid and reliable knowledge on which to base the programs of the parish and of the nation.

The body of the volume is a careful analysis of the numbers of rural immigrants, their colonies, distribution, and their assimilation to the American population. One-fourth of the foreign-born population is in the rural communities (or was in 1920); being about three millions, of whom one-half are farmers. In the order of size they are populations of Germans, Norwegians, Canadians, Mexicans, British, with Italians, Poles, Dutch, Finns, Irish and Swiss. The first named number over one hundred forty thousand, the last named about thirteen thousand, in their population groups in the last census. Two and a half times as many more are the children of these nationalities living in the country. They attain American citizenship before their city fellow-nationals. Dr. Brunner records with gratification that the rural community shows a power of Americanization greater than that exhibited by the city.

These millions have come to America "to better their condition," "to

get larger farms," "to become farm owners." There is no quest of religious liberty in their minds. Their Roman Catholic and Lutheran churches are their cherished institutions. So it is the economic institutions of the states that assist them most in becoming Americans. Next in order is political action, to which they show an eager interest; then social and civic institutions of the community, the public schools, to which they send their children; last of all the American churches in villages and open country receive them into the structure of American life.

This book pays a tribute to the Roman Catholic and Lutheran churches of foreign speech, which some anxious Americans will do well to read. The writer says that their ministers are better educated than are the average rural ministers in this country. They serve longer as pastors. They live with their people in those sections in which the American ministers are absentee preachers, and their people attend and support their rural churches better than the older American churches are attended and supported. Best of all, their pastors are sympathetic to the American trend and are helping their people to adapt themselves to the ways of this country, rather than imitate the country from which they came.

But the most interesting part of the book, to those who care for the church, is the chapter which discusses the relation of the American-speaking churches with these rural immigrants (pages 125 to 127). It is a story of indifference, poor equipment, and lack of trained workers. But there is this general statement, "that with equipment to fit the need, trained workers, a broad enough program, and regular help from the mission boards, successful work can be accomplished." Then follows the story, briefly told, of the admirable work of the Presbyterians at San Gabriel, California, as an "outstanding example of successful Protestant work among the Mexicans—in the fruit groves of the valley." The

observations of this survey are then summarized in the sentence—"The new American has made good on the land but the Church has not made good with the new American."

The picture as a whole presented in this volume is a hopeful one. Even the effect of recent immigration laws is described as good, in a measure; while the pictures of the colonies of rural immigrants, appended to the survey, exhibit them in a state of development of which the earlier settlers of this country would have been proud, could they have enjoyed it. But the service rendered them by churches, in their transition from Europe to America, is that of conservation of their birthright religion, speaking generally, rather than of evangelization by the American Protestant churches.

WARREN H. WILSON.

**Prayers for the Way.** John S. Bunting. 55 pp. \$1.25. Philadelphia. 1928.

This little book deals very practically with the daily problems of ordinary life. The phrasing is good, strong in its choice of words, sensitive to the best aspirations of the human heart, and sensible in point of view. The prayers are heart-cries to God for help. Such a book is demanded by the complexities of modern life.

An example of these prayers is as follows: "May we remember the poverty of any life that lacks faith in Thee, and the disappointment of any success that has not been won with Thy Spirit. . . . May no disappointment today cast us down, and no success flush us with pride, and no sudden temptation make our feet slip. May we beware of any impatient word with others that may lead us to mistrust them. And may we avoid the spirit of judgment and condemnation which hurts our faith in Thee because it shakes our faith in men."

A number of prayers have to do with such questions as Loneliness; The Day of Trouble; Justice; Disappointment; The Defeated; The Home;

Our Children; Renewal; The Sacrament; Lent.

The principal emphasis is in prayers for Healing, with petitions under such titles as: You and Your Sickness; What to Do and How to Think About Your Illness; Before an Operation; Recovery from Sickness.

The price of the book seems high; but it is worth the cost. These prayers will be especially helpful to those who feel their need of Divine Guidance.

JAMES F. RIGGS.

**A Remarkable Biblical Discovery—or "The Name" of God According to the Scriptures.** By William Phillips Hall. 12mo. 175 pp. \$1.50. New York. 1929.

God, the eternal and the infinite, is an inexhaustible subject for study and experience. Everything connected with Him seems to offer a mine of wealth—His physical creation, His Word, and His spiritual world. This little volume, by the president of the American Tract Society, reveals the same quality in the very *name* of God. In his very rich and useful study, Mr. Hall calls attention to the name "I am" (Jehovah), by which God revealed Himself in the Old Testament times as He revealed Himself in the New Testament times through the Lord Jesus Christ. Efforts have been made by unbelievers to weaken or destroy faith in the inspiration of the Scriptures and in the deity of Christ. This study by Mr. Hall offers valuable and inspiring evidence of the truth of those claims. He believes that he has discovered truths that have been lost sight of for centuries.

The Jews would not utter the name *Jahve* for fear of taking the ineffable name of God "in vain." The name "Lord" was substituted for *Jahve* as the name of the eternal God in the Old Testament. Mr. Hall shows that this name has the same significance when it is used to refer to Jesus Christ in the New Testament and by the early Church. He points out that Christ came "with his Father's name, *Lord*" (Matthew 21:9). The apostles "called