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THE MISSIONARY

REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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UNEVANGELIZED ABORIGINES OF AUSTRALIA

These men are typical of the black men of North Australia. The balls hanging on the necks of three are charms to drive away evil spirits. They probably contain some portion of a deceased warrior whose virtue is supposed to enter the possessor.



CHRISTIAN ABORIGINES AND THEIR LEADER—A MISSIONARY

The Rev. S. L. Kelpert has taken a great interest in training the Christian youth to play musical instruments in harmony. These Australian aborigines are said to be the "lowest type of civil humanity," but many are accepting Christ and are living witnesses to Him among their dark brothers.

TRANSFORMING THE AUSTRALIAN ABORIGINES

There are estimated to be about 83,000 Aborigines now in Australia—most of them in the Northern Territory. This is only half the estimated population when the white men first came about one hundred and fifty years ago.



WOMEN AND CHILDREN LAST

*The Story of Christian Literature for the Chinese**

BY LAURA M. WHITE, Shanghai, China

Missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1891—; Editor of the Nu To Pao of the Christian Literature Society

ACCORDING to tradition the first Christian missionaries to China were Syrians who blazed their way across Central Asia, beginning in the 2d or even in the 1st century A. D. They brought with them two priceless gifts—the Christian Scriptures and the alphabet, and seem to have had very early editions of the whole Bible (Peshito version) excepting the three small epistles of Peter, John and Jude, and the Apocalypse. Every Syrian missionary had a copy of at least one portion of Scripture, laboriously made by hand; and students were expected to memorize large parts of the Psalms and New Testament. These Christians penetrated Central Asia, spreading their culture, and adapting their alphabet to the various tribes—the Mongolians, Manchus and Tartars. Mongolian script was apparently popular in China until Kublai Khan ordered a return to ideographic writing on

the plea that it was beneath the dignity of China to borrow an alphabet from another country.

The famous Nestorian tablet records the work of Nestorian missionaries who journeyed from Persia to Central China, reaching Sian Fu in 635. Reference is made to the fact that they brought with them the Scriptures, a translation of which was to be found in the imperial library. This evidence is corroborated by an Arab traveller of the 9th Century, Ibu Wahab, who journeyed to the capital of China and was given an audience with the emperor. He was shown pictures of the patriarchs, prophets, Noah and the Ark, Moses with his rod, Jesus on an ass, surrounded by the apostles and other Bible scenes. The emperor seemed to be very familiar with the Scripture narrative.

Twenty-five years ago Professor Paul Pelliot discovered in a sealed up cave of Tung Huang, Kiang Su Province, a number of valuable ancient manuscripts; among them was a roll written in Chinese characters, perfectly legible, and written in the 9th or 10th

*The writer wishes to acknowledge her indebtedness for use of information in this article to the late Dr. Timothy Richard, Rev. Dr. George Sheppard, General Secretary of the British Foreign Missionary Society, to Professor W. E. Soothill, professor of Chinese at Oxford University, and to Dr. Stewart's book entitled, "A Nation on Fire, a History of Nestorian Missions."

century by some Chinese Christian. It includes a Chinese translation of the Gloria in Excelsis, followed by a list of venerated Christians and books. At the end is a note explaining that the number of books put into Chinese from the Mother Church of Syria was five hundred and thirty. Christianity in the T'ang Era (618-845 A. D.) was probably a dominant religion; but the adverse edict of 845 A. D., ordering the suppression of Nestorianism and Buddhism, almost destroyed the Nestorians. These Christian manuscripts may have been sealed up in the cave at about that time.

Later, under the liberal Mongolian Dynasty Christianity again grew in strength. There were many Nestorian churches in Kiang Su, Chekiang, Honan, Korea, and other provinces. The Chinese emperor, Kublai Khan, venerated the Gospels, and in 1271 sent a letter to the Pope by the Polo brothers requesting a hundred missionaries. Two were sent, but turned back dismayed by the difficulties encountered on the journey. In 1289 John of Monte Corvino arrived at the Chinese Court, and found the Scriptures, both Old and New Testament, in Chinese; and estimated that there were about two hundred thousand Christians. He was later reinforced by ten other missionaries and before his death estimated that besides the Nestorians there were a hundred thousand Catholics. But the tolerant Mongul Dynasty was expelled from China and the Ming Dynasty in a terrific persecution extirpated all Christians.

The Jesuits brought new gifts of Christian literature to the Chinese in the middle of the 16th century. They made their appeal through

literary and scientific channels. Famous western authors, Euclid and Aristotle, etc., were translated into Chinese. Mathematics, geography and astronomy were taught. Selections from the Scriptures with pictorial illustrations were printed and published. A lexiconary, (readings from the Scriptures for holy days) was published in 1636. These selections cover the principal events in the life of Jesus. Also the New Testament was translated faithfully by some unknown missionary at that time. In the 18th century Catholic missionaries were all either expelled or put to death. Churches were confiscated by the government, and Christianity was again a proscribed religion until 1844. In 1738 an English merchant, Mr. Hodgson, visited Canton. He had some knowledge of Chinese characters, and his attention was called to an old Chinese book which he found to be a New Testament. Mr. Hodgson had a copy made which was afterwards presented to the British Museum. It consists of a harmony of the four Gospels, the Book of Acts, the Pauline epistles and the first chapter of Hebrews.

In the beginning of the 19th century Robert Morrison made a study of this book at the British museum; copied it, and having acquired a knowledge of the Cantonese language, sailed as a missionary to China in 1804. Morrison earned his living as secretary, first to the East India Company and later to Lord Napier. To preach the Gospel or even to teach Chinese to a foreigner was then a capital offense; consequently Morrison's missionary work was mainly literary. He made the first Chinese and English dictionary, and translated the Bible into Chinese, acknowl-

edging in the preface his indebtedness to the Testament which he had studied in the British Museum.

In 1844 Monsieur de Lagrené obtained formal recognition of Christianity, and protection of its adherents from persecution. Former repressive edicts were annulled. Protestant missionaries later came to China, concentrating in five ports in which they were permitted to live. They commenced to lay the foundations of Protestant Christianity, hardly knowing how to attack the overwhelming problems which confronted them. They were ignorant of China's religions and of the classics. Morrison's Bible was not in the language of the common people. In their efforts to put Christian truth into Chinese they encountered the same rock of difficulty on which the Catholic Church in 1715 had been wrecked. What terms should be used for God? Shall it be "Shang Ti," or "Sheng," or "Tien"?

The edict of 1844 soon became a dead letter. Catholic Christians were still persecuted. Missionary life in China was almost unbearable, until 1860 when a new treaty was signed, by which eleven new ports were opened to trade, freedom to missionaries was granted for travel and residence in China, and protection for converts was promised. In addition missionaries were permitted to rent and purchase land in all provinces, and to erect buildings thereon at pleasure.

Protestantism commenced its missions in earnest. Bible societies were established and God raised up for their tasks literary giants. Alexander Williamson, a Scotchman, founded the Scotch Bible Society; Dr. S. Wells Williams and Rev. Young J. Allen, both

Americans, Rev. Ernest Faber, a German, and Dr. Timothy Richard, a Welshman, all made outstanding contributions to Christian literature. Later Dr. Williamson and Dr. Griffith John were appointed by a general conference of missionaries to prepare Christian school books. Women in the western part of Scotland formed the first Wom-



LAURA M. WHITE

an's Auxiliary for cooperation in the work of preparing Christian literature.

In 1887 Dr. Williamson founded the Society of Christian Literature for China and when he died in 1890, the English Baptists loaned Dr. Timothy Richard as general secretary to the society. Under his wise guidance the organization prospered as a society within the different missionary societies of China. Each missionary loaned to the service of the Christian Litera-

ture Society received his salary from his own Board. Outstanding volumes on theology were begun. Ponderous volumes on political science, sociology, histories, biographies, etc., all written in elegant *Wen Li*, were widely distributed among the literati. These books and the new ideas circulated by the magazines published by the Christian Literature Society created a great ferment in China, thus starting a reform movement among the students.

A few years later Dr. Young J. Allen, realizing that practically nothing had been written for women and children, commenced his great work *Women in All Lands*, virtually an encyclopedia in ten volumes, beautifully illustrated and written in terse, classical *Wen Li*. This was the beginning of woman's literature in China. Alas! Women and children could not read these attractive books, nor would the men of China buy the series to read to them. Only dust and book worms took to the elegant volumes which were subsequently disposed of as prizes and gifts to school libraries. Later Miss Laura White with trembling hands ventured to present to the learned Society "The Broom Maker" and "Picciola, the Story of a Prison Flower." These two stories seemed incongruous with the erudite spirit of the Christian Literature Society at that time. Yet both books were of good pedigree—"The Broom Maker" being sponsored by John Ruskin, and "Picciola" famous as a French classic. Both books were given rather a doubtful welcome, and grudgingly placed on the book shelves. Next year "Little Lord Fauntleroy" appeared, and a little later "The Wide, Wide World" by Mrs. McGillivray asked for admit-

tance. One cannot help smiling at the thought of little Lord Fauntleroy with his golden curls, and Ellen Montgomery, a trifle sullen over her slate colored stockings, both pushing their youthful way into such elegant literary society.

While reading Tolstoy's "Marchez Pendant que Vous Avez la Lumière" Miss White was inspired with a brilliant idea—she would confiscate the plot, and locate it in Shantung Province. It was a good plot and well worth appropriating. Tolstoy's arguments against imperialism, militarism, and Roman and Greek philosophies could easily be changed into appeals for Christianity against Buddhism and Confucianism. When all was finished she went with the book to her great and wise friend Dr. Timothy Richard.

"What shall I call the book?" she asked. "It is not a translation or even an adaptation. Tolstoy most certainly would disown the child in its Chinese dress, with communism eliminated and an orthodox heaven, hell, devil, and angels added! In my arguments for Christianity I have cribbed from Browning, Ruskin, Phillips Brooks, Lyman Abbot, Henry Drummond, and even Butler's Analogy."

"My dear child," said the famous sinologue. "You have written an original story."

"But there is hardly an original thought in it."

"I would not expect it," was the reply. "Only two or three new thoughts are born in a century." The success of this book, "The Five Calls," which went through twenty editions, gave Miss White courage to say "yes" when the Christian Literature Society asked her to edit a magazine for women and girls.

Next Mrs. McGillivray, whose

husband had joined the Christian Literature staff in 1889, became the editor of *Happy Childhood*, the popular Christian periodical for children. A charming little magazine it is! Full of pretty pictures, bright stories, clever puzzles, interesting songs and beautifully printed on good paper. The children of China are indebted to their understanding friend for "The Childhood of Jesus," "Jesus, My Saviour," a mine of attractive stories, and many children's books that one has not the time to mention here. Perhaps her loveliest book is a translation of Mrs. Peabody's wonderful book, "Prayers For Children."

No one can equal Mrs. McGillivray in preparing books for children and her illustrations are irresistible in their cleverness. What mother could resist buying "Prayers for Children" when she sees the illustrations of the "Prayer for Father on a Journey." Here is the coolie with his baggage, and the wheelbarrow or sedan chair to carry him to the canal, and then the big river steamer to take him to Shanghai. No one has given more joy to the children of China than Mrs. McGillivray.

In 1923 Miss Martha Pyle, formerly head of the McTyeire School, came to the help of the Woman's Department of the Christian Literature Society and has done excellent work.

On the editorial staff of our *Nu To Pao*, the magazine for girls and women, are several young Chinese women, all high school and college graduates. A Gin-Lin Student put Mrs. Wiggs into a Chinese cabbage patch. In a certain Christmas play, her little Ruggles are just as lovable dressed up in Chinese clothes and living in a Nanking mud hut

as in "The Bird's Christmas Carol." Editorials and serials in the magazine are afterwards gathered up and published in book form. In this way we have "The Secret Garden," "Scenes from Ben Hur," "Romola," "The Dawn of Hope," "We Women, Our Golden Hope" by Constance Maynard, "History of Women's Social Progress" and many others.

For some years the W. C. T. U. in America furnished funds for the production of a number of temperance books, and our special catalogue of books for the home and for schools includes many biographies of devoted women—"Anne of Ava," "Elizabeth Fry," "Amanda Smith," "Pandita Ramabai," "Florence Nightingale," "Mary Slessor," "Mary Lyons," "Alice Freeman Palmer," "Mary Reed, Missionary to the Lepers" and others. There are a few books on home making, helps for mothers and Bible women, health books, many songs and anthems, Christian plays and pageants.

A few years ago our Chinese editorial staff was somewhat troubled in trying to reconcile Christianity and science, having read some disturbing books. Day by day they gathered at the Christian Literature round table on which they threw every doubt, difficulty and doctrine to which they objected. It was Miss White's task to search the libraries, and to consult with theologians until the girls' questionings were answered. Miss Kwangfang Lee, the most strenuous doubter, afterwards wove the conversations and arguments into her little story, "From the Seen to the Unseen." Later the National Christian Council sent out a questionnaire as to what books had helped most to solve our young

people's religious problems. High on the list were "The Five Calls" and "From the Seen to the Unseen." In another questionnaire, sent out recently in the interests of religious education, students were asked for the names of their favorite books. The boys seemed to have gotten their mental entertainment largely from Chinese classics

books have stimulated their love for Christ, a loyalty to their school, and given them a better understanding of their missionary teachers?

Our Woman's Department of the Christian Literature Society occupies two communicating rooms, containing four desks for Chinese young ladies and two for the grave Chinese pundits whose duty is to improve the literary style of our feminine aspirants for fame. A fine organ is in one corner of the room and some one is harmonizing a folk song for next month's *Nu To Pao*. Its tones have driven Miss Pyle for sanctuary to the valuable library on the second floor where she works with two Chinese girls on "Laddie" and "Dr. Orchard's Prayers." Miss Pan is busily engaged in collecting native melodies which she is converting into hygiene songs. She is a graduate of McTyeire School, and is proficient in music, but can also make nimble fingers fly over the keys of a typewriter, and is an adept at dressing pretty stories in Chinese clothes. Her last achievement in that line is Margaret Deland's "Katie," but in the Chinese version the story does not become tragic. Our Chinese young women insist on happy endings, and so the snobbish normal school graduate in China repents, and cherishes her charwoman mother.

The wise looking young lady working on an editorial "The Struggle for the Life of Others" is Kwangfang Lee. She was graduated from Gin-Ling College and earned her M.A. at Boston University. Miss Shen, Mrs. McGillivray's faithful helper, sits in the sunlight, reading proofs of this month's *Happy Childhood*, while Mrs. McGillivray in her own



A FORMER SLAVE GIRL—MARY LIU

and other non-Christian sources, and the latest books of Russian thought. But the girls reported their favorite books as "Little Women," "Romola," "Quo Vadis," "Lovey Mary," "Little Lord Fauntleroy," "The Wide, Wide World" and other stories. It has been noticed that, while many of our boys remained faithful to their Christian teachings during the present unrest in China, nevertheless our girls have shown greater loyalty to their Christian faith and missionary teachers. May it not be that these simple wholesome

home, not very far away, superintends some Chinese artist in making illustrations, or adapts her latest book into Chinese.

Perhaps the most interesting girl of all is Mary Liu. When a five-year-old slave girl, through the cruelty of her owner, she lost both hands and feet and was given to missionaries. Provided with artificial legs she learned to walk when she was six years old. Fortunately she retained one tiny thumb joint and with this she has learned to sew, to write, to cut out her own clothes with scissors held between the two wrists, and even to thread a needle. Being very fastidious she washes her own clothes with those poor calloused wrist stumps. She writes and draws beautifully and has just been graduated from Gin-Ling College where she received a unique graduating gift—a new pair of artificial legs. The handicaps under which she has labored have developed unusual powers of concentration. In the Christian Literature Society the rest of us rarely translate more than a thousand characters a day. It takes us until five o'clock in the afternoon to make our first draft, to revise

and condense, until finally a fair copy is ready for the printer. Mary seldom corrects, and never rewrites her work. She will write a thousand characters in an hour's time, ready for press, without alteration. One of the compensations for her mutilation is the fact that she has learned to conserve and concentrate every faculty. She has already put two books into Chinese, and her one draft needed practically no revision by the old pundit who so freely corrects the literary style of our other young ladies.

Fourteen years ago when she was seven years old, Mary wrote her first letter to a missionary teacher, in which she announced her intention of becoming the editor of the *Nu To Pao*, and now her childish ambition seems likely to be gratified. A poem written by Sidney Lanier about a hero who harnessed a wolf and made him plow has greatly influenced Mary's life. She too has bravely conquered the wolf that ravaged her; has harnessed him, and is now joyously driving him to till a beautiful field belonging to the Kingdom of God.

NEW CHINA FOR OLD

IN THE long past China has often had intercourse with outside peoples and religions. Her response, to whatever influences came therewith, was to assimilate them. The assimilation of Buddhism is perhaps the readiest illustration of this earlier and long-enduring motive.

"Today China is doing something different and for the first time in her history she is consciously *trying to readjust* herself to outside peoples. When a people get a new motive they become new. Most of what China is now doing by way of reconstruction is not due to external pressure, but to a desire to readjust herself. She is becoming conscious of her own potentialities and is trying to rebuild her own integrity in terms of her own wishes."—*The Congregationalist*.

WOMEN AND SOCIAL CONDITIONS IN EGYPT

BY DAISY GRIGGS PHILIPS, Cairo, Egypt*

Missionary of the United Presbyterian Church of the U. S. A.

A TANGLED network of superstition, belief and practice holds Moslem womanhood in its thrall. Albeit Moslem women, like many of the fair sex in western lands, quite enjoy the sense of being caught in the meshes of custom. It must be borne in mind therefore that customs which to the Westerner are often revolting and which we feel have been forced upon defenceless Moslem women are not only frequently hugely enjoyed but clung to tenaciously by the women of the East.

The first social custom affecting women which forces itself upon the Westerner, is the seclusion of women—although in Egypt there has been such a marked change in the last three or four years that one sees scores of veiled women on the streets, some of the large shops being frequented by hundreds of them. The fact remains that the thousands are still secluded. In his book "La Condition de la Femme dans la Tradition et l'Evolution de L'Islamisme," Dr. Mansoor Fahmy points out that the Koran deals chiefly with the seclusion of the wives of Mohammed, following a suggestion of his friend, Omar. The order was made to include the wives of believers to the extent that they were to veil themselves when they went out, thus rendering themselves less liable to insult from men. Dr. Mansoor Fahmy fails to find the Koranic decree binding for two reasons, (1) because it has never applied to all

Moslem lands and (2) because the wives of the great Moslem working world have always been free in all lands to go unveiled and to take their part alongside their husbands in the common struggle to gain a livelihood. Not infrequently women of strong mental caliber are met with in the villages who practically rule the clan.

The system of seclusion here in Egypt has been supposed to militate against girls going astray and when I mentioned this recently to a high class Moslem girl who was educated in France, she said, "We do not want any such imposed morality. We want girls to be pure because they know it is right and because they have the power within themselves to resist evil. Nor do we want the veil even if it is pretty and becoming and modish. We do not want the veil because it stands for the inferiority of women."

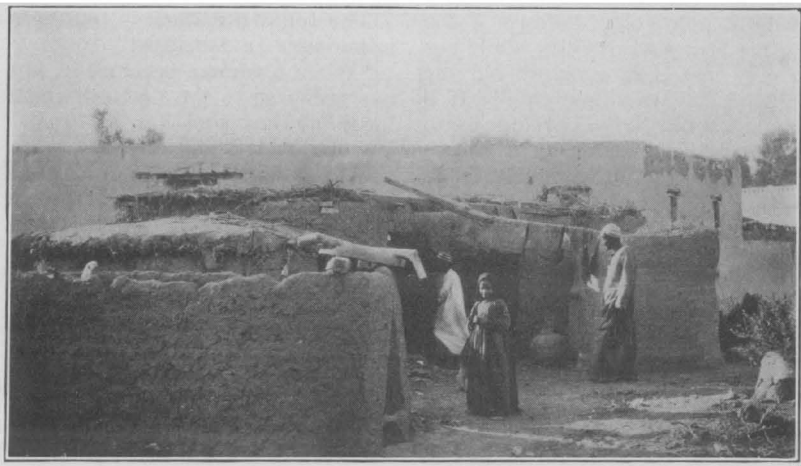
The practice of secluding women has had its effect upon every department of women's life, resulting even in her exclusion from the Mosque. Dr. Mansoor Fahmy, himself a Moslem, says that, in spite of the fact that the two sexes were equal before the temptation (in Eden) of Adam and Eve, the God of the Koran has stamped women with inferiority. Besides this, he adds, conquests, slavery, classes, polygamy and tyrannical government have all played a role in the decadence of women. In his conclusion he points out the opinions of the woman question of authors highly esteemed in the Moslem world. One, a Persian, advised men

*We deeply regret to say that word has been received of the death of Mrs. Philips in Cairo. See our obituary column. **EDITOR.**

to be vigilant in preserving friendship and friends for he said, "Friends are not like women (wives), whom one can repudiate at will." Another, Djahis by name, a classic writer and philosopher, said, "The superiority of man over woman is striking and one that is marked in everything. Woman should not turn herself aside from her own function, her mission is to be a mother and to be a wife."

Gazali, the mystic, who according to Dr. Mansoor Fahmy, was in-

the moment of great difficulty rather than to allow the beast to become unruly and then himself be forced to escape in an undignified manner. This philosophy drives Gazali to lay down the most tyrannical injunctions for the seclusion of woman, according to which she must be shut in the house, never climb to the roof nor let herself be seen, nor chat with her neighbors but always watch over her husband and his interests whether he be present or absent.



THE HOME OF A YOUNG EGYPTIAN PEASANT GIRL

fluenced by Christian mysticism, denounced marriage on economical and mystical grounds. To burden oneself with a costly charge is to assume a weight one would better not carry. This mystical reason of Gazali's (of St. Paul's argument) that the care of the family can become an absorbing occupation for the heart, leads him to the most extreme conclusions, i. e., that only idiots are capable of love, and that love is only a stupid mania whose force one would do far better to break in the beginning as one seizes an animal by the reins at

This is enough from classic authorities to give us the point of view of the orthodox Moslem regarding the seclusion of women. There is another power, however, in the life of the Moslem women, which has even more weight than classic writings, including the Koran, and that is tradition followed by its long train of superstitions which affect the whole life from the cradle to the grave. There are Moslem "books of medicine" which give rise to many superstitious practices, some of which are revolting, though it

should be said that these practices are found chiefly among the peasant women. Perhaps the most common of these practices are connected with childbirth. Here is a very common superstition which was told to me by some of my Moslem friends in a village of upper Egypt. It was given to me in all sincerity and desire to help me because I have only one child. The belief is that women friends calling upon a mother with a new born babe must not wear gold jewelry, especially the style so common here made of gold coins, because if the mother sees such jewelry while her babe is less than a month old she will not have another child. If a friend should be so careless as to forget to remove her gold adornments before calling, the antidote is for the mother to obtain the gold or a piece of the same type and value, immerse it in a glass of Nile water brought either by an old woman or a young girl, and then drink it slowly before sunset, after which the evil charm will be broken.

Another practice is the *Zar* or the rite of placating demons. I saw one of these performances in Tanta and my chief impression of it was that the women who were of the middle class enjoyed it hugely. The friends of the indisposed woman gathered until the house was well filled. The performance consisted of tambourine music and chanting by a band of professional women singers, the eating of rather elaborate cakes and sweets for refreshments and finally the riding of a sheep through the rooms and later its sacrifice in a room closed to the public. All who wished to see the victim could do so later. The jugular vein of the animal had been cut

out and its blood allowed to flow into a huge flat basin in which a chair had been placed for the patient. An attendant bathed her limbs and body with the warm blood without undressing the patient, who in this case was not really demon possessed but only slightly indisposed and a bit "queer." This woman and her friends were all in comfortable circumstances and could have seen a doctor, perhaps had, but here they were at this performance because they "loved darkness rather than light."

The following story is told by a missionary in Ismailia:

"When a woman becomes ill, she has recourse to the doctors whose medicine may cure her. If a cure is not effected and she has headaches, dyspepsia, nervous attacks etc., she will likely send to a *sheikha* to find out through her wisdom what ails her. The *Sheikha* gets a handkerchief which the woman has worn, and wraps in it a twenty piastres piece 4s—one dollar, and sleeps with it under her pillow. In the morning she keeps the coin and returns the kerchief saying that in her dreams she has seen that a powerful prince of the *afrit* (evil spirit or demon, plural *afarit*) is in love with the woman, but that she has not paid proper attention to this lover who is therefore angry with her, and has sent the illness to chastise her until she repents and gives him his dues. What is the woman to do to propitiate the spirit? (Some are Christian, some heathen, some good Moslems among these demons, a very favorite one being the Magh-raby). She must have a *Zar*.

"According to the wealth of the woman is the duration and elaboration of the *Zar*. If she is poor it may last only one night and a fowl

be killed, but if she is wealthy it may last as long as a week and a full grown sheep be the sacrifice. In any case the Sheikha arranges for women to come who know the various tunes affecting the different evil spirits. Many women besides the sick one will gather, especially those who say they have an *afrit* lover and as it is only the beautiful and witty whom the demons desire, every woman wishes to have such a lover. Some have many. As each woman hears the tune belonging to her own particular *afrit*, she gets up and begins the *danse du ventre* as practiced by the prostitutes, covering her face at the same time from the gaze of all but the lover for whose benefit it is being performed. She goes on as long as the same tune continues. If she falls exhausted, other women will revive her and support her while she goes on again. After a while the tune will change to that belonging to another *afrit* and those who claim this one as their lover will take their turn, while the others rest. So it goes on, with short intervals, until the final sacrifice. If this is a sheep, the woman for whom the *Zar* is given rides round the room on it, then its throat is cut and she bedabbles herself in the blood, while some is sprinkled on all those around and in the house itself. The same is done if a fowl is sacrificed, except the riding on it. While dancing, or at this stage, the woman may fall into an ecstasy and whatever she demands of clothes or jewelry, while in this state, must be given her, as it is the *afrit* who demands them for her to make her more attractive to him. The silver rings worn by so many women and girls with colored glass in them, are much sought and a frequent

demand is for the head net of the Sudan as a scarf to cover the face. The woman may have been told beforehand the particular color which her *afrit* likes and in that case, at the *Zar* her dress must be of that color.

After the *Zar*, if the *afrit* has been pleased with her, the illness will depart, if not, she must give another more elaborate performance or attend others, paying all the attention she can to the *afrit*, then eventually when she has done all he demands of her, she will recover. A converted Moslem of prominence told me recently that his mother had spent more on *Zars* than on the education of her large family.*

Besides these superstitious practices there are numerous customs to which women are in bondage in Islam, such as those of child marriage and the consequent lack of leisure for education. Another custom which causes Moslem women untold sorrow is the practice of divorce at the merest whim of the husband, and the taking away of her children. The divorced wife of the Sheikh who was my friend, told me her story in bitterness of heart not so much because a rival

*Similar *Zars*, I am told, are held, but secretly, by men to propitiate female *afrits* and in a settlement of descendants of freed slaves near Ismailia, I have heard there are regular *Zars* in which both men and women take part together, the object of which I have not clearly discovered. It does not appear to be open license.

The effect of these *Zars* on the character of the persons concerned is very noticeable. They often become morose, irritable and mentally dull, while in the actual attack of demon possession, to which all are liable, there is a change varying from mere anger to absolute change of personality. I have known girls who were well known among the neighbors to be possessed by four or seven demons; they would attend any *Zar* and dance whenever the tune of any one of their special *afrits* was heard.

The hold of the *Zar* on the woman is not, I think, religious. It seems to be either a relic of primitive animism or an importation from the pagan tribes of the Sudan, probably brought by slaves. The fact that the musicians are generally Sudanese, as well as the Sheikhas, who really have a large mesmeric power, would seem to support this idea. D. G. P.

reigned in her place only a stone's throw away, but because her three young sons were cared for by the rival and were allowed by the father only to visit their mother.

Dark as these superstitions are, it is gratifying that a small number of women who have been groping their way are now coming

of wealth who is in advance of her time. Madame Sharawie meets much opposition, especially from women. Under the care of this movement is a school where weaving and home economics are taught.

The program of the Feminist Movement translated briefly is as follows:

1. To raise the intellectual and moral condition of woman that she may realize her political and social equality with men.
2. To demand free access to higher schools for all girls desirous of instruction.
3. To reform customs relative to marriage to the end of permitting both parties to become acquainted before becoming engaged.
4. To reform certain customs and laws to preserve woman from the injustice which the practice of bigamy and repudiation often cause her.
5. To promulgate a law fixing the marriageable age at 16.
6. To carry on active propaganda in favor of public hygiene.
7. To encourage virtue and combat vice.
8. To combat superstitions and customs which do not accord with reason.
9. To propagate the ideas of the society through the voice of the press.

It must be born in mind that as yet there is no feminist movement in Egypt such as there is in many a Western country. All of these women's movements have only reached the initial stage, that is, a few individual women have attained a sufficient degree of culture and freedom to enable them to believe in the ultimate cause and triumph of their own cause. These few women speak and write and labor incessantly with their own circle of friends, and little by little the impression that they are making is deepening. Within the last six or seven years they have been able with the help of their advanced and enlightened brothers to promote the cause of education among women. Sixteen years ago there were only two Government schools



A HIGH CLASS EGYPTIAN WOMAN AND SERVANT IN CAIRO

courageously to the front in their efforts to defy customs which so mar their lives and hinder their progress.

There are a number of societies of Moslem women recently sprung up, among the most important being *Fatat Misr el Fata*, (The Young Womanhood of Young Egypt) and the Feminist Movement, the latter headed by Madame Huda Sharawie, a cultured woman

for girls in all Egypt. Now all of the large cities have several well equipped and fully staffed Government schools. Besides these each provincial capital as well as every town of any importance, has its well organized school for girls. Some years ago it would have been impossible to find girls enough to fill these schools, much less could teachers have been found to staff the schools. As yet there has not been much progress in securing free access to professional schools for young women, but at the present time they are admitted to the School of Medicine for training in nursing and midwifery.

A quiet persistent education of the general public is going on, which tends to permit young people to meet each other and become acquainted before marriage. This of course gives to young women much more choice in regard to marriage than formerly, when everything was arranged by relatives who were supposed to know much better than the young people themselves what sort of a partner they required in life. Already a law has been passed fixing the marriageable age at sixteen for girls and eighteen for boys.

Probably the hardest task that these new women of Egypt have set themselves is that of combating superstitions and customs which do not accord with reason. This will mean the destroying of much of the great web of Islamic life. We all understand the hold which superstitions and customs have upon the human race but few of us realize the strength of their hold and the terror exercised by them in many parts of the non-Christian world.

Within the last few years a great many women's magazines

have come into being. These deal with all questions of interest to women and they are usually edited by women, chiefly in Arabic but sometimes in French. The printed page in Egypt carries with it a tremendous amount of authority and although the total number of women who can read and write is proportionately extremely low (Moslems .006 per cent, Copts .98 per cent, Protestants .232 per cent), yet these women read to others or discuss with others the things which they have read.

It was my privilege to attend a meeting of the Feminist Movement which was addressed by a woman from India. There were nearly a hundred women in attendance and the address which was given in English was translated into French and the response was made in fluent French. It was indeed inspiring to see a few Moslem women with so many advanced ideas in their heads, but one is constantly saddened by the reflection that without Christ there is no stability to this progress. Already one hears of suspicion and jealousy among them and already Christian women who have thrown in their lot with the Moslem women in seeking social and political reforms have been given to understand that they need expect no place of leadership in a distinctly Moslem land.

Without doubt Christian missions have had much to do in taking the lead and setting the example in these social reform movements among the women of the Orient. Many of the leaders in Egypt have themselves been in mission schools, and now their daughters and nieces are getting their ideals for social service from the same source. Christian missions are calling attention to the

high place that woman should occupy and the influence that she should have in the whole community. Christian missions are also setting a higher standard of living. In some cases young men even complain that mission-educated girls demand better houses and better conditions than those of

the community in which she lives. Various missions in Egypt have established centers for child welfare and the training of mothers in the care of their children. All of these efforts make a definite contribution toward the sum-total of progress among the women of Egypt.

THE IMPORTANCE OF MISSIONS TO AFRICA*

BY DR. FREDERICK P. KEPPEL

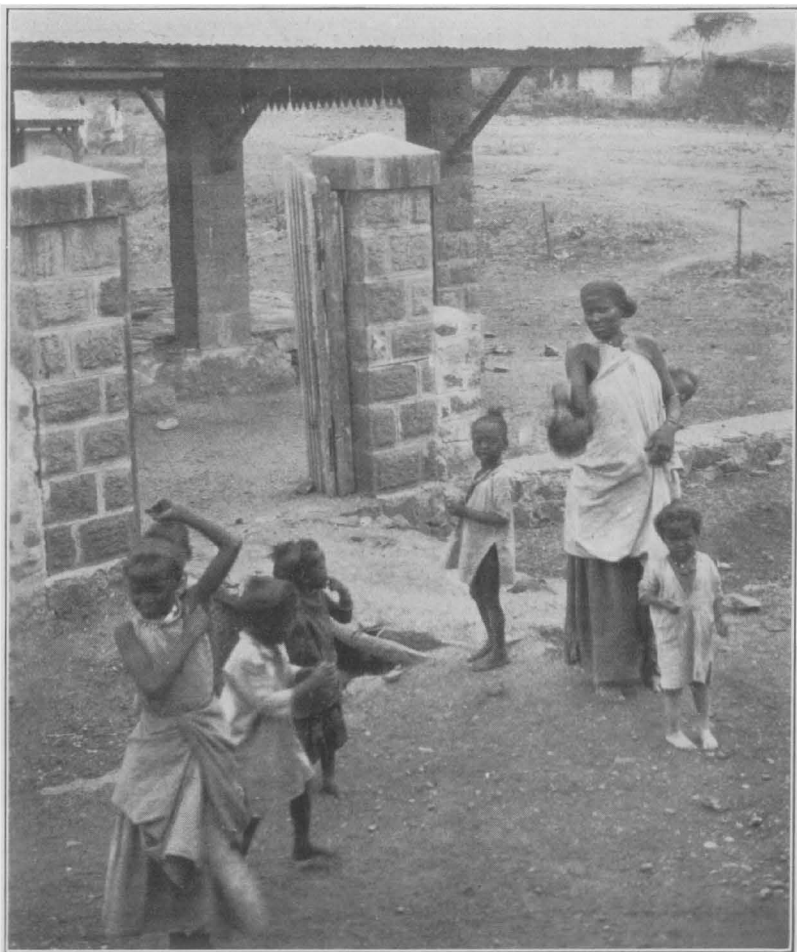
President of the Carnegie Corporation

I HAD entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level. In British Africa the work of the missions in the fields of elementary and higher education, of public health and hygiene, and in what may be called rural sociology, seems to be outstanding. Nor had I any conception as to the degree to which government pays directly or indirectly for such service, specifically in salaries, but in many other ways as well. The total must represent an item of major importance in mission budgets, and I question whether the supporters of missions at home appreciate either the amount involved or the responsibilities which its acceptance implies.

My impressions may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I could call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing.

All things considered, the work in the education of children and in health service is surprisingly good. The most significant step taken in this field has been the establishment of training schools for native supervisors. These are known as Jeanes schools, and are in effect a contribution from the experience of the United States in dealing with the Negro to the problems presented by the native Africans. Training of these native supervisors is based on a broad conception of community preparation for the life which the native will actually have to lead, rather than reliance, as has so often been the case, upon educational material and educational technique which have proved more or less satisfactory under wholly different conditions. The program of the Jeanes school concentrates its attention upon the elements of agriculture, including marketing, home economics, hygiene and sanitation, the elements of construction and the practice of native arts and crafts.

*Extracts from *The International Review of Missions* (October, 1929). Dr. Keppel has recently visited the following parts of British Africa: Kenya, Uganda, Tanganyika, Southern Rhodesia and the Union of South Africa.



A GLIMPSE OF NATIVE LIFE IN ABYSSINIA

ABYSSINIA AN EMERGING EMPIRE

BY DR. H. A. KELSEY, New Concord, Ohio
Vice-President of Muskingum College

TO SUDDENLY come into touch with an empire of 12,000,000 people, which claims Jewish origin and nearly two thousand years of Christian tradition, is disconcerting. Can it be possible that a nation of Solomon's

children have lived almost beyond the notice of other men? That is the claim of present day Abyssinia, ancient Ethiopia.

There have been a few political contacts and a few "ferengies" from almost everywhere have

wandered in and out, but that is all. Abyssinia is one of the most isolated countries in the world.

This isolation is not destined to continue. Abyssinia is awakening. Many recent books by well-known world travelers and students of natural history are creating a new and rapidly widening interest in this hermit land. Her natural resources are attracting attention. As usual a few intrepid missionaries have plowed into her interior and have stirred her life from the humble slave to her lofty monarch. Nearly one hundred of her ambitious youth are studying in nearly two score colleges in half as many different nations of the world, having been sent out by their far-seeing ruler, and they are compelling the world at large to notice this ancient home of Sheba's queen.

The people of Abyssinia are black and primitive and some of them border on savagery. Their industries are almost entirely devoted to agriculture and stock raising with methods as old as time. Their educational system is lacking, except for a few promising mission schools, and one recently established at Addis Ababa by King Tafari Makonen. Parts of the territory are so hot and sandy and dry that one feels they are spawn of Sahara, and her great lava beds speak of vast and desolating volcanoes. In other regions the towering mountains with almost perpendicular escarpments, dropping for hundreds of feet, crags and canons and monster rocks, create a feeling which James E. Baum, of the Field Museum, describes as "God-awful."

Abyssinian people are illiterate, but they are also intelligent and courteous and ambitious. Mild in tone and quiet in manner, but

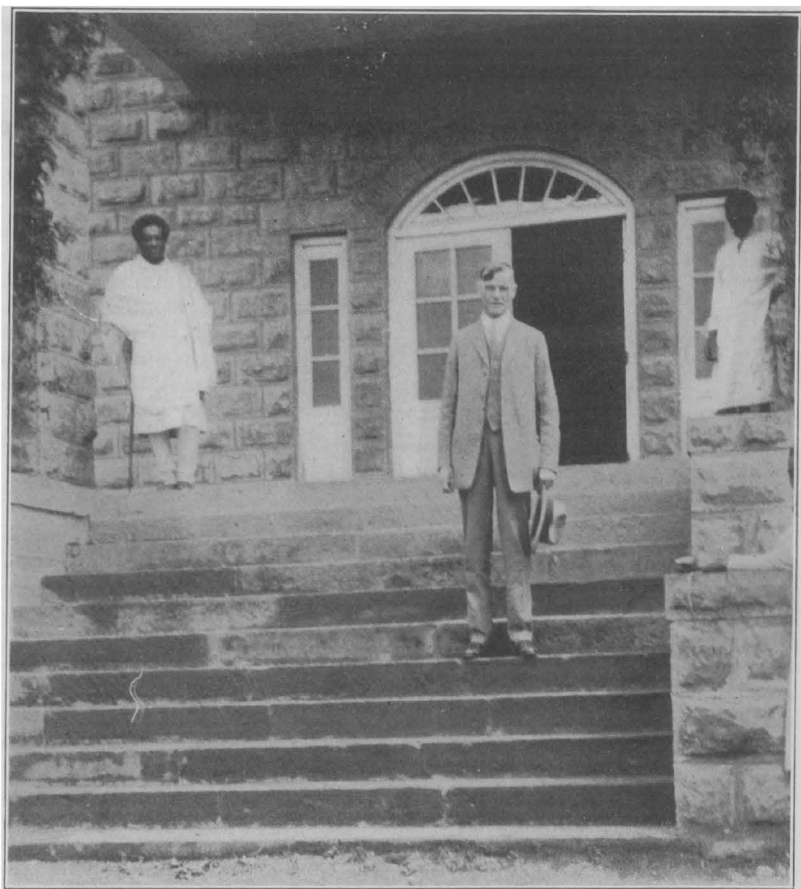
proud and self-reliant. Their dress is primitive, what there is of it; their homes small and uninviting huts, and they have what we would call a hard life, but they are a happy folk. Those who find any opportunity are eager to learn, not only from books, but especially concerning the great world outside.

Social relationships are naturally those which grow out of ages of primitive feudalism. Slaves are common and their lives often bitingly severe, although they are not bought and sold openly. The American word scarcely applies. They are simply in service to their overlords who for lack of a better term they call "Big Men." It is a most colorful and interesting picture to see one of them out on the highway, dressed in his clean shamma and over it the black woollen cloak emblematically adorned with the high horn over the right shoulder, stately erect upon his white mule with his loyal and obedient retinue surrounding him. Walking close as they do and at attention, the man is well protected. Some of them are armed (albeit the guns are sadly out of date); some are carrying burdens; some are attending the mule to prevent disaster if perchance they should meet a honking Ford, and all bearing mute testimony to the greatness of their master. This custom is nation wide, reaching from the lowliest plantation owner up through the more influential business men and politicians and the various dejesmatches and rasses who govern the provinces to his imperial highness, Tafari Makonen.

It is a land of great possibility from the standpoint of agriculture and mineralogy. Great regions of fertile soil stretch out to the north

and west of the capital watered by abundant rain and favored with an almost tropical climate, and drained by long, winding, beautiful rivers. Almost anything will grow in Abyssinia. Nor is it surprising that the fauna of this great empire is attracting the nimrods of earth these days. A party under Dr. Wm. H. Osgood visited Abyssinia and returned with a most interesting display of all this

wild life for the Field Museum at Chicago. An endless number of mining experts are besieging the present king for concessions in the hope of amassing immense wealth from the various ores which they emphatically declare (in private) are stored in these towering mountains. Hence Abyssinia is becoming "infested" with white men. The day when certain subtle peoples hoped to swallow this nation



DR. KELSBY AT THE ENTRANCE TO THE MISSION HOSPITAL IN ADDIS ABABA
Entrance Tafari Makonen Hospital, Addis Ababa Abyssinia. This Hospital was erected by Dr. Thos. Lambib, a U. P. Missionary to Abyssinia with money furnished by the late W. S. George, pottery manufacturer of East Palestine, Ohio. Dr. Kelsby in the foreground.

up without making a ripple on the political sea is past, and there is a reason.

There is great internal animation. The empire is coming to life. There is a new realization of her resources and strength. The chief source of her new life is her reigning king, Tafari Makonen, a young dynamo. He works very quietly, but is starting wheels to spin, turning on the lights of education



A WELL DRESSED MATRON IN A HIGH CLASS ABYSSINIAN HOME

and religion, calling attention to the nation's vast wealth and encouraging his people to help him utilize it. Perhaps if all monarchies could be ruled by such kings, there would be more monarchies. This young ruler is indeed a royal host. Although his life has been spent in "darkest Africa," his whole attitude and generous hospitality reveals the heart of a gentleman. Beset with much selfish intrigue and a network of international complications, he deals thoughtfully and kindly with all.

Some American diplomats might well sit at his feet and learn.

Burdened with countless details which most rulers might easily delegate to others and undertaking a program far in advance of the vision of his countrymen, yet he has plenty of time and endless patience. At the first approach he seems weary and burdened, but the flash of his eye and his quick response at once indicate that he is awake and alert.

His reception hall and dining room, splendid but not gorgeous, have welcomed men and women from the courts of all the civilized nations and these doors have been likewise open to hundreds from the humble walks of life. Among his friends Americans are cordially received and not all who have enjoyed his hospitality have carried government commissions. Nor have they all represented great political or commercial power. The quiet missionary; the teacher of his "boys" overseas; the ambitious engineer, and the humble artisan have all been warmed by his gentle hospitality and they have found a ready listener to any message they have brought.

His greatest interest is reserved for those who seek to help him build an educational system and awaken the life of the ancient Coptic church to a real service for all Abyssinia. Ethiopia is emerging into something very different from the life it has known for 3,000 years, and no young man in the world needs more the prayers and encouragement of Christians everywhere than this real friend of youth and life—the recently crowned King of ancient Ethiopia. His key position and his genuine Christian ideals mean much to the modern world.

SHALL WE FOLLOW THE APOSTOLIC WAY?

BY HOWARD A. BANKS

Editor of "Christ Life"

PAUL preached the Gospel in Asia and Europe, and passed on, leaving a native church, behind him in the cities he visited.

Sometimes he revisited and encouraged that native church, but he left the responsibility on the shoulders of the local elders.

Twenty-eight years ago John R. Mott issued his challenge in his "Evangelization of the World in This Generation." It thrilled the Church like a blast from Roland's horn to his battle hosts. He showed in several chapters the possibility of it in view of the achievements of the first generation of Christians; in view of some modern missionary achievements; in view of the opportunities, facilities and resources of the Church, and the burning conviction of leaders of the Church that it could be done. That book was published in 1901. If a generation is about thirty-three years, then that generation ends in 1934. So but five years remain to finish the task!

How nearly is it completed?

Vast areas with millions of population in Tibet, Afghanistan, Central Africa, Amazonia, Central Europe, Western Asia, India, New Guinea and many smaller islands of the sea remain untouched.

A volume could be written to show why the work is still unfinished. Can it be done within another generation from now?

Dr. Thomas Cochran, a Scotchman who labored for 22 years in North China with the rich blessing of God upon his work, resigned from his medical mission work

there some years ago and went to London to undertake the task of telling the Christian world how he believes the globe can be evangelized in a generation if Pauline methods are employed.

For eight years the World Dominion Press of London has sought to keep the Christian world posted with up-to-date information about the unreached fields, cooperating with all mission enterprise, in order to secure this information, and to inspire men and women to go out into these Gospel-needy areas in the Pauline, New Testament way.

Old Missions Dig In Too Deep

"The majority of the already existing missions," says Dr. Cochran, "are doing an intensive work. In their beginnings they had a vision no doubt that reached over vast spaces, but after getting established they become more or less localized. They are doing this intensive work around their station or compound. There is no end to its intensiveness. You know you can do a vast deal for one man—for a comparatively few. They have built pretentious and expensive buildings oftentimes, and have been gradually led on to consider that they are limited as to the area they can evangelize. They have dug in."

World evangelizers need to get away from the long followed plan of curtailing the work, even recalling missionaries, because the home board gets in debt, or of sending out an extra missionary or two on

a little spurt if there has been an unusually generous year back home. A fuller use of the native church will help vastly to solve the problem of advance and of giving millions more the opportunity of learning that they have a Saviour who died for them.

Continents or great national areas need to be studied as a whole by every mission at work on them, and the evangelization coordinated in a better cooperation. Mission work has gone on in too haphazard a way in this regard. The parceling out of the mission fields among the various boards has not proved as advantageous as hoped, and in some instances jealousy of this possession has led missions who actually could not do the work from allowing others to go in who could.

Some of the foundation principles of this plan are emphasized by Dr. Cochrane:

1. The Christian Church has never tapped the resources of an omnipotent God. The principle of atomic energy needs to be applied by the Church in a spiritual sense. With an omnipotent God the impossible is possible—even the evangelization of the world in a generation. But this power cometh not save by prayer and fasting.

2. In the Kingdom of God there is no nationality. "I was standing on a hilltop in China once," says Dr. Cochrane, "having an interview with a leading Chinese Christian. As the setting sun made a golden path of glory in the sky, we talked of spiritual things. I forgot that he was Chinese and he that I was a Scotchman. Bare soul touched bare soul. In Christ there is neither Jew nor Greek. In the little time there is left to me to work I desire to pay my debt to

Jew and Greek and Barbarian alike."

3. A new era is dawning upon the world. There are new inventions. Men are thinking new thoughts and following new methods. If we would properly perform our task, we must follow the methods of St. Paul. "The oldest missions are the most expensive," declares Dr. Cochrane, "and missionary enterprise is tending to become more and more expensive in operation. The London Missionary Society in which I served for years has arranged to transfer one of its missions after one hundred years to a neighboring missionary society, in order to cut down expense. It suggests a sort of merchandise transaction, and grieves me."

4. An "indigenous church" is a vital necessity. "This transfer is a result of not having established and cultivated an indigenous church. This is a phrase coming more and more into use in missionary reports and writings. That is partly because of the interest our little group has created and circulated in its literature. It is disappointing how few can define what an "indigenous church" is.

A Splendid Example

"Without a live indigenous church the task of world evangelization is impossible. When we speak of the untouched fields we think of Tibet, Afghanistan, Central Africa, and the South American Indians, perhaps, but we have little conception of the vast unreached masses surrounding most of the long established mission work in all foreign fields. In Japan the rural regions are practically untouched. One Christian to nine or ten million is still un-

evangelized. In Korea, China, Russia, Asia, the progress of missions is slow as compared with the growth of the population. Only a corner of Mongolia is touched. A whole generation has passed since Gilmour went in, labored and died. Unless we speed up, the Russian Red may make the work impossible.

"India has 40,000,000 unreached population with all its missions, Indo-China 18,000,000. We have been singing for ages about Ceylon's spicy breezes, and as we sing we do not realize there are a million or more without the Gospel in that island.

"Missionaries are going to places easy of access. Arabia and North Africa are the keystone of Islam, and they are hard fields. North and Central Africa is 90 per cent Islamic."

5. The missionary societies have been thinking in terms of needs—not need. The missionary purpose is singular, not plural. We think of the medical need, the educational need, and the like. But there is only one need—lost souls. If we can meet the one fundamental need, all subordinate needs will be met.

6. Material resources are not absolutely essential to an indigenous church. Missionary advance work has all too much been dependent on the amount of money the home church has annually been able to send out. But the important thing is spontaneous expansion. A wonderful change comes into the life when a man or woman is really converted. He or she has got a tremendous secret of life and hope which must be poured out into the first willing ear. That was the way the early church expanded.

7. Many have made the mistake of building great colleges, often at huge expense, to offer a finished culture to the native converts. When we have created an indigenous church, the Godly native Christians themselves have trained their children in Christian homes, and these children have become leaders in evangelizing their communities.

"If we can persuade others to get this vision and cooperate, we believe we can see the world evangelized in this generation. A young native convert on a field we are in touch with, complained regretfully that he could only deal with four or five hundred people in six months! If every native evangelist would do that much, vast progress would be made. Opportunity is slipping away. A large village in Africa not long ago asked for a Christian teacher. None was available, and in a year that village was entirely Mohammedan.

"Our idea is to have a capital fund, the interest to be used in securing and disseminating information, and keeping it up-to-date, and to aid as far as possible, those who will adopt our methods, Paul's methods—not the static method nor the stipendiary system. The more largely we can interest God's people to put up the money, the more we can accomplish. All these plans and resources are of course useless apart from the help of the Spirit of God."

A man in sympathy with this Apostolic method went to a mission in China, and refused to look at the fine school buildings and the neat church. He amazed the missionary group by saying, "I only want to see your unfinished task as shown in the unreached multitudes."

CHINESE MISSIONARIES IN BORNEO*

BY REV. R. A. JAFFRAY, Wuchow, China

OVER a year ago, pressed in spirit for the lost in the South Sea Islands, the writer set forth to visit some of the unreached parts of the vast mission field of the Dutch East Indies. Returning after two months traveling, four cities were especially laid on his heart. Night and day the words "Samarinda," "Balikpapan," "Makassar," and "Surabaya" sounded in his ears. The darkness of those four places is probably in the order in which they are named here, and we determined by the grace of God to do our utmost to bring the Gospel Light to those who sit in "darkness and in the shadow of death."

Samarinda and Balikpapan, are located on the east coast of Borneo. Here darkness reigned. There was no witness for Christ in either of these cities or any of the surrounding and neighboring cities on the east coast of Borneo. The doctrine of "the false prophet," Mohammed, and heathenism abounded. We sent forth the challenging call a year ago—"Who will open a Gospel Hall for the Lord Jesus in Samarinda and Balikpapan?" The call has been answered first by Chinese evangelists, who, thank God, are now located there as the first missionaries of the Cross of Christ.

In Makassar, the capital of the Celebes, there is a Dutch Protestant Church, where also Malay

Christians may worship and there had been a Chinese Church, but it had sickened and died three years previous. There seemed to be no aggressive witness of the Gospel in this great cosmopolitan centre. Thank God a Chinese pastor, S. W. Chue, has been laboring in Makassar since July, 1928.

In Surabaya, the great commercial centre of Eastern Java, called by the Chinese Sz-shui (Four Waters), there is considerable Christian Christian work and we were pleased to meet a company of earnest Cantonese Christians, but they were a little flock of sheep without a shepherd. They had no Chinese leader or preacher and pled with me to send them a Chinese worker from China. Another of our Wuchow Bible School graduates, Mr. T. H. Loh, has been called to this church and is now doing excellent work in Surabaya.

Thus, to sum up what the Lord has done in the past twelve months for these four cities: *First*, a suitable Chinese preacher has been found for Surabaya; *Second*, Pastor S. W. Chue has reopened the work in Makassar and has gathered a little company of Chinese Christians around him; *Third*, Mr. C. Y. Lam, with his family, are located at Samarinda; and *fourth*, we hope that Mr. K. L. Lin will take up the work at Balikpapan. So we thank God that these four "other cities also" are hearing the glad sound of the Gospel.

The recent trip to the Dutch East Indies had for its first purpose the locating of Mr. C. Y. Lam and Mr. K. L. Lin in their new work.

*A year ago the writer made his first trip to the Dutch East Indies. I have now recently returned from a second trip, made with the purpose of placing two new Chinese missionaries on the field. They are located on the east coast of Borneo, where Gospel Halls are being opened in the cities of Samarinda and Balikpapan.—R. A. J.

Before leaving Wuchow, a solemn dedicatory service was held when a number of Chinese leaders and missionary brethren laid their hands upon the heads of these two young men in the Name of the Lord. A farewell service was held in Hongkong, attended by five hundred Chinese Christians. The meeting was in a sense something unique in the history of our Chinese work. It was a real Chinese foreign missionary farewell service. Many such meetings have been held as Chinese workers left for a needy field in their own country, but probably this was the first time that Chinese missionaries had been sent forth to a foreign land as missionaries of the Cross to bring the Gospel not only to their own people, but with the purpose of learning a foreign language and preaching Christ to another race. The missionary meeting lasted two hours and a half.

In a most wonderful way the Lord led us to a suitable place to serve as a chapel the day after we arrived in Samarinda. We knew only one Chinese Christian in this city, a Fukienese merchant, whom we met last year. He and his family, especially his mother, who had at one time been a Bible woman in Fukien Province, were delighted when they heard that our Chinese brethren had really come to stay, and to establish His work in Samarinda. Mr. Chong did all that he could to assist us in our search for a suitable place to rent. The place to which the Lord directed us was given us at a reasonable figure and is suitable both as a home for the Chinese missionaries and also a Gospel Hall. It took a week to clean the place up, and make certain slight repairs. In the meantime we lived in a Chinese inn.

Negotiations for the new chapel being closed, I at once left for a trip to the interior. The name of the river motor boat was the "Dyak" and this name embodied the object of our trip to the interior. Samarinda is situated on the Mahakam River about eighty miles from the coast. The "Dyak" carried us another 220 miles into the interior of Borneo to a city called Long Iram. We will not take time in this article to describe this trip, but will leave it for a later article. The entire interior of Borneo up this river is without one witness of the Gospel of Christ. We passed a score of towns on the way, inhabited by Malays, Arabs, Indians, Chinese and Dyaks. In each town there was a Mohammedan mosque, but no Gospel Hall. The Dyaks, the aboriginal tribesmen of the interior of Borneo, have been crowded from the coast and even from the banks of the river and have made their dwelling away in the interior, in the mountains and jungles of Central Borneo.

The trip required one week and on returning to Samarinda the last of the work on the repairs of the Chapel were about complete. On Sunday, the 24th of February, a solemn but joyful service was held in the new Chapel to dedicate it to the Lord for service. Mr. C. Y. Lam, his wife and mother, Mr. K. L. Lin, and two Christians, one from Fukien and one from Canton Province, and the writer were present.

Mr. Leland Wang, one of China's most consecrated Gospel preachers and an evangelist who has had a ministry in the salvation of souls all over China, in response to a clear call left China early in December for the South Seas. After

three months service for the Lord in the cities of Cochin-China, Cambodia, Malaysia, Java, and Celebes, speaking in no less than twenty-six centres, Brother Wang arrived in Balikpapan, Borneo, on February 28th, a place which the writer visited a year ago. During the three days' sojourn there, two more Chinese Christians were found and the time was well spent with them. We tried to arrange a public meeting for the Chinese, but the time was too short. We were able, however, on Mr. Wang's arrival to gather these few Christians together and exhorted them from the Word of God. Mr. Leland Wang is from Fukien and these Chinese Christians are from Canton, therefore he could speak to them, not in their own language, but in English which the writer interpreted into Cantonese. We urged the four Christians of Balikpapan to rent a place where regular meetings could be held and we trust that our newly arrived Chinese workers in Samarinda will be able to minister to them and that ere long a Gospel Hall will be opened in Balikpapan also. There are 3,000 Chinese in this city.

Our two Chinese missionaries are commencing at once in a thorough course of study in the Malay language. This is to be their chief work for the first year at least. In the meantime they will, of course, when formal permission from the Dutch Colonial Government is obtained, commence to preach in their own Cantonese tongue, to the Chinese. A much greater field of usefulness, however, will open to them as soon as they are able to preach in the Malay language. These cities are "the melting pot" of the Far East, but all varieties from India, from

China, and the Islands of the South Seas converse together in the common Malay tongue. Even Chinese from different parts of their own country find it convenient to speak to one another in Malay. Pray that these two young men may become real Malay scholars and able ministers of the Gospel.

At the farewell meeting in Hongkong, reference was made to the meaning of the names of these young men. Mr. Lam's name *Ching-ye* means "Witness for Jesus." Mr. Lin's name *Kwong-lan* means "Coming of Light."

It is interesting to note how these two young men were called to Borneo. One morning in November, 1928, the writer was heavily burdened for Borneo. Suddenly the thought came to me that if foreign missionaries are not yet available why not send Chinese missionaries to these "other cities"? At once these two young men came vividly to mind. At the time one was employed as a preacher in a Chinese Church in Hongkong and the other was following a rather ambitious education course. We could do but one thing—commit them to the Lord of the Harvest. At once He began to work in the hearts and lives of these men and it was not long before they were set free, not by human manipulation, but by the Hand of God. They both made full surrender of themselves to Christ in laying down all personal ambitions in view of His call to service in Borneo.

The "wild man" of the interior of Borneo and the Celebes still calls, "Come over and help us." Many of the Islands of the South Seas still wait for the Light of the Gospel. Their cry also comes today, "Come over and help us."

THE SELF-EVANGELIZATION OF INDIA

WHAT CAN THE PARIAH CHRISTIANS DO?

BY MRS. W. W. DUFF, Kasur, Panjab

Missionary of the Presbyterian Board of Foreign Missions

“TEN thousand Christians in one small district of Kasur! Then isn't the missionary's job there about finished? Why not move out, and let those ten thousand evangelize the others?”

That is a fair question. It is one that we have been asking ourselves. If Jesus could trust the evangelization of the world to his handful of followers, why not leave the Christianization of Kasur district of the Panjab to the ten thousand of His baptized followers already scattered through her three hundred villages? Has the missionary become too officious, endeavoring to steady the ark of God with a nervously solicitous hand? Before trying to answer the question, let us take a look at the quality, as well as the quantity of the Christians in Kasur.

For the past three years Mr. Duff and I have known the privileges and provocations of district work in the heart of the “mass-movement” area of the Panjab. By “mass movement” we mean that singular epidemic of conversions to Christianity which twenty years ago was bringing men, not individually, but by whole communities at a time, into the new religion. Most of our ten thousand Christians, (which is a larger number, I believe, than in any other district in the province) were inherited, ready-made, from previous generations of missionaries. Yet we find ourselves still struggling to build an ignorant and inert mass of semi-heathenism into self-support-

ing, self-propagating churches. Why this state of affairs?

For a generation Christian missionaries had been assailing the strongholds of Hinduism and Mohammedanism in this district, but only here and there, and at long intervals, had they succeeded in making even the smallest breach in those stubborn walls of caste prejudice. In-bred pride of birth rebelled against the doctrine of universal brotherhood, and the iron chains of caste and custom restrained even those few who would have adventured into the new religion. They had nothing to gain, and everything to lose by any change, so, in anger or disdain, they shook their heads and turned away.

But always, just skirting the outer edges of those hostile high caste crowds, had been a sprinkling of the despised and outcaste serfs, listening too. They had been told that God and religion were outside their pale. Their dulled minds were not expected to grapple with theology. But one thing they caught, that for some amazing reason, the missionary treated them as men. Here was, apparently, a friend. Perhaps he could and would do something to help them out of their degradation and poverty. Perhaps he would use his influence with government to get them land of their own, or would take their part against the oppression of the land holders. It was worth a try, anyhow. They, at least, had nothing to lose, and might

gain much by any change, so, with motives sometimes entirely worldly, or badly mixed, they began to come. Timidly at first, by twos and threes they came, suffering in the beginning some ostracism from their own brotherhoods. Then by whole families, and villages *en masse*, they clamored for admission to the Kingdom.

The missionary, facing that eager mob almost single-handed, was baffled by the enormity of his opportunity and his problem. Looking back after twenty years, it is easy to say that he made a mistake in letting down the bars which normally condition baptism, and in admitting many who scarcely understood what it was all about. But in his place, would we have found it possible or right to discourage that dimly-conscious, blind groping for something higher? To numbers, the adoption of Christianity undoubtedly meant a spiritual re-birth; at least it brought to all, for the first time, a taste of self-respect, a hopeful looking up, a stirring of deadened ambitions. Was not all that worth conserving at some price?

There *was* the price, and we are paying it now. The present missionary has fallen heir to a perplexing and discouraging situation which has resulted from this lenient policy. He faces the task of integrating all this unpromising material into a vigorous, self-conscious, expanding, Spirit-moved church. Can it be done?

In the first place he encounters the distressing poverty of the people. What hope of a self-supporting church among men destitute of bread enough to satisfy their own hunger? A Christian evangelist who cuts himself off from mission support, expecting to

get his living from such people, is taking a step of heroic faith. He suffers uncertainty and real privation. Can we, with comfortable incomes from a mission board, expect an Indian fellow worker to make such sacrifice? And yet, by continuing his support, are we not pauperizing his church? The dilemma is real.

Second comes the problem of illiteracy, coupled with almost total indifference to education. The difficulties of church management in an illiterate group are well illustrated by an incident in one of our village congregations. An elder was to be elected. Nominations were numerous. The blue book says "elect by ballot," but scarcely three members of the community could read or write. Mr. Duff had to resort to the device of having the whole congregation file past him, and whisper in his ear the name for which each wished to vote.

Schools are being established for Christians, but the people who have been denied the privileges of education for unnumbered generations, are slow to see its value, and they feel the need of the money their children could earn out of school. We visited a school one morning shortly after 10 A. M. and were surprised to find, of the thirteen boys enrolled, only two present, and no teacher in evidence. He had gone, the two boys told us, to round up the missing eleven if he could. He had to do that sort of thing nearly every morning, in order to have any school at all.

A still deeper difficulty lies in the low ethical standards among the outcaste people from whom these Christians come. While Hindus and Mohammedans come far enough short of Christian

standards of honesty and purity, in their case, public opinion puts some restraint on unsocial impulses. The outcaste, however, is scarcely expected to bother with morals at all. It is taken for granted that he will steal if he gets a chance, and be as promiscuous in sex relations as opportunity offers. Such things have scarcely yet become a matter of conscience among some of the uninstructed Christians. One young woman who was put forward for baptism, was asked her husband's name. The evangelist (himself of pariah birth), pointed out a young man in the group and said: "That is the man she is living with, though she is not married to him. But he is a Christian, so he wants her to be one too."

Mr. Duff turned in some indignation to the evangelist. "And do you consider such a woman fit for church membership? And do you countenance such conduct in a Christian man?"

"Well, you see, it really isn't their fault," explained the evangelist, placatingly. "They would like to be married, but she has a husband who refuses to grant her a divorce, so what can they do?"

Related to their unmoral standards, is the materialistic viewpoint of these people. America has been hearing much lately, through Stanley Jones and others, of the spiritual sensitiveness of the Indian. And true it is that the caste Hindu, of whom he speaks, is capable of a personal and mystic spirituality, a detached other-worldliness, which is usually quite unrelated to social ethics, and airily free from any sense of responsibility for his outcaste neighbors. But in my experience with outcaste communities, I find little of spirit-

ual awareness, and much engrossment in worldly matters. Many of the men come to us, not to learn of God, but hoping to get land. Sixty-five families in Luliani went over to the Roman Catholics a few years ago, because they had the idea that the Roman Catholics were going to give them land; when the land failed to materialize, they came back to us a year later. The women interrupt the Scripture lesson to ask if we are never going to take these baskets of cow-dung off their heads, their badge of servitude. Can we blame them? If wealth and luxury give birth to materialism, no less do ugly poverty and a desperate scramble for bread smother the finer instincts of the soul. Is it possible for the new Christian, scarcely removed from the pariah, living on a dungheap, spat upon and cursed, hounded by want, to be spiritually minded? Possible perhaps, but very difficult.

Growing out of all these other difficulties is the last hindrance I shall mention, to the upbuilding of a self-propagating Panjabi church, and that is the lack of any sense of responsibility for the Christianizing of their high caste neighbors; that is considered the job of the mission-paid agent, or the missionary. It has not occurred to them that it *should* be their work. To anyone with insight into caste psychology the reason is clear. That these despised serfs should suddenly assume the rôle of religious instructors of their masters, is an idea so preposterous as to be altogether unthinkable.

I shall never forget my first experience with the problem in Kasur district. It had been my practice each day to visit first the Christian section of the village,

and after meeting with the women there, to make a call or two in the non-Christian homes in the more aristocratic quarter. One day I conceived the plan of taking some of the Christian women with me, and giving them a small share in presenting the message, by singing a hymn or two. Strange to say, the only opposition I met was not from offended high caste hostesses, but from the timidly reluctant Christian women. At first it was hard even to get them to understand what I wanted. When asked to lead the way to some non-Christian home, they took me a few doors to another Christian home.

When with coaxing and exhorting, I got them at last to the door of a Hindu home, they fled in a panic, when they heard footsteps approaching. Eventually I led them into the courtyard. The hostess, perhaps for my sake, was gracious to them, and even asked them to sit down, but they were too dumbfounded to do it. Instead, they lined themselves up in a row against the wall, and refused to open their mouths. I had to sing my hymns alone after all. How long will it take even ten thousand of such Christians to evangelize the rest of Kasur?

What shall we do about it? Give up these outcastes and concentrate on the higher classes? I think not. In the first place, there could be no more effective method for demonstrating to the high castes the real meaning of Christianity, than by setting before them this object les-

son of the missionary reaching out a hand to lift up the untouchables. We already see the results of the lesson in the many reform movements springing up among the Hindus and Mohammedans, with the purpose of reclaiming the pariah.

In the second place, outcaste work, in spite of its discouragements, has justified itself in the production here and there of outstanding Christian leaders, who have gained prestige even among the highest castes by their uprightness and ability. There is, too, a gradual raising of the whole economic level of these people. This is due, in part, to education and to the increased independence of Christian communities fostered by their new self-respect. In some quarters mission and government have successfully led in certain agricultural experiments, such as chicken raising and tenant-farming in land newly opened by canals. But best of all, there is growing up in these villages a standard of life called Christian, which is definitely higher than the standard that prevails for the outcaste, and in some respects higher than Hindu and Mohammedan ideals.

But the missionary's task is not yet completed. We must Christianize the outcaste, grapple with great living problems of his poverty, his ignorance, his unmorality, his unspirituality, and his sense of inferiority. That is a task to challenge the faith and courage of man, a task impossible without God.

When Gordon Maxwell, a missionary to India, asked a Hindu pundit if he would teach him his language, the Hindu pundit replied, "No, sahib, I will not teach you my language. You would make me a Christian." Gordon Maxwell replied, "You misunderstand me. I simply am asking you if you would teach me your language." The Hindu replied again, "No, sahib, I will not teach you. No man can live with you and not become a Christian."



THE AUTHOR AND KURDS IN FRONT OF THEIR TYPICAL REED-WALLED HOUSE

THE KURDS OF KHORASAN

BY REV. DWIGHT M. DONALDSON, Ph.D., D.D., Meshed, Persia

ACCORDING to early Persian geographers and astrologers, the world is divided into seven climates. The word *climate* came into Persian as well as into English from the Greek, but there is also an old Persian word, *kish-war*, which is used in much the same meaning. Each of these seven climates was considered to be particularly under the influence of one of the planets. Saturn dominates over Hindustan, the first climate; China and Khota, which make up the second climate, are ruled by Jupiter; Turkestan, the third climate, is assigned to Mars; the sun governs Iraq and Khorasan, the fourth climate; Transoxiana, the fifth climate, is subject to Venus; Greece and the Turkish Empire (Rum) make up the sixth climate under Mercury; and the "hyperborean regions" are the seventh climate, which is under the author-

ity of the moon. The fact that Iraq and Khorasan are governed by the greatest of the heavenly bodies mentioned would suggest the Magian origin of this division of the climates, for the fourth climate, thus specially honored was their own. And the name Khorasan, "the land of the sun," the most eastern province of the old Sassanian empire, indicates that this astrological division of the world is a very ancient one.

The old city of Kuchan lies about eight miles from the site of the modern town. The old city was known as Khabushan, which in the thirteenth century the Mongols pronounced Kuchan. It is mentioned as early as 1340 A. D. by the Arab geographer Mustawfi as a "medium sized town of the Fourth Clime." He relates that it was reported to have many dependencies, and that in the government registers the district had the

name of Usta (or Ustava), meaning probably "the Highland."

Kuchan was destroyed in the course of the Mongol invasions, but was restored by Hulagu Khan, and by his grandson, Arghun Khan, many additional buildings were erected. The climate is described as excellent, with abundant crops of wheat, cotton, grapes and fruit. The river Atrak passes Kuchan and flows on to the Dihistan frontier, and thence to the Caspian Sea. "Its length is 120 leagues: it is a very deep river and hardly anywhere is it possible to ford it. On its banks, for the most part, *the traveler is never free from fear of highwaymen.*" *

It is this remark about the highwaymen that gives the key to the study of all this district during the last six hundred years. The English traveler, Master Anthonie Jenkinson, who made an adventurous journey in 1558 from Moscow to Bokhara, describes the Turkomans whom he encountered in this region. All the land from the Caspian Sea to the city of Urgence, he said, was called the land of the Turkoman, and was subject to a certain Azim Khan and his five brothers. It was not a case of general family cooperation, however, "for everyone will be king in his own portion, and one brother seeketh always to destroy another, having no natural love among them, by reason that they are begotten of divers women, and commonly they are the children of slaves, either Christians or Gentiles, which the father doeth keep as concubines, and every Can or Sultan hath at least four or five wives, besides yong maidens and boyes, living most viciously: and when there are warres betwixt

these brethren (as they are seldom without), he that is overcome, if he be not slain, flieth to the field with such companie of men as will followe him, and there liveth in the wilderness resorting to watering places, and so robbeth and spoileth as many Caravans of Marchants and others as they be able to overcome, continuing in this sort of wicked life, until such time as he may get power and aide to invade some of his brethren againe."

At Urgence Master Jenkinson was the guest of Ali Sultan, one of the brothers of Azim Khan, and he remarks that his host had but lately "returned from a town called Corasan (which is Meshed, the capital of Khorasan), within the borders of Persia, which he had conquered from the Persians, with whom he and the rest of the kings of Tartaria have continual wars." Mention is also made of a terrible plague that swept this country in the year 1558, when more than one hundred thousand of the Turkomans perished.

That in some respects the tribes of Turkomans resembled the American Indians may be seen from a further quotation of this English traveler's description of the life he found them living in the sixteenth century. "From the Caspian Sea unto the castle of Sellizure aforesaid, and all the countries about the said sea, the people live without towne or habitation in the wilde fields, removing from one place to another in great companies with their cattel, whereof they have great store, as camels, horses, and sheep, both tame and wilde. Their sheep are of great stature and with great buttocks, weighing sixty or eighty pounds in weight. There are many

*Mustawfi, p. 149 and 205.

wilde horses which the Tartars do many times kill with their hawkes, and that in this order. The hawkes are lured to sease upon the beasts neckes or heads, which with chafing of themselves and sore beating of the hawkes are tired: then the hunter following his game doeth slay the horse with his arrow or sword. In all this land there groweth no grasse, but a certain brush or heath, whereon the cattel feeding become very fat.

"The Tartars never ride without their bow, arrowes, and sword, although it be on hawking, or at any other pleasure, and they are good archers both on horseback and on foote also. These people have not the use of golde, silver, or any other coyne, but when they lacke apparell or other necessities, they barter their cattell for the same. Bread they have none, for they neither till nor sow: they be great devourers of flesh, which they cut in small pieces, and eat it by handfults most greedily, and especially the horseflesh. Their chieftest drinke is mares milk sowred, as I have said before of the Nagayans, and they wilbe drunk with the same. They have no rivers nor places of water in this countrey, until you come to the foresaid gulf, distant from the place of our landing twenty days journey and more. They eat their meate upon the ground, sitting with their legs double under them, and so also when they pray. Art or science they have none, but live most idly, sitting round in great companies in the fields, devising and talking most vainely" ("The Principal Voyages of the English Nation," Hakluyt Society, Everymans editions, vol. i, p. 450, 451).

In 1590 A. D., a few years after the journey of Anthonie Jenken-

son, in order to gain opportunity to establish his own government in Persia, Shah 'Abbas I. ceded several of his western provinces (Adharbaijan, Shahrizur, and Luristan) to the Turks. Twenty-two years later, however, when he had grown more powerful, he recovered most of this territory, and in order to protect his northeast border from the raids of the Turkomans, he transported 15,000 Kurds to the frontier of Khorasan. Colonies of Kurds were established at three points,—Bujnurd, Kuchan, and Darrah Gaz. They were of the Zafaranlu tribe, and the largest Kurdish settlement was at Kuchan, under the hereditary rule of one of their own chiefs, who was known as the Ilkhani.

A modern Persian writer, Mirza Muhammad Taqi Khan (Ganj Danish, p. 370), in his account of Kuchan, designates it as one of the chief cities of the Kurdish district of Khorasan, with a population of five or six thousand families. He says, however, that most of these Kurds lived in villages outside the city. The geographer Yakut relates that in his day (1225 A. D.), there were ninety-three villages that belonged to Kuchan. The whole plain was noted for its fertility, and beyond, to the east, was the Nisa district, the modern Darrah Gaz, which was the place where for many years the Parthian kings were buried. It is probable that the city of Nisa was located where we now find the modern Muhammadabad, which is the principal town of Darrah Gaz (Le Strange, "Lands of the Eastern Caliphate," p. 394, note 2).

The English traveler Fraser, in the account of his journey to Khorasan in 1825, observed that water boiled in Kuchan at two

degrees lower temperature than in Meshed, and accordingly he estimated its altitude to be over 4,000 feet, or 1,000 feet higher than Meshed. While Fraser was in Kuchan he had friendly association with the Ilkhaní and his people. He mentions especially the extreme hatred that these tribes, who had been located on the border by Shah 'Abbas I., of the Safawi dynasty, came to have for the princes of the succeeding dynasty, the Kajars. On the other hand, the Kurds of Kuchan and the surrounding villages were raided from time to time by the Turkomans, but to be visited by the Kajar princes, accompanied by bands of troops, was equally disastrous.

In 1837 'Abbas Mirza made a special expedition into Khorasan to put down these rebellious chiefs, the most obstinate of whom was the Ilkhaní of Kuchan. The city was besieged and taken and the Ilkhaní was deposed. There was much destruction at this time, but as the Persian forces pressed on to Sarrahs and defeated the Solar Turkoman, liberating three thousand Persian captives who were being sold from there as slaves, we are led to suspect that the Kajar kings realized that the Kurds had shown a disposition to compromise with the Turkomans, and were not proving to be the effective barrier that Shah 'Abbas had intended.

A Terror to Travelers

A French military adventurer, M. Ferrier, who was in this part of Persia in 1845 (Ferrier, "Caravan Journeys Through Persia," p. 81-85), remarks that "these Turkomans are, and with reason, a great terror to travelers and the

inhabitants of villages liable to their incursions." The prisoners they took were usually sold to the Uzbeks in Khiva and were often cruelly tortured. He cites the account of the embassy of General Mouravien to Khiva in 1819-20, who reported that there was something like 30,000 captives in the khanate of Khiva who had been sold into slavery by the Turkomans, who were known as the "man-stealing Turks." M. Ferrier also gives the following account of how they organized their raids:

"When a chief is determined to make a foray, he plants his lance, surmounted by his colors, into the ground in front of his tent, and a crier invites all good Mussulmans, in the name of the Prophet, to range themselves under his banner, and join in the raid upon the Persian infidels.* His wishes, however, are no law to any of the tribe, for the Turkoman enjoys the most perfect liberty, and those only who have confidence in their chief ride up and strike their lances into the ground near his, the signal that the volunteer has decided to follow his fortunes. When the chief thinks that he has assembled a sufficient number of men to insure the success of the expedition, he names that day month as the day of departure, this time being required for each man to get his horse into that high state of condition without which he could not support the extraordinary fatigue and hardships he has to undergo.

"During this month the forage of a horse for twenty-four hours consists of six pounds of hay or clover-hay and about three pounds

* The Turkomans are Sunni Muhammadans and the Persians belong to the Shi'ites.

of barley, or one-half the ordinary quantity of corn. This reduces the animal considerably in flesh, which is the object in view, the first step in his training; his pace improves under it, and he is thus prepared for the strengthening and somewhat singular food which he is subsequently to have.

"The horse is then put to his full speed for half an hour every day, and is not fed until some considerable time after he comes in: very little water is given him, and if he is eager to drink it is a sign that he ought to fast a little longer; but this training never exceeds a month. The thirty days having elapsed, the Turkomans take the field, each of them with two horses; the one, the charger, which has been trained in the manner described; the other, a *yaboo*, or inferior animal used for burden, which the Turkoman mounts on leaving his *aoul*, encampment, and which carries him to the Persian territory; the other follows him without saddle or bridle, and never strays from the party, for both have been accustomed to follow their master like dogs from the time when they were foals. The first day's march seldom exceeds three parasangs; the second, four; the third, five; and the fourth, six. When they arrive at this point the Turkomans change the forage of the charger, and substitute four pounds and a quarter of barley flour, two pounds of maize flour, and two pounds of raw sheep's tail fat, chopped very fine, all well mixed and kneaded together: this is one day's ration, without either straw or hay. The horses are very fond of this food, which is given them in balls, and puts them in tiptop condition, and after having been fed in this manner for four

days the animal is capable of supporting the longest forced marches. Then, and not till then, their masters mount them and prepare for the work of pillage.

"Previously to this, however, they look out for some hiding place fortified by nature, which will furnish them with a secure retreat under adverse eventualities. While they are quietly resting themselves and their horses here, three or four are detached from the band to ascertain, if possible, whether any caravans are likely to pass. Sometimes these scouts will join the *kafla* in the guise of inoffensive travelers, and as they go along take very good care to find out the nature and value of the merchandise, the number of armed men, etc., and then suddenly disappear and convey this information to their companions. Though the Turkomans do not run much risk in such *reconnaissances*, they prefer, for prudence sake, to obtain this information from Persians living in the frontier villages, with whom they are frequently in communication, and pay accordingly these vagabonds, who, without an idea of pity, thus deliver up their unfortunate countrymen to these bandits, explore the roads and give intelligence, which is generally but too accurate. During the time thus occupied in reconnoitering, the main body of the Turkomans that remain concealed are not inactive; the majority scour the immediate neighborhood in small parties of five or six, and, as their numbers do not attract attention, they frequently manage to carry off some of the peasants working in the fields: this is the ordinary prelude to operations on a large scale. In the evening they rejoin their friends to hear the news from their

scouts, and deliberate upon their plans for the morrow.

"When the attack is at length decided upon, half a dozen men are selected by the chief to remain with the provisions and *yaboos*; the rest, mounted on their best horses, gallop quickly to the appointed spot, whether village or caravan, on either of which they fall like a whirlwind, and, like it, devastate and finally sweep up and carry off everything, including men, women, and children, that comes in their way; in a few minutes all is over. Incendiarism is not unfrequently their last act; and, leaving the flames and smoke to tell the tale to the distant villages, they fly with their booty and gain the spot where they left their horses, putting from thirty to forty parasangs behind them without drawing bit; and in an incredibly short space of time reach their encampment. Their horses, accustomed to these long and rapid journeys, accomplish them without knocking up; but this is not the case with the unhappy persons who have been kidnapped; these, if few in number, are generally taken up behind their captors, or, if more numerous, they tie them on the horses they have stolen and drive them before them until the animals drop with fatigue. The unhappy prisoners they carried are then attached by a long cord to the saddle bow of their brutal tormentors, who drag them along, sometimes walking, sometimes running, according to the pace at which their own horses are going at the time. Woe to them who slack their pace! for directly any show symptoms of fatigue, the head of the Turkoman's lance pricks and forces them on to further exertion; and should nature

give way entirely, and they fall, they are killed without remorse. Of one hundred Persians thus carried off and obliged to march with their captors, scarcely a third reach Turkistan, or, at any rate the spot from which the party set out on their villainous expedition. A Turkoman's sensibility is never awakened to suffering, no matter how terrible—the sentiment of pity is unknown to them; a Persian is in their eyes simply a mercantile and marketable commodity, and not worth taking care of after it has been injured—they are merciless by habit and by calculation. A prisoner who would make his escape would never forget the treatment he had received at their hands, and would certainly take his revenge by giving information at the first military post he came to. In killing his captive, therefore, a Turkoman looks upon the act as one of proper foresight and a necessary precaution.

In 1873 Russia launched an expedition for the capture of Khiva. Not only was this objective attained, but a war of extermination was carried on with the Yamut Turkomans. In the midst of the burning of the Turkoman camps and villages, General Kaufmann issued the order: "If the Yamuts become submissive, stop ravaging them, but keep watch of what is being done among them, and at the least attempt to migrate, carry out my order for the *final extermination of the disobedient tribe.*" The Yamuts made an effort to pay the huge subsidy that was demanded, but as the promiscuous killing and burning was continued, they met the Russians in ambush and in open battle. The fighting was desperate, for neither side granted any mercy whatever. Fi-

nally the Russians got the advantage, and then we hear from one who accompanied the expedition:

"That same day and the next we began to pursue the Turkomans, who were very much disheartened by the result of their attack. We burned—as we had done before—grain, houses, and everything which we met, and the cavalry, which was in advance, cut down every person, man, woman, or child. Many of the men had gone, although a few of them got up and fired at us. They were generally women and children whom we met. I saw much cruelty. The infantry came at a run behind, running fully eighteen miles, and continued the work of murder" (Schuyler, *Turkistan*, ii. p. 361, 362).

Again in 1881, Russia, after having subjugated Khiva and broken the strength of the Yamut Turkomans, advanced systematically into the Tekke-Turkoman country. It proved a difficult undertaking, and after six years of repeated efforts, in which there was much loss of life on both sides, the Russians were forced to retreat. "General Skobelev was now entrusted with the task of rehabilitating Russia's lowered reputation. Realizing that the question of transport was of primary importance, he decided, as did Lord Kitchener later, when faced with a similar problem, to construct a railway across the level steppe. With its aid, joined to his own powers of organization, he was able to bring 8,000 men, with 52 guns and 11 machine guns against Geok Teppe, where the Turkoman had decided to make their last stand. In January, 1881, in spite of the desperate sorties of the Tekke, parallels were dug and a

breach was made, through which a deadly fire was poured into the confined area. The final result was entirely successful. The signal was given by the explosion of a mine, which levelled a large section of the wall, and the Russians, advancing in several columns, quickly captured the fortress. The pursuit of the fugitives, seen by O'Donovan from the neighboring hills, turned the flight of the Turkoman into a rout. Thus fell the last great stronghold of Central Asia" (Sykes, *"History of Persia,"* ii, p. 463, 464).

From this time on the raids of the Turkomans into Persian territory were on a much smaller scale, as Russian influence was carefully maintained on the northern frontier of Persia. But during the period of the last desperate struggles of the Turkomans with the Russians, there was a series of earthquakes which destroyed the old city of Kuchan almost entirely. Beginning in 1853, then in 1871, again in 1893, and finally in 1895, these earthquakes wrought such havoc that the site of the old city was abandoned. The tomb of the son of the Imam Rida is still standing, having been repaired; there are a few scattered shops; and some families of Kurds and other Persians have vineyards there. The new city of Kuchan was laid out by Russian engineers. It has broad streets, running at right angles, so that it would scarcely be recognized as a Persian town, if it were not for the ever present mud walls around the separate lots. The streets are illuminated by electric lights, and there are rows of trees on either side, and good drainage ditches. Besides there are two wide intersecting thoroughfares, where one has to

be equally careful not to hit an automobile or be sprinkled by an old fashioned water carrier.

In 1926 there was an attempt to stir up a rising of the Kurds and Turkomans against the present Persian government, and ex-war foreign aviators helped the Shah's troops by bombing the town of Kuchan from aeroplanes. We had a Persian friend who had gotten a Bible, in his own language of course, and who had begun a systematic study of it, who was one of the innocent bystanders that were killed by bombs thrown on the public square. On this visit, two years later, we were told that the house we rented was the same one that the army officer who headed the last rebellion had occupied. But this time, instead of guns, and swords, and cartridge belts, the walls of those rooms were decorated with pictures of Joseph and of Daniel, who had been captives sold into slavery, and better still, of Jesus healing the sick, and of Jesus the Good Shepherd. They were rooms centrally located and made excellent headquarters for the distribution of gospel portions and for instructing inquirers. Another house not far away, owned by a Kurdish chief, was used as a temporary mission hospital, where many of the descendants of the Kurds brought to this region more than 300 years ago came in from the surrounding villages for much needed treatment.

A handsome young man who is in charge of the newly established Census Bureau, told me that the population of the present town of Kuchan is probably not more than 14,000. The civil governor is a sort of old pensioner who is disposed to commiserate himself, de-

claring that for him there is no more meaning in life, for the reason, which he does not express, that the newly organized departments, with their separate responsibility, have deprived him of most of the personal authority that was so convenient and remunerative for these governors in the past.

An Interesting Scene

When we were calling on one of the leading *mujtahids* (judges of the religious law) we happened in on an interesting scene. The superintendent of the Department of Public Works was belaboring the old priest for having encouraged the people of the town to disobey orders that had come from Teheran for merchants, school teachers, and all officials to wear the recently adopted national hat. The old man himself was a descendant of the prophet, a *sayyid*, and he had enough black crape wrapped around his head to equip a hearse. And in the room were a number of the old man's supporters, who were priests too, but not *sayyids*, who were all arrayed in huge, white, spreading turbans. The old *mujtahid* vigorously denied that he had ever intimated to the people that they were not to obey the Shah's order, but he was met by the retort, "Why does every shopkeeper give the same answer?" One curious objection that the priests raised was that whereas a turban could be washed, what would a poor working man do if he could only afford one hat in a whole year? One's sense of humor is aroused when he hears such men plead the cause of the working man.

In nearly all the smaller towns of Persia, the various officials,

representing the different departments,—Post, Telegraph, Customs, Judicial, Public Works, Education, etc., have a considerable amount of friendly association. Here in Kuchan almost the entire group of officials are young men, who are progressive and receptive to new lines of thought. Even on matters of religion they showed a decidedly openminded attitude. They called on us personally, they attended mid-week illustrated lectures at the hospital, they attended Sunday preaching services, they purchased Bibles, they asked questions, and they were glad to procure for further study special books explaining Christianity.

There were something like two hundred clean faced young boys who came in little groups to our rooms to get attractively printed Persian copies of the Sermon on the Mount that are provided by the Scripture Gift Mission. One of these boys has ability at drawing and is occupying himself reproducing some of the pictures he liked most in the life of Christ. And the wall pictures we had were left as keepsakes with educated young men who asked for them. Some of these men had called first for the excitement of an animated discussion on religious questions, but failing to find an interested opponent they proved susceptible to friendship and came around to the religious questions afterwards in a different way. Really war is no more necessary in apologetics than it is in diplomacy.

But perhaps the two most happy experiences, from the evangelistic point of view, were first the opportunity to give illustrated lectures on the life of Christ to large numbers of men and women, and

second, the last Sunday service, when four Persian Christian men, all of whom had been Mohammedans and who were helping in the hospital, all voluntarily and without previous request, offered individual prayers in which they gave public testimony to their Christian faith. And following this service, at a more private meeting, an inquirer of long standing and simple but beautiful faith was baptized. She is the wife of a man who was baptized last year, who has shown real power and joy in his Christian life.

We spent a good deal of time in helping the friends of this family get a more positive desire to really know the Christ whom they already honor. Many of these associations were most pleasant, so that when the time came to return to Meshed, we were reluctant to leave. And in looking forward to the next opportunity to visit Kuchan, the first thought is of the friendships it will be a pleasure to renew.

There is, however, a solemn consciousness of how much depends on how we keep in touch with these friends, and on how soon some of us may go to see them again, in order to realize our hope that some of them may be the Christian missionaries who will be able, by their daily lives—in the natural going and coming that is involved in their work—to carry the gospel of peace and hope to these neglected peoples of Central Asia, the 50,000 downtrodden Kurds of Khorasan, and to the remaining 7,000 families of Yamut Turkomans; that here in this ancient valley of the Atrak river, these vigorous people of the highlands may come to know as their Saviour and Lord.

AN AFRICAN VILLAGE FOR A DOLLAR

BY WILLIAM CLARK BELL AND ELIZABETH LOGAN ENNIS*

"CAN you buy a village full of people for some yards of cloth worth only about a dollar?"

Two groups of Africans argued this question one day before the Portuguese abolished slavery in Angola. From one of the groups a small girl had been bought years before for several yards of cloth. She had later married, and her children and grandchildren had peopled a whole village. She had proved even a better investment than General Motors! Now, in native court, the group that had sold her sought a readjustment of profits.

A lady in California, in 1924, sent \$20 to Bailundo "to further Christian work in Africa." Later she drew interest on her investment from twenty villages at least, for the money paid the living expenses for six months of a lad who went to Lobito and by preaching and example brought to Christ many a young man who had come to that seaport to work for the Government, and who later returned to become a center of Christian activity in his inland home.

That \$20 arrived at a critical time, for the Bailundo church was baffled by the problem of helping its young people who had gone to the coast to work. White Lobito tucks its native population away in a "quarter" of indescribable filth and squalor. It is not concerned with their sanitation nor their pastimes. Boys who go there from

their upcountry communities are plunged into surroundings utterly devoid of the old tribal restraints and the new Christian responsibilities. Amid subtle and severe temptations there is no counter influence for good. The elders of the Bailundo church were told that if they would select someone of character and capacity to go to Lobito to minister to their people, his support would be met by a friend. Their choice was Jesse Chiula, son of Chief Chipenda.

Two ragged unpromising boys, bearing a letter from their teacher, Yovi, in Lomanda, asked to enter the Bailundo Boarding School, in 1917. The boys' school account was overdrawn, and when did a growing lad ever succeed in paying his way?

Chiula (or Chivulu) was the name of one of these lads and all the other boys had more than one. He became Jesse Chipenda; the appending of one's father's name was just then becoming "the thing," though he didn't feel particularly keen about it. His father had turned him out of the paternal *on-jango* saying he must be feeble-minded to think of going to the mission.

Jesse's mother was one of several wives and she had her own little hut where she lived with his small sister. When he went to Yovi's school in another village she said:

"Go and learn the words of Jesus and then come back and tell them to me. But for you I would go back to the village of my people."

When his mother died of the flu,

* The two authors did not collaborate; they couldn't, one being in Africa and the other in America at the present time! *The Missionary Herald* combined the two articles.

Jesse then felt no ties to draw him back to his old home, but he always dreamed of going back there as a teacher. He fancied himself telling the story of Daniel in the den of lions to the people of Lomanda, for that had been the first story to catch his youthful imagination and draw him to listen to Yovi's teaching.

Jesse Chiula Chipenda was no common pupil; he forged ahead as few do when they come in from the out-station schools. He did four years' work in three and in 1920 he was able to enter Currie Institute at Dondi. Here he met boys from all the other stations and his whole outlook began to broaden. The visit of Mr. Aggrey to Dondi inspired him with new hopes and aspirations.

When in 1924 Jesse was graduated from Currie Institute, the opportunity to go back to his own village as its teacher presented itself and he gladly seized it and opened a new school. Five months he stayed there and then he was called to enter a new field.

Chief Chipenda, when approached on the subject of his son's going to Lobito, exploded with wrath. Was not Jesse head and feet to him? Did he not represent him before the authorities and attend to state business? He would close the little school already started! It was only after a persuasive presentation of the Christian standpoint—and the promise of another lad—that the king at last, reluctantly, allowed Jesse to depart.

As a preacher alone Jesse could never have accomplished all he purposed. Practical demonstration of the Christ life in social and industrial activities is needed in Africa. In order to enable him to mingle

freely with the inhabitants of the town, work was secured for him with a construction company employing much labor. His mornings were spent in the carpenter shop or on the dock, and later he would preach to those whose interest was aroused. He bore testimony to his faith in his daily activities, and the fact that he did not yield to the temptations of a seaport town was in itself remarkable testimony.

Jesse found many boys whom he had known and through them came to know others. Vesper services were dear and familiar to the boys from Christian villages; how natural that together with him they should revive the custom, and, sitting by the seashore, sing and sing in the twilight till many others had gathered around them. And Jesse would repeat verses from the Gospels, adding pertinent words of his own.

Meanwhile he made steady progress from shop to office, and now is trusted with the payroll and the checking of invoices. His school grew to great proportions; he had to have an assistant and the Bailundo church sent him one. In 1928 he selected for his own helpmeet Theresa, who had just graduated from Means School, Dondi, and together they have built up in Lobito's dirty *sanzalas* a clean, sweet Christian home.

The influence of the Christian work at Lobito is now felt everywhere in the uplands. Men who have lived within sight and sound of a mission station and have never let it interfere with their affairs, go to Lobito to work and suddenly find they have been missing something all their lives.

"So *that* is what the Jesus folk are like! Well, I never!"

Some day when they go back

home, they go to the neighboring mission station and say, "We want a teacher for our village. Some of us have been working at Lobito, and we have been attending Jesse's school, and now that we have come back we want a school in our village. We want the rest of our people to learn too."

And so it goes on—and on. Jesse Chiula will never know this side of heaven how wide and wonderful his influence has been.

The beginnings of this ever-growing work were financed by that small gift from California! Truly, "Twenty villages for twenty dollars."

There is need of new centers of influence and there is a wonderful

opportunity. At Catumbela 3,000 natives are employed on a sugar plantation. There is need for religious work among the white people in Lobito, for there is none at present. A Portuguese Christian through reading rooms and English classes, could come into contact with and influence many young men. A missionary is needed to start the new work, coordinate and supervise its various branches. Lobito is destined to become one of the largest seaports of West Africa. It is our earnest hope that the city may be properly staffed as a branch station of the mission in anticipation of the need. Opportunities for further investment and for fruitful service are unlimited.

MODERN WAR ON SLAVERY

THE Senate of the United States for the first time has agreed to back a treaty-program in opposition to all "forced labor," except by convicted criminals. The League of Nations raises hopes of greater effectiveness in the international war on slavery and near-slavery which exist much more widely than many know.

It is estimated that four or five million human beings are yet in bondage in various parts of the world; in Abyssinia the proportion of slaves is said to be one in five of the population, and in parts of China one in 150; slave importation to Arabia rates 2,000 a year, according to the League. The most notable progress reported during the past year was the freeing of 200,000 natives of Sierra Leone, on the west coast of Africa, a British protectorate, on January 1, 1928.

Near-slavery—compulsory labor—in Africa during mining and other development has been marked at times by an estimated mortality as high as 40 per cent. The International Labor Conference last May listed "forced labor" as one of its chief topics, and a 320-page preliminary report and draft-questionnaire was prepared for discussion. The slavery convention permits forced labor even by private employers for a "transitional" period. America's ratification carries one reservation, namely, that "compulsory or forced labor may only be exacted for public purposes." Twenty-seven nations had ratified this treaty program up to March, 1929.

Abyssinia, admitted to the League in 1923 on condition that slavery be abolished, is still the most active center of the slave trade, despite King Ras Tafari's decree of the death penalty for slave holding.

Tibet, Afghanistan, Hejaz and Morocco are listed as other places where slavery continues to exist; Persia and Southern China are among countries which have "officially" declared for abolition. The Moslem World Congress, held at Mecca in the summer of 1926, also adopted a resolution denouncing slavery.

CHINESE WOMEN AND RELIGION

BY MRS. C. C. CHEN, Shanghai, China

ALL religions came into existence to fill two great purposes. The first is to save men from immediate mental and spiritual suffering and consequently it leads men to a new vision of life. The second is to satisfy men's quest for God. Buddhism came into existence because Buddha was touched to see the suffering of the old men in the tropical heat; the little child widows and street urchins begging for food, homeless and outcast; the sick, and the annual plague of the hot climate; and last of all death and the grief of the living ones over their dead. The pageant of life smote his tender heart and he tried to show men the life after death—his theory of rebirth. This life, as the belief goes, could be obtained through absolute quiet meditation and physical torture. No matter what the criticisms might be of Buddhism, it has proved that men's longing for supreme life after death, for peace, and for God's understanding is genuine.

Lao-Tze, a scholar and a philosopher, was moved by the grandeur and beauty of the firmament—the mighty waters and the infinite sky, the soaring birds and the prowling animals, the age-old trees and the beauties of the flowers, the clouds that sail by and the mountains which are everlasting, and the roar of thunder and the flashes of lightning followed by a clear, still night with countless stars twinkling above. What a world to live in! The great realization came that a man's soul could match it all. Life ought to enjoy the great creation

and yet how futile were men, struggling for an existence. Therefore his theory, "Be still, it is needless to struggle." But how about the theory of the "survival of the fit-



MRS. C. C. CHEN, OF SHANGHAI

test"? A great number of scholars and thinkers followed him but Confucius thought that his theories were too impracticable.

Confucius was born at a time when China was divided into many small nations which were constantly fighting and invading each other. He longed to give his contribution to the rulers of his time, to bring

about an ideally governed nation. But his contemporaries were too sure that "might was right." After wandering for many years, trying to make people see that his theories were righteous and just and workable, he was rejected. He returned to Lu Kwo (present Shantung Province) and started a school of his own. He was a scholar and a statesman. He knew human nature so he set forth moral codes and golden rules which all men can follow and which have been China's salvation. Women were not much in the foreground at that period; their world was at home.

These are the main religious systems of China today—with the exception of Confucionism which has no organized system, the only temples which are in major cities, are the memorial temples which open once a year for official offerings. Both Buddhism and Taoism have degenerated. There are many temples and nunneries with idols, symbols and imaginary pictures showing the sufferings after death that come to those who were wicked, the joy and peace for those who were good. The priests and monks have drifted away from their founders' aims and purposes, and have utilized the religious systems to extort money from suffering and ignorant women.

How did Chinese women reach their present state? In the early period of Chinese society men's labor had to be divided. According to our Chinese division of labor, women should mind the duties of the home, rear the children, administer to the need and comfort of the men, and care for the old. While men should attend to the duties outside of the home, such as the work in the field, the carrying

on of commerce, and the ruling of a nation, a province, a city, or a district. It is obvious that women at that time were not encouraged to become educated. Public opinion held that women should be subjugated to men's authority, and unfortunately the few educated women also endorsed that idea. Later the sentiment was developed: "Women without education are virtuous," so that education for women was doomed and they became intellectually and physically inferior to men.

From time immemorial we Chinese have believed that the duty of a filial son is to continue the family name. Therefore it is a woman's crowning glory when she gives birth to a son. If a woman should not have a son—then woe be to her—her life is useless. She can only blame it to her own star of ill fate and prepare to face a life of living torture and humiliation. Her husband has the legal right to marry again. What would be the future of sonless women? They have no education; they are dependent on the men folks; the tradition discourages women earning a living; the door of vision and aspiration is closed to them! In the time of anguish and despair they go to the temple of idols, make vows to deny themselves normal food, to contribute money to endow the temples, to torture their bodies in order to appease the gods of fate to ensure a better life after death. What a tragedy! Human longing for eternal peace and life, for a higher aspiration and understanding, and for a realization of life's value is not satisfied! Their quest for God was not successful and their hunger and thirst for eternal peace and divine understanding were still unsatisfied and un-

quenched. It must pain His Father heart to see human beings helplessly groping for a door to see the light and trying to understand that whether life is either childless or blessed with children, it has productive value in itself. God wants us to have the great understanding of eternal life and peace, and that our life has also its full value on *this* earth. The life which we live can be most beautiful, most rich, and most productive. Our life in His sight is the most precious among all His creations.

What have the great religious systems contributed to Chinese life—especially to Chinese womanhood? In spite of the degeneration of the Chinese religions, they have made one great contribution to Chinese life; and that is religious unity. For certain reasons—maybe because of the religious purposes, aims and truths; maybe because of a respect for each other's rights and each other's ideals; maybe for the purpose of making money by the later priests and monks, they have merged into each other. One can be a profound Buddhist and also can be a Taoist and a profound Confucianist. The Christian churches in China may learn a great lesson from the Chinese religions of the benefit of working together in unity.

Our religious systems in China have failed to inspire and fulfil the longing for spiritual peace and light, for the joy of loving and giving and serving. Instead they have succeeded in holding the ignorant class of people and especially the women in fear and superstition. One acquainted with a Chinese home, will notice that there is a god, a fairy, or a spirit to each household article. Women live and breathe in that atmosphere from

birth until death. Fear and superstition breeds cowardice which is a curse to our nation. The monks and priests of all ages have never tried to uplift the womanhood of China.

President Roosevelt said that no nation can rise higher than the level of its womanhood. Women are the first teachers of every new generation. Women constitute the other half of the national foundation. Chinese women have to rise to fulfil their rightful duty. Her young generation is waiting to drink from her fountain of life and to hear her bed-time stories. Are her stories going to instill fearfulness and superstitions, or are her stories going to be the life-long inspirations for manhood and womanhood, and for fair play, and even for loving service and sacrifice for others? Christ has come, not only to the western nations but to China, to emancipate the Chinese women from illiteracy, from physical bondage, from the despair and humiliation of childlessness, and from fear and superstition. For centuries Chinese women have been hungry and thirsty for the living Word. The Word belongs to us as well as to the western nations. The gate of hope, understanding and of peace is open to us. Out of our four hundred million Chinese there are only about half a million Protestant Christians. Is the Christian work going to be reinforced or is it to be curtailed after this anti-Christian movement in China? The older churches feel that it is not safe to invest money and to send out more missionaries at present. The work has to go slowly because China is on fire.

Once there were two boys watching a forest fire. One night, one boy saw that the sky was ablaze.

He called out to his companion, "Fire! Fire!" The other boy rubbed his eyes and said, "It is not fire, it is dawn." To the West the present unrest in China is fire, but to us it is dawn. The hour has arrived when we must work.

What will be our program for the work in China and especially for the women? Do the older churches want to wait until the troublous times in China are over? Why? Do the older churches lack money? Lack courage? Lack personnel? Does China need Christ now? China does need Christ today more than she has ever realized before. China needs Christ in the period of her reconstruction. She needs Christlike friends who are close to her and from whom she can feel warmth and sincere understanding. She needs Christ in all her relations with other nations and in every phase of her daily life as well as in the churches and on Sundays. Es-

pecially China needs Christ in the mother's heart to guide her youth from childhood to manhood, from bitter humiliation of the past to great magnanimity in the future. Think of the undeveloped potentialities and possibilities in the mass of Chinese womanhood! The harvest is ready but laborers are few. Help us shape China's future.

The older churches of the West have money, have courage, and have personnel, but have not enough vision, faith, or understanding. Whose responsibility is it to develop these essential qualities? How can we Chinese Christians help you to bring about a better understanding and to see the harvest in the unsown seeds, and the sun beyond the rain clouds? We need greater faith. We are anxiously watching and waiting for you to reenforce your Christian work, giving your very best. You are not going to fail us.

CHINESE REGULATIONS FOR RELIGIOUS INSTITUTIONS

ANY religious sect, whether Chinese or foreign, desiring to establish educational institutions in the territory of the National Government, must conform to the following regulations recently promulgated by the Ministry of Education:

1. Any school in the system of schools established and maintained by contributions in the name of a religious sect must be supervised in accordance with the rules governing private schools. All schools must be established according to the system relating thereto determined by the Ministry of Education.

2. Any religious sect wishing to open an institution and enroll students for the purpose of disseminating the religious doctrines it believes in, cannot name the schools according to the school system determined by the Ministry of Education.

3. Whenever a religious sect organizes a society for the study of religious doctrines or any other academic subject, such a society must be organized in accordance with the procedure governing the organization of academic societies or clubs.

4. Any organ coming under the first or third regulation must be reported to or registered with the responsible educational authorities, but those which fall under the second category will be subject to the direct jurisdiction of the local governments concerned and need not be registered with the educational administrative authorities.

THE MOHONK CONFERENCE ON THE AMERICAN INDIAN

BY COE HAYNE, New York

AFTER a lapse of thirteen years, this Conference has been revived through the hospitality of Mr. and Mrs. Daniel Smiley (October 15 to 18). Hon. Charles J. Rhoads, Commissioner of Indian Affairs, brought a message from Secretary Wilbur which reaffirmed the policy of the Interior Department announced early last spring. The Secretary said in part:

The endeavor of the Department of the Interior in the Indian question has been to set up a constructive program which would gradually lead in the course of, say twenty-five years, to the placing of the Indian and his property upon the normal basis of contributing citizenship. We must seek to obtain every possible contribution of value which the Indian can bring to our American civilization.

The principal immediate problem is to do substantial justice to the Indian children of today so that they may have adequate educational and health opportunities. A long period of parsimony has been damaging. Our first effort should be toward working out the practical daily problems so that justice may be given the Indian. With this much on its way, we should be able to model our plans so that the Indian will become a self-sustaining, self-respecting, independent citizen.

Assistant Commissioner Scattergood expressed a conviction that in the development of leaders among the Indian people we should not lose sight of the magnificence of the old racial characteristics. To inspire the Indian to build on his own nobility and develop a race consciousness that will enable him to produce his own leaders in a social environment that has been created for him by forces beyond his will to control, is a task, in the opinion of Mr. Scattergood, worthy to call forth the best efforts of every individual and group having to do with Indian social, economic and religious welfare.

Dr. George W. Hinman, of New York, approved of Secretary Wilbur's policy looking toward the gradual merging of the Indian stock with that of the nation, but he mentioned some of the "hindrances to progress" that have confronted the American Indian. Among other things the hope of receiving riches through the settlement of tribal claims appears to deprive the Indians of ambition and persistence in working and saving. Another obstacle, he said, is the proneness of the idle and the hungry relatives to hang about a thrifty Indian to dissipate all his gains.

The widely diversified character of the conference as well as the activities on Indian fields was brought home as one listened to statements by Representatives in Congress, army officers, heads of government departments and bureaus, health officers, clergymen, teachers, editors, executives and missionaries.

Dr. John R. Mott, in the closing session of the conference, gave a view of international and interracial goodwill that revealed the necessity of bringing all considerations of the Indian problem to higher levels. His definition of "fractional Christians" leaves no ground for loitering for those who halt in the application of the whole of the Gospel to this sore spot in American social life.

Dr. Charles L. White, president of the Home Missions Council, pled for the disinterestedness of a sincere follower of Jesus Christ in devising and carrying to fruition all plans in behalf of the Indians.

Dr. Samuel A. Eliot, of Boston, was the conference chairman and M. K. Sniffen, secretary of the Indian Rights Association, served as conference secretary.

The resolutions adopted included commendation of the appointment by President Hoover of Charles J. Rhoads and J. Henry Scattergood, respectively, as Commissioner and Assistant Commissioner of Indian Affairs, and pledged the cooperation of the members of the conference in services that may be helpful in advancing the welfare of the American Indian. Special mention was made of the necessity of funds for the adequate feeding of children in Indian boarding schools, for sufficient appropriations for the Indian Bureau in the task of reorganization, the need of continuity in the Indian policy and of a definite program for each reservation in accordance with its own conditions and requirements. These resolutions also commended the efforts of the Indian Bureau to raise the standards of education and training for its employees and urged an educational program for Indians that shall be rooted in the real needs of the Indian people, helping them to make their own way in four essentials—health, economic well being, family and community life and wholesome recreation, including cultural and spiritual interests. The need of further appropriations was pointed out in order that the Indian service hospitals and sanitoriums may meet the minimum, at least, of the standards for health set up by the American College of Surgeons, and the American Sanitorium Association. The Conference recommended that not only vocational training and guidance be continued but that actual placement of the Indian youth in productive enterprises be attempted with the necessary follow-up to see that the boys and girls are satisfactorily established in their new environments. They urged the creation of a fund out of which inherited and other allotted Indian land may be purchased for Indians who have not lands, and the amendment of the allotment and other laws relating to Indian land titles making possible an inalienable and nontaxable home-site for every Indian family. Cooperation for mutual benefit was

given as an essential factor in all relationships of the government and missionary agencies.

The report of the Committee on Findings made the following statement in regard to *Missionary Activities* in behalf of the Indians:

The new day in Indian affairs brings a tremendous challenge to the churches and the religious people of the nation. Large as the contributions of the Mission Boards to the welfare of the Indians may have seemed in the past, they are now entirely inadequate for the needs of the immediate future. Material forces must not outrun spiritual forces. If the appropriations for religious work do not rise in at least equal proportion to those of the Government, the Indian will suffer spiritually. Now is the hour of opportunity. The churches must lay upon their memberships that responsibility for the salvation of the Indian which every historical consideration and every spiritual insight makes so evident. Moreover, the Indians of this and other lands are now in the limelight of public and private attention. The churches can refuse to go forward only at the cost of a seared conscience or of a dimming spiritual vision. The new vision of life, and that more abundant, will inspire to multifarious new services for the Indian brother. New methods and new instrumentalities will give the missionary of the Cross new conquests for the Kingdom. Let the several missionary agencies continuously measure their work in every feasible way. Accurate annual statistics are essential to real efficiency. They are necessary if the world is to know what the existing situation is, and what the measure of progress is. It is high time, too, that the practice of cooperation for mutual benefit signalize the relations of Government and missions, and even more of denomination and denomination. Missions should always work *with* Indians as well as *for* Indians. Permanent devotion and enlarged efficiency will widen the opportunities for the discriminate encouragement of native leaders; for the safe utilization by the Government of the moral insights of the missionary, and for the spiritualization of every phase of Indian life. Pure religion and undefiled will give us economical and social missionary activities which will lay solid bases upon which the highest spiritual structures will rise. Community centers for the safeguarding and improvement of family and social life will become demonstration points, leading the government in widespread efforts for civic and social welfare among the Indian people.



TOPICS OF THE TIMES



Welcome to Dr. Brown

On December second, the Editor and Mrs. Pierson are due to leave New York on the *Empress of Australia* for a long-desired visit to some of the mission fields of Asia. It is thirty-eight years since the Editor first became associated with the REVIEW. During his student days in Princeton, he was Managing Editor in the absence of the Editor-in-Chief, Dr. Arthur T. Pierson, who spent much of his time during the last twenty-five years of his life preaching and lecturing in England and Scotland. On the death of his father in 1911 the whole of the Editorial responsibility devolved upon the son.

By a very fortunate and providential arrangement, the Rev. Arthur J. Brown, D.D., who has recently retired as a General Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., has agreed to edit the REVIEW for the year 1930, during Mr. Pierson's absence in Asia. No man could be found better fitted for this important service. As an author, speaker, missionary executive, world traveler and student of home and foreign missions, Dr. Brown is particularly well qualified for such a position. For the past thirty-four years he has been Secretary of the Presbyterian Board. Previous to that rich experience he was pastor of churches in Ripon, Wisconsin, in Oak Park, Illinois, and in Portland, Oregon, and was very vitally affiliated with home mission interests. In the last twenty-five years he has been particularly active as a foreign missionary executive and has written numerous stimulating and illuminating articles and many books on the Philippines, China, the Near East, Japan, Siam and Russia as well as valuable treatises

on the Foreign Missionary, Unity and Missions, Rising Churches in Non-Christian Lands and the Mastery of the Far East.

In writing of his thirty-four years as a missionary secretary, Dr. Brown says in *Women and Missions* for September:

Among the most highly prized of a secretary's experiences is his relation to missionaries. . . . I ardently desired to be a friend and coworker with a deep personal interest in the individual worker. . . . I have encouraged personal correspondence with individual missionaries, and I have read every one of the numerous letters that they have sent me. . . .

My mind teems with memories of two visits to the foreign field, which altogether occupied about a year and three-quarters. I saw how the missionaries live and work. I traveled with them in their boats and carts and litters, on their ponies and elephants, and sometimes on foot. . . . As I journeyed among the villages, many times it seemed to me as if in the missionary the Son of Man once more walked among men; that once more he said to the weary and heart-sick, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and that once more men "forsook all and followed him."

I have valued also a secretary's relationship to union and federated movements. These movements are among the most significant manifestations of our age. I have said many times that it is no part of our missionary duty to perpetuate on the foreign field the sectarian divisions of Europe and America. If a man believes in God as Sovereign and Father, in the Bible as the revelation of the will of God, in Jesus Christ as the propitiation for our sins and for the sins of the whole world, I am willing to unite with that man or to federate with him or to cooperate with him on any terms that may prove to be practicable, whether I agree with him in other matters or not. . . .

The experiences of a secretary also include relations to social, economic, educational and political movements. None of these are primary objects of the for-

eign missionary enterprise, but all of them affect it and are in turn affected by it. . . . I unhesitatingly side with those who believe that all things are summed up in Christ; that "godliness is profitable for all things, having promise of the life which now is and of that which is to come"; that the Cross of Christ is the central regulative principle of the world; and that the Gospel is related to the entire life of man and all his relationships. . . .

While I recognize the obstacles that must still be surmounted and the problems that must still be solved, I have no doubt as to the outcome. Mighty as are the forces of evil, the forces of righteousness are mightier, and "if God be for us, who can be against us?"

Dr. Brown has been particularly interested and effective in fostering Christian unity. He has traveled extensively in Europe and in the mission fields and has been active on many boards and committees to promote international cooperation. We anticipate, under Dr. Brown's able editorship, a year of unusual satisfaction for REVIEW readers.

Missionaries of Atheism

Apparently Satan's only fear is the fear of God. His wiles and disguise as an "angel of light" too often mislead men but God cannot be deceived or His purposes thwarted. The anti-Christ, and all opposed to the spirit and program of Christ, believe that they can succeed in carrying out their anti-religious program by making men think that God is a tyrant, that His commands and warnings are unjustified and may be disregarded, and that His son was a myth or an imposter. Their greatest fear is that men will believe in God as an all powerful heavenly Father and will choose to obey Him rather than accept the teachings of atheism. Therefore the atheistic communists of Russia are striving with all their energy to destroy belief in God. Without any basis for their position in science, in history or philosophy, they seek to persuade men to reject all religion and to cast off its restraining influence. They seek, with energy and determination, to promote this unbelief in order that their own

influence may be increased and their own program may be promoted. Russia is today the home of this systematic propaganda. With it naturally is linked opposition to international peace based on brotherly confidence and treaty obligation. Atheistic communism also is naturally antagonistic to the teaching of children and youth to honor and obey God rather than man. This philosophy advocates the use of any means—deception, lying, theft, murder, betrayal—in order to gain world-wide control.

A recent report to the executive committee of "The Communist International," printed in the *Pravda*, the organ of the central committee in Russia, advocates strong measures to win control in all countries. This report rejects reliance on peaceful means and says: "Our fight for the majority of the working class will be accompanied by bloody battles not only against the bourgeois but against social democracy as well. . . . In order to win the majority of the population to its side, the proletariat must first of all overthrow the bourgeois and seize the government, smashing the former governmental machinery into a thousand bits." The communists openly advocate efforts to foster revolution in England, America and elsewhere and, in order to do this, they seek to organize the laboring classes and resort to deeds of violence (as in the recent Gastonia textile strike). Their policy is to secure control of "the most important positions in the most strategic places—the mails, telegraph, telephone, wharves, railroad junctions, etc. . . . and to win those groups of working men in factories without whose participation in the process of production, the normal functioning of those factories is unthinkable."

In other words the atheistic communist leaders are organizing and carrying on an extensive propaganda to incite the laboring classes to strike, to seize control of industries, of sources of wealth and of the government. This spirit and program is characteristic of a comparatively small group but they

are energetic and, from their seat of control in Russia, are seeking to extend their influence and to carry out this program in other lands.

That the Russian communists reveal characteristics of anti-Christ is shown by recent utterances of the All Russia Communist Party which stated: "From now on the anti-religious front must be spread out on an international scale, like the entire revolutionary struggle of the working class."

"Comrade" Yaroslavsky was applauded at the All Union Congress of Atheists in Moscow last June when he said: "We are against God, we are against capital. . . . We are for a socialist revolution."

These facts and remarks are quoted, not from fear of the power of the atheistic socialism, but because no one should shut his eyes to the facts. He that is for us is far greater than any that are against us. Christ is destined to win and to rule.

The Russian communists are sadly ignorant of true religion and of the true character and purpose of Christianity. They have been misled and need our prayers rather than our denunciation. The Christianity they have seen has not borne the marks of the sacrificial love and godlikeness of Jesus Christ. The challenging task that confronts His followers today is to reveal Christ by their patience, their love, their loyalty, so that they may confound the adversary. The Christian religion is not wedded to capitalism or to militarism. True religion is not an opiate but a stimulating power; Christianity does not mean bondage but liberty. Freedom from servile fear, from intellectual bondage, from industrial slavery, from political tyranny are obtained through full surrender to Jesus Christ. This has been demonstrated in countless ways among all classes and races of humanity since the beginning of the Christian era.

The Conflict in Eastern Asia

Men are slow to learn that there is another way to settle disputes than the way of force of arms. China

and Russia represent two nations, two races, two forms of civilization, conflicting economic and political programs. Both are emerging from monarchical to a nominally democratic government. China is strenuously seeking to establish an independent republic, while Russia is trying an experiment in a new form of class rule—the sovereignty of the workers of the world. China is seeking to unify her own people and to establish national order and prosperity; Russia is endeavoring to promote communism and to unite the proletariat of the world regardless of the disorder and conflict which may be aroused in the process. The trouble between China and Russia arose when the Soviet propagandists were expelled. Fighting has been reported at the border town of Manchouli in the west (where the Swedish Free Mission has had a station) and at Blagoveschenk and Pogradichnaya on the eastern border between Asiatic Russia and Manchuria. These centers are so remote that Europe and America are scarcely conscious of the conflict. Neither Russia nor China can afford to go to war. They both have their hands full at home and in their international relations, and they need all their resources, energies and goodwill to work out their own problems.

Northern Manchuria is almost unoccupied as a Christian mission field. The country is thinly populated and the coming of winter will make a military campaign exceedingly difficult. There is great need that Russia and China both put their own houses in order and keep their own doorsteps clean. In the present day war in any continent, however remote, is a menace to the peace of the world.

Unfortunately, civil war has again broken out in China. Marshall Feng Yu-Hsiang has rebelled against the régime under Chiang Kai-shek, on the ground of corruption and inefficiency in the Nationalist Government. Peace in China seems to be more remote than ever.



METHODS FOR WORKERS



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METHODS FOR WORLD DAY OF PRAYER

THREE months hence, on March 7, 1930, the World Day of Prayer, Christians of all races and many nations speaking varied languages will be joined again in a great fellowship of prayer all round the world. Who can measure the mighty possibilities of such united praying! What could be more central to the life and service of church women than this irresistible energy of the prayer kingdom; therefore it is hoped that groups in every community, whether rural or urban, will early plan to share in this world fellowship.

Preparation

The preparation for this observance is simple but very important. If there is a federation or council of church women in the community, the planning should be in their hands. If no interdenominational organization of church women exists, then any woman or girl who is interested should take the initiative.

The services on this one outstanding day of the year are community-wide, interdenominational, international and interracial; therefore the general committee should be composed of representatives of different denominations and other Christian organizations; also of various nations and races in the community. These representatives should be women, girls and leaders of children.*

*All supplies should be ordered immediately from denominational missionary headquarters: Programs, "That Jesus may be Lifted Up," \$1.75 per hundred; posters, 10 cents each; "The Call to Prayer," free; seals for letters and invitations, 25 cents per hundred; the special consecration service, "Looking Unto Jesus," 10 cents each.

Subcommittees on program, place of meeting, publicity, etc., should be appointed; also special committees for young people's and children's meetings.

The leader for each meeting should be selected many weeks in advance, and all details of program assigned, different denominations, races and nationalities given parts.

In one city many simultaneous meetings were held with a woman of a different nationality or race in charge of each meeting.

It is especially important that the leader take time to meditate on the program until it becomes a part of herself.

Those in charge of the music should be persons who know how to make an organ pray and singing real worship.

Make this a day for prayer and not speaking.

Some communities have divided the entire day as follows:

7:00 A. M. to 9:00 A. M. and 12:00 M. to 1:30 P. M. for business and professional women. Luncheons are sometimes planned for this group with a special speaker. 9:00 A. M. to 12:00 M. and 2:00 P. M. to 4:00 P. M. for the general public. The consecration service, "Looking Unto Jesus," price 10 cents, is very appropriate for the morning session. 4:00 P. M. to 5:00 P. M., children's meetings. 7:00 P. M. to 9:00 P. M., for young people.

How One Group Made It Known

Letters were sent to all pastors of the city.

A publicity committee had a short, graphic article describing the observ-

ance in many lands published in daily papers, followed by additional notices from time to time, with pictures of leaders, interesting items on objects for the offering, etc. Notices appeared in church calendars, church and Y. W. C. A. bulletin boards.

The "Call" was distributed in all churches during December and women and girls urged to use the cycle.

Members of the committee visited various church meetings and made personal announcements.

The Day of Prayer poster on which the time and place of meeting had been inserted was put up in all churches, Y. W. C. A., etc.

Invitations were sent to all women's and girl's clubs, missionary societies, young peoples groups and students. Day of Prayer seals (25 cents per hundred) were used on all letters and invitations.

A special luncheon is held each year three or four weeks preceding the Day of Prayer. The "Call to Prayer" is used as place cards and a special address given. This offers a fine opportunity to visualize the projects for the offering by an address and an exhibit of pictures, posters and leaflets, etc.

Copies of the "Call" and program were distributed among shut-ins and in hospitals, and patients invited to join in the fellowship of prayer.

We found two of our city pastors were broadcasting two devotional services daily, so we interviewed them and secured their cooperation. The one who was conducting a vesper service each evening gave a very sympathetic talk on the history and significance of the day the night preceding the Day of Prayer, and the pastor in charge of morning devotions very beautifully devoted the period from nine to nine-thirty on the Day of Prayer to the service. This preceded any service in the churches.

Place of Meeting

It should be central and comfortably large. Women appointed to usher and take offering. A woman writes,

"Around the balcony hung the flags of forty-two nations. Plants and bright flowers added to the attractiveness of the room. A large map of the world hung across the platform."

The Offering

Since addresses should be eliminated entirely if possible from the Day of Prayer program another time should be arranged when women may be made conversant with the four projects toward which gifts on the Day of Prayer are devoted. This may be done through meetings in separate churches or by one or two union meetings held several weeks previous to the day. These will prove of great educational value as well as spiritually helpful, and will stimulate the desire to participate in the work through the free-will offering on the Day of Prayer. In one community such meetings were held by the women of a local church and the offering taken and then brought by each group of women to the Day of Prayer service. Many materials are available for such programs.

Indian Work. An intensely interesting program may be prepared on Indian Work using the leaflets, "After School—What?" "Why Educate Him?" and "My Neighbor, the American Indian." Unified Thinking," also has a section devoted to this topic.

Christian Literature for Women and Children in Mission Fields. One is deeply stirred by the need revealed in the leaflets "Nothing to Read," "What \$10,000 meant in 1928," or by the presentation of the little dramatization, "A Day in the Office." Samples of the children's magazines in nine languages and dialects may be had, thus making possible a small display.

Migrant Work. A stereopticon lecture of sixty beautifully colored slides depicts Migrant Work in the eastern and western parts of the United States. The pageant "The Kingdom of Love" was presented most beautiful at Northfield and Chataqua, N. Y., and numerous other places, large

and small have effectively presented it indoors or out, elaborately or simply. "Amelida" is a dramatization showing the need for schools in Mexican labor camps. The leaflet giving printed program may be utilized or it may be preferable to arrange a program from the leaflets, "Whither Bound," "Our Greatest Crop," "A College Girl's Summer Diary," "Little Gypsies of the Fruit."

Women's Union Christian Colleges in Foreign Fields. There are leaflets on the work of each of these seven colleges and joint leaflets on the seven entitled "Share Your Education with the Women of the Orient," "New Ships for Old," "Seven Candles," a short dramatization of the work of these colleges is also available.*

Thinking Through the Program

Jesus, as the world's Saviour, is the central thought running throughout the program. During the opening period of meditation as people are entering the church, hymns centering about the Cross and Jesus as the world's Saviour may be played softly—"In the Cross of Christ I Glory," "Beneath the Cross of Jesus," "When I Survey the Wondrous Cross," "We Would See Jesus," "Jesus Saves," "What a Friend We have in Jesus," etc.

After the call to prayer, the program opens with the great hymn of exaltation, "All Hail the Power of Jesus' Name." Then during a short Scripture reading we meditate on what He was and what He did for the world.

Through the messages from different nations and the antiphonal duet, "Art Thou Weary" is visualized the unsatisfied longing of hearts everywhere for one who can satisfy. The latter may be made effective if one is represented as a weary traveler singing the questions, and the other a

messenger in white, singing the answers.

In the responsive reading which follows, the congregation voices the heart cry of mankind in all the world, and the leader brings Jesus, in His own words, as the one who meets every need. If the hymn, "I heard the Voice of Jesus Say" could be sung by a group representing many nations it would help to sustain the thought that Jesus is universal and meets the needs of all mankind alike.

Following this comes a great period of thanksgiving by personal testimony, in prayer, and by bringing our gifts of thanksgiving through which He may be made known to others. A suggestion in advance of the meeting to various persons will avoid any loss of time during the period of testimony.

Following this comes the period of confession as we call to mind our failure to lift Him up. This is too sacred a time to publicly voice personal confession, so each person is asked to do so in silence before God, followed by directed prayer for our failures national, and international.

We are led now into a very sacred part of the program. We hear the call, "He Must Be Lifted Higher" and the challenge of Pentecost to personal witnessing for Him, so in silence we shall pray that He may have His own way with us. The hymn, "When I Survey the Wondrous Cross" is played softly, not sung unless it be the last stanza only.

Surely we shall then be ready to renew our dedication to Him in the words of David Livingstone and in the song, "Oh, Love, That Will not Let Me Go."

After this renewed dedication of ourselves, we shall be ready to enter into the period of intercession for the world, bearing in mind that Christians in many lands all around the globe, are praying with us for these same needs.

The call to renew the habit of personal witnessing for Christ which comes to us during this nineteen hundredth anniversary of Pentecost is be-

* Materials on "Indian Work" and migrant work may be secured from the Council of Women for Home Missions, 105 E. 22d St., New York City, and the materials for *Christian Literature and Women's Union Colleges* from the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City.

ing answered by women and girls all round the world, and we may go out from this service on the Day of Prayer with the consciousness that we are linked with them not only in prayer, but also in this new fellowship of personal witnessing, so with confidence we can close our day with the hymn "Lead On, O King Eternal" and our "World Family Prayer."

A Girl Tells of Plans for Girls

In putting on the program for the World Day of Prayer for the young people of our city there was no existing Federation of Young Women's Missionary Societies, so we got in touch with pastors, and secured one outstanding young woman leader from each denomination. These with representatives from the Y. W. C. A. and churches for colored and foreign born constituted the general committee.

At the first meeting an enthusiastic explanation of the World Day of Prayer, and its widespread observance was given. We went over the program together and discussed the suggested plans. This general committee was then dissolved into three subcommittees; program, publicity, and room-arrangement. (For committee suggestions see "How We Made It Known," "Place of Meeting" and "Thinking Through the Program").

Every detail of the program must be carefully planned, if the service is to be effective and worshipful. This makes the responsibility to the program committee great. As the program for 1930 is studied carefully by this sub-committee it will be found to lend itself to touches of color. For example, the part, "Jesus, the Desire of All Nations," would be more effective if, instead of it being read, it would be presented by girls dressed to represent the students of the countries quoted. If there are representatives from these nations living in the community, use them. They could also sing the hymn, "I Heard the Voice of Jesus Say."

For the part, "Let Us Give Thanks" a girl dressed in a pretty flowing robe

as the Spirit of Thanksgiving might preside, introducing herself, making an introductory statement, then calling for personal testimonies. (By previous appointment see that some are ready to respond immediately.) After this she may direct prayer as suggested and receive the offering.

The objects of the offering lend themselves to presentation in the form of living pictures. For example, the picture representing "Migrant Work" may consist of a mother, poorly clad, carrying a large basket of vegetables and several little children holding to her skirts. The one for "Religious Education Directors in Government Indian Schools" may be a youth, representing an American Indian, and a teacher, studying the Bible together. For "Christian Literature for Women and Children in Non-Christian Lands," one could have a group of women and children dressed in Chinese, Japanese and Indian costumes each with a magazine or book in her hand. The name on the magazine should be concealed. The "Seven Christian Colleges for Women in the Orient" could be represented by three girls in costume of Japan, China and India, each carrying a diploma. As these pictures are shown some one should explain very briefly what they represent.

One city always plans a combined service with young people for their evening session. A year ago a committee of young people, one from each church, was called together. After plans were completed each one was asked to visit a church other than his or her own and invite the young people's groups to attend the service. They responded more than 200 strong, both white and negro races, meeting in an adjoining room for a few moments of prayer.

They marched into the dimly lighted auditorium from the doors on either side of the pulpit singing, "Onward Christian Soldiers," and carrying lighted candles. They marched to the rear of the church, down the outside aisles and came up the main aisle to the seats reserved for them. All stood

facing the audience while the whole congregation joined in singing, "All Hail the Power of Jesus' Name."

The young people took a prominent part in the evening program.

Children and the World Day of Prayer

During the past two or three years a few communities have arranged special services for the children on the World Day of Prayer. It is one of the finest opportunities in the whole year to lead the children of a community to think in world terms and of children of all races and nations as kin to themselves. Thinking back over the plans made for one of these children's services we find a few suggestions which might be helpful to others.

First, one who was working successfully with the children in one of the churches was made chairman. Then conferences were held with the pastor and children's worker of each of the churches, the executives of the Girl Reserves of the Y. W. C. A., the Boy Scouts and Girl Scouts. Perhaps there would be other children's organizations in your community that could be approached—much enthusiasm was created as all could see the tremendous possibilities. The chairman was in touch frequently with the leaders of the various groups for the two weeks previous to the Day of Prayer—so the enthusiasm never waned. A meeting of all these leaders to make first plans and then another get-together for checking up purposes a week before the Day of Prayer helps tremendously. "Write-ups" in the church calendars and local newspapers; announcements at meetings of children's mission bands and in Sunday-schools for two or three Sundays previous to the day; attractive posters on the church bulletin boards—all brought the meeting to the attention of both the children and their parents. It was found advisable in all publicity to link the children's meeting with the other meetings being held for young people's and adult groups and to hold all the services in the same church.

When planning the program the theme, "That They All May Be One," used around the world, was followed, though the program was entirely different from the one prepared for the adult groups. It consisted of stories of children in many lands, with songs and prayers phrased in language understandable by children and in behalf of children of all lands.

THE FOLLOWING IS ILLUSTRATIVE

Prelude—A medley of well-known hymns played softly as children assemble.

Hymn—Brightly Gleams the Banner. Salute to the Christian flag and the flag of the United States—A Boy Scout and Girl Scout or Girl Reserve in uniform holding the flags.

Hymn—My Country 'Tis of Thee.

Recitation—"If all the girls in the world took hand, beginning with me,
'Twould make a line from sea to sea;
If all the boys took hands stretching from shore to shore,
'Twould make a world of friendliness where wars could be no more."

Call to Worship—Read in unison.

Hymn—We've a Story to tell to the Nations.

Story—Giving a glimpse of the life of children in China.

Prayer—Read by children with bowed heads. (Phrased in language understandable by children and mentioning children of other lands.)

Hymn—Saviour Like a Shepherd Lead Us.

Story—Telling of the unprivileged children in the homeland.

Prayer—Read by children with bowed heads. (Special mention of newcomers to our land and others here who are in need.)

Story—How the Artist Forgot Four Colors.—*Margaret Applegarth.*

Hymn—In Christ There Is No East or West.

Closing Prayer—By leader.

As each child arrived he was given a program on which were printed the prayers and words of the hymns so that the service proceeded without announcements. A song leader and a gifted story teller contributed greatly. The program was completed in an hour or perhaps a few minutes less so that the children's interest was maintained throughout.

The following songs are exceedingly usable and effective when used in connection with an India Program.

INDIA'S SUNSET SONG

Tune: *Juanita*

Now o'er the waters,
Burns the crimson afterglow,
From a hundred temples,
Fades the day so slow.
Where the Palm Tree rises
Telling of a foreign strand
Turn our hearts in sorrow
For this stranger land.

India, sad India,
Let the dead years speak no more,
India, sad India,
Open now thy door.

Well may the sunset
Leave the color mark of pain
On sky and waters
In its crimson stain.
And where fiery sunbeams
Rest on pyres where widows died
See we then the anguish
Centuries cannot hide.

Oh, how we're longing
That you know the Prince of Peace
When He shall enter,
Thou shalt find release
When the whole world's Saviour
Lay beneath the Eastern Star
Saw you not your Day-spring
Rising from afar?

India, O India,
Lift your eyes from ruins old;
India, O India,
Now thy Light behold.

Far towards the sunset
Lies a land to pilgrims dear,
But alone in dreaming
Do its shores appear.
Ah! the heart grows braver
Looking toward that Homeland shore,
And the time is coming
When the sea's no more.

India, our India,
We would still with thee go on;
India, our India,
Onward toward thy dawn.

INDIA, MY INDIA

Tune: *Materna*

O, beautiful for azure skies,
For golden waves of grain,
For snow-capped mountain majesties
Above the palm-strewn plain.
O, India, my India,
God shed His grace on thee

And crown thy good with brotherhood
From sea to shining sea.

O, beautiful for pilgrim feet
Which suffer mortal pain,
Who strive to find the way to God
That way so clear and plain.
O India, our India,
God mend thine every flaw
Make strong thy soul in self-control
Thy liberty in law.

O, beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.
O India, our India,
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.

—Adapted by Mrs. Ferguson of Madras
from "America the Beautiful."

The following songs were written
by Bishop Frederick Fisher and
Harry C. Knight, a young boy, after
each had visited Kalighat, the temple
described by Katherine Mayo in
Mother India. I secured them in Calcutta.

A HYMN

Tune: *Canonbury or Maryton Methodist
Hymnal 411*

Behold the millions in their tears
Of sorrow, slave-hood, sin and shame:
They grope through superstitious fears,
Unloved, unknown is Jesus' name.

Dull worshippers of stones and trees,
Blind children of a blinder god;
Weary, they crawl on hands and knees,
But know not why they toil and plod.

Gaunt women faint with loads of care,
Unnurtured children fade and die,
Nude pilgrims spend their lives in prayer,
Yet find no answer to their cry.

O Master, of the ransomed life,
Give me the word to set them free,
Let thy sweet calm replace their strife,
Teach them the joy of trust in Thee.

No cost too great to make them Thine—
These hungry crowds that seek in vain—

O fill Thy church with power divine,
The clamoring millions to reclaim.

—Frederick Fisher.

(Composed at Calcutta Tuesday, August
30, 1921, on returning from Kalighat
—famous Hindu shrine.)

A PRAYER FOR INDIA

Tune: *True-Hearted, Whole-Hearted*

Father, Creator, Omnipotent Being,
Save, Oh, we pray Thee,
This land from sin's chain!
Give of thy grace and thy glorious teach-
ing,
Souls of the heathen
By love to regain.

Chorus:

Hark, they are crying!
Out of the darkness
Cometh a voice full of pleading to me,
Hark, they are calling!
Father, in kindness,
Give us the wisdom to set them all free.

Father, Creator, Thou Heavenly Ruler,
Send to thy followers
Thy bountiful grace;
That, full of love and Thy wonderful
power,
We may help heathen
To see Jesus' face.

Chorus:

Hark, they are crying! etc.
—Harry C. Knight.

TWO MITE-BOX SUGGESTIONS

A Mite-Box Party

Representing the four seasons, Winter, Spring, Summer and Fall.

The Winter Table.

Covered with white crepe paper and decorated with Christmas trees and Poinsettias.

The Spring Table.

Covered with green and pink crepe paper, cut out flowers, bluebirds and butterflies. Wax some butterflies and put on the flowers. Use a little hoe, rake and shovel tied together and stand them up. Put a seed catalogue by them.

The Summer Table.

Covered with red, white and blue crepe paper.

The Fall Table.

Use a paper table cloth with turkeys, apples, peaches and fruit in it; autumn leaves will add beauty.

Each table in turn reports the number in attendance, its amount of mite-box money and the amount per capita.

The one dressed as a mite-box writes this on a blackboard and the table chairman takes the mite-box money to the head table and drops it in a large, beautifully decorated mite-box resembling a cake. Have on it five large candles. As the first table representative is approaching the President lights the

center candle; each of the tables lights a candle before depositing the money.

The table having the most mite-box money has the pleasure of cutting the "mite-box cake" which has been hidden in the large mite-box.

The music and five-minute program provided by each table must be on the subject of mite-boxes.

The following suggests the type of material to be used by tables.

I paid for my hat, I paid for my gown,
I paid for my coat I purchased down
town,
And when I returned, 'twas as plain as
could be
A mite-box for Him, and a band-box for
me.

I tossed in a dime but it did not seem
right
I was not proud of that, 'twas a curious
sight.
I took out my check book, I wished to
be on the square
I wanted my giving to look like my
prayer.

The Mite-Box Opening

MRS. RAUBENALT, *Ashland, Ohio*

Last year a mite-box came to you
'Twas empty, pale and sad;
It held one tiny seed of hope
That you would make it glad.
(empty mite-box is shown)

It thought, perchance, 'twould be its lot
To sit all year and mope
But when you said, "I'll do my best"
Your interest roused its hope.

(tiny flower pot, no green visible,
labelled, "Interest")

Thanksgiving came with merry cheer
For blessings great and small:
Your heart was filled with gratitude
The mite-box felt them all.

(larger pot, with green plant, labelled
"Gratitude")

You learned of sisters far away
Now struggling towards God's light;
Your mite-box held the Sacrifice
You made to help their plight.

(larger pot with plant with buds on
labelled, "Sacrifice")

When spring proclaims the Love of God
In everything that grows
Remembering those who know him not,
Your mite-box overflows.

(blooming plant marked, "Love")

This mite-box held a seed of hope,
Your love has made it grow.
We dedicate it now to Him
From Whom all blessings flow.

(full mite-box)

INCREASING SUBSCRIPTIONS

Send to the Women's Missionary society of the United Lutheran Church in America, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pa., for a copy of *Wave Length*. Have your slips ready for subscriptions.

OUR MISSIONARY MAGAZINE

Tune: Old Kentucky Home

The sun shines bright on the missionary field,

The harvest is rip'ning today;
But who will reap, if we never see it grow,

And who will bear the sheaves away?
And gaze on that glorious scene;
Go up and stand on the mountain top today,

And the glass that will bring all the distant harvest nigh,
Is our splendid magazine.

Chorus

Wait no more, my lady! Oh, come subscribe today!

For our magazine is the best you've ever seen,

And it's more than worth the price that you will pay.

Come down and toil in the harvest on the plain,

For, Oh, the laborers are few!
For it's only love that can garner in the grain,

And there's surely a corner left for you!

If you work all day in the Master's golden field,

Who knows what a sheaf you can glean?

And the sickle so bright that is ready for your hand

Is our interesting magazine.

The following took first prize at Chautauqua Institute of Foreign Missions, August, 1929, for the best *Devotional Service* method.

Mrs. J. H. Rush, its author, lives in Ontario, Canada. *Be sure to pass this on to your young people.*

Youth in Scripture and Song

Youth and Worship—Give unto the Lord the glory due unto his name; worship his name; worship the Lord in the beauty of holiness.—Psalm 29: 2.

"Crown Him with many crowns."

* * *

Youth and Purpose—Daniel purposed

in his heart that he would not defile himself.—Dan. 1: 8.

"I would be true, for there are those who trust me."

* * *

Youth and Pleasure—She that liveth in pleasure is dead while she liveth.—1 Tim. 5: 6.

"God calling yet! shall I not hear?
Earth's pleasures, shall I still hold dear?"

* * *

Youth and Opportunity—So then as we have opportunity, let us work that which is good toward men.—Gal. 6: 10.

"Sowing in the morning,
Sowing seeds of kindness."

* * *

Youth and the Call to Service—And he said unto them, Follow me and I will make you fishers of men.

"Jesus calls us o'er the tumult."

* * *

Youth and Consecration—Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.

"Just as I am, Thine own to be
Friend of the young, who lovest me."

* * *

Youth and Friendship—There is a friend that sticketh closer than a brother.—Prov. 18: 24.

"Jesus is all the world to me."

* * *

Youth and Wisdom—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

"Break Thou the Bread of Life."

* * *

Youth and Giving—Freely ye have received, freely give.—Matt. 10: 8.

"I gave my life for thee, What hast thou given for me?"

* * *

Youth and Vision—Where there is no vision, the people perish.—Prov. 29: 18.

"Open mine eyes, that I may see."

* * *

Youth and Courage—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

"Be strong! we are not here to play,
to dream, to drift."

* * *

Youth and Missions—Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.—John 10: 16.

"Christ for the world we sing,
The world to Christ we bring!"

WOMAN'S HOME AND FOREIGN BULLETIN.

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

PARTNERS IN PRAYER

World Day of Prayer, March 7, 1930

It is a wonderful privilege to be a partner in the World Day of Prayer. Who can measure its values?

It is itself the product of prayer which by the new vision of the world field united home and foreign mission days of prayer into one throughout this land, and then extended the fellowship to include Christian women 'round the world.

Its fellowship overlaps all barriers of race, color, national and class pride. It includes the shut-in and the traveler, as well as those who assemble. Where meetings are held, prayers may be offered in various languages; though the words are strange, the spirit that animates them is understood by all. Those of different race and color and creed are seated side by side. National antagonisms are swept away by the rising tide of Christian understanding and good will. The inclusiveness of Christ's love becomes an actual experience. Sympathy is quickened to active friendliness for the immigrant, the oppressed and disadvantaged in our own country, and the unprivileged and religiously destitute of every land, that they may learn of the love and power of the compassionate Christ.

In the spotlight of united prayer the task which Christ has committed to His Church is more clearly seen, more fully apprehended. New methods are born, old ones adapted to meet present needs. United prayer leads to cooperative effort.

All over the world the missionaries who bear the Gospel are heartened by the consciousness that they are supported by the prayers of the Church at home. Prayer calls forth new messengers also, sends reinforcements into the ranks. Did not Jesus, our Lord,

say, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore"!

What we need to guard against is the proneness to limit ourselves to a set day of united prayer. Rather shall the day be the expression of the habit of our lives, that we may always think of ourselves as members one of another, humbly and gratefully saying, "Our Father," and so joining in a unison of prayer, that the day may be hastened for which Christ himself prayed, "That they all may be one.... that the world may believe."

MRS. ORRIN R. JUDD,
*President, Council of Women
for Home Missions.*

DEAR WORLD FRIENDS:

In the twelfth chapter of John's Gospel, Jesus, the World's Saviour, excuses Mary's anointing of his feet. The high priests are consulting to kill him. The Christ rides into Jerusalem; many who did not know Jesus desired to see him. Jesus foretells His death. Many chief rulers believe, but do not confess Him; therefore Jesus calls earnestly for those who believe in Him to confess Him openly. It was at this hour that the Christ gave to them and to us the key to the world's salvation: "And I, if I be lifted up from the earth, will draw all persons unto me."

Our World Day of Prayer, March 7, 1930, is to be one of sincere confession and loving witnessing. Let us, as loyal daughters of our Heavenly Father, set aside this day as Holy unto the Lord. Every morning at sunrise, until that day, let us study our own lives, asking devoutly that the Holy Spirit may lead and guide us into all truth.

Preparation for this great and spe-

cial day of witnessing should be made in an atmosphere of deep consecration, whether in colleges, high schools, day schools, or in churches and chapels.

Let us all pray that *March seventh* may indeed be another Pentecost.

Yours in bonds of service,

MRS. F. I. JOHNSON,

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

A Call to Prayer

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

You are earnestly invited to join with Christians of all lands in a World Fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this 1900th anniversary of Pentecost.

"Evening and morning, and at noon will I pray * * * and he shall hear my voice."—Psalm 55: 17.

The following subjects for prayer, which were outlined for us by a young woman of the Philippines, may well claim our waking moments each new day:

SUNDAY. That all those in the Church of Christ may, in preparation for the World Day of Prayer, March 7, 1930, give themselves earnestly to the ministry of intercession.

MONDAY. That we may be filled with the spirit of the Master, and may manifest the devotion and sacrifice of the early disciples, among them, women, who followed Him.

TUESDAY. That the Light of God's Word may dawn upon the minds and guide the lives of all earnest seekers after righteousness.

WEDNESDAY. That there be an awakening among Christians to their opportunity to witness for Christ, and that those who have not yet come to know the Lord may find Him through a vital Christian experience.

THURSDAY. That the Youth of the World may consecrate all their powers to the building of God's Kingdom and may with rejoicing testify to Him and His power through their lives and message.

FRIDAY. That the spirit of love may rule in the affairs of men, and that through a better understanding all races may be drawn into a universal brotherhood.

SATURDAY. That in 1930, on this 1900th anniversary of Pentecost, the Christian Church in all lands may experience anew the power of the Holy Spirit, and that Jesus may again be lifted up through a revival of the simple daily witnessing of His followers.

Pray Ye Therefore

Many have been observing the noon-tide in prayer for peace, the sunset hour each Sabbath as a time of prayer, and now are setting aside the first waking moments of each day for meditation and communion, for spiritual infilling in order more perfectly to witness by word and life.

Has the "Call to Prayer" been distributed in your church, and throughout your acquaintanceship so that all may be joining in this daily cycle of prayer? If not, it would be well to get a supply immediately—it is free.

Is the 1900th anniversary of Pentecost claiming the attention of those in your area? The leaflet, "The Birthday of the Church" will aid in focusing though on this wonderful privilege of personally announcing the glad tidings of more abundant life.

Have plans been completed for promotion of the World Day of Prayer in your community? Has a sufficient number of posters been procured to place one in each church, the Y. W. C. A., store windows, offices and other places of prominence? If not, they had better be secured at an early date—10 cents each.

Are the little seals being used on personal and official, social and business correspondence by all in your district? If not, why not start right away—they are 25 cents per 100, \$1.75 per 1,000.

Have arrangements been made for a devotional service on the part of the leaders and committee in charge prior to the observance? The Service of Consecration "Looking Unto Jesus" has been prepared to meet this need. Only two are required—10 cents each.

Do you know that a picture of each of the four projects designated for special interest and gifts is included with the program this year? To be sure to have enough programs for all, place the order early to avoid a disappointment—\$1.75 per 100.

Will the meeting place be filled to capacity? That will partly depend upon local publicity. Do not forget to make plans early to utilize radio, newspapers, church pulpits, weekly calendars, bulletin boards and all meetings

of women's, young people's and children's groups, whether church, club or social.

Will all shut-ins and those in hospitals and institutions have a share in the blessing of the observance? That is contingent upon distribution to them of the "Call to Prayer" card and the program.

Are we expecting an outpouring of the Holy Spirit on the World Day of Prayer? "Ask and ye shall receive."

FOREIGN MISSION BULLETIN

THE NEW SECRETARY

At the November meeting of the executive committee of the Federation of Woman's Boards of Foreign Missions, Miss Florence G. Tyler was elected to the office of executive secretary, left vacant since the death of Miss Ella D. McLaurin in July.

Miss Tyler comes to this position with excellent equipment for the task. Her training for organizational work and her wide acquaintance with church women in all parts of the country were gained first in the five years from 1915 to 1920 when she was traveling young people's secretary of the Presbyterian (U. S. A.) Board of Foreign Missions. The next five years she traveled among the colleges as joint student secretary for the Presbyterian Board of Foreign Missions and the Woman's Board of Home Missions (now the Board of National Missions). In 1926 she resigned from this position to become secretary of the cooperating committee of the Women's Union Christian Colleges of the Orient, and closed her work with that organization only when the committee went out of existence in January of this year.

In May, Miss Tyler acted as presiding officer of the Presbyterian Conference of One Hundred Women meeting in St. Paul, Minn., which was called by the General Council of that church to consider changes in the ecclesiastical status of women within the denomination and the future of wom-

en's organized work in the church. Miss Tyler conducted the discussions of the conference with marked ability.

Miss Tyler's family home is in East Aurora, N. Y., but for several years she has lived in Tenafly, N. J. Her church affiliations are Presbyterian.

ANNUAL MEETING

The annual meeting of the Federation of Woman's Boards of Foreign Missions will be held at Atlantic City, January 11-14, 1930. Mrs. Katharine Willard Eddy, chairman of the Program Committee, has issued a preliminary announcement of the program, which bids fair to be a most interesting and inspiring one.

The theme chosen is Spiritual Factors and one of the meetings will be a forum on worship as a part of the technique of religion. It is expected that the use of music as a means of worship will be especially stressed. Dr. Rollin Walker has been asked to give a series of addresses based on his new book, *Jesus and the Present Day*. At one of the meetings Mrs. Henry W. Peabody will present the plan for a World Fellowship of Christian Women.

A special feature on one evening will be a dinner at which women from other countries will be the guests of honor and the speakers. Some recent international gatherings including the recent Evangelical Conference at Havana, the meeting of the Institute of Pacific Relations held in Tokyo in

October and November, and the meeting of the World's Y. W. C. A. will be presented by speakers who attended these conferences.

HOME MISSION BULLETIN



BOOTH SHARED BY THE Y. W. C. A., THE W. C. T. U., AND THE COUNCIL OF WOMEN FOR HOME MISSIONS

INTERESTING THE UNINTERESTED

Amid displays of fashions and foods, household appliances and articles of all sorts at the Exposition of Women's Arts and Industries at the Hotel Astor, New York City, September 30th-October 1st, one discovered a booth thirty feet long shared by the Young Women's Christian Association, Council of Women for Home Missions and Woman's Christian Temperance Union. Here attractively arranged were artistic posters, samples of literature and pictures of projects.

As women not particularly or not at all interested in missionary activities passed, they stopped to look at the flags of many nations or the illuminated cross flanked by the Christian and American flags and were greeted by the hostesses who described the

service being rendered in Christ's name. For a whole week folk flowed by. Results, who can measure?

One afternoon a church women's forum was held, presided over by Mrs. Fred S. Bennett, a former President of the Council. Nine hundred churches in Greater New York received announcement for the church calendar and pulpit notice.

And what of the unseen audience that listened to the program on the air? On Wednesday morning, September 11th, over WGBS the Executive Secretary of the Council told of the work and on Wednesday afternoon, October 2d, Mrs. Orrin R. Judd, President, spoke over WOR. On both days the Y. W. C. A. and W. C. T. U. also presented their activities.

This was the fourth time the Council had an exhibit at this annual Exposition. It is realized that a changing world demands changing methods. To go out into the highways and byways to make disciples now means not only to conduct mission stations, churches, schools, hospitals, community and social service centers, to print books and prepare programs for missionary groups, to address gatherings in churches and schools of missions, but means as well lifting the Cross in crowded commercial circles and sending the good news speeding over invisible air waves to unseen hearers.

We would recommend to missionary women in other districts participation in similar expositions in their cities and in county fairs as a rewarding and satisfying experience.

GOLDEN RULE SUNDAY

Many have, through these latter years, been observing Golden Rule Sunday annually in December as a day of self-denial when special gifts are made for those less fortunate. It has been decided that this custom continue to be fostered, the underprivileged childhood of the world to be the recipients. People are asked to have a frugal meal that day and to give generously.

One of the major projects selected for these gifts this year is the work conducted by the Council of Women for Home Missions among migrant family groups. Religious work in Government Indian schools, also conducted by that Council, is another of the projects for which gifts will be made. Donors may specify toward what specific activity gifts are to be used. All gifts made through the Golden Rule Foundation will go in entirety to the objects specified, no deduction being made. The overhead expenses of the Foundation are met from other sources.

We are longing that more abundant life shall come to the little folk in the families that harvest the crops so that we may have fruits and vegetables on our tables; we are longing that the

youth of the American Indian race shall walk "the Jesus road"; we are longing that all "citizens of tomorrow" may be strengthened in body, mind and soul. You are privileged to have a share in enriching and gladdening these lives through your gifts on Golden Rule Sunday, December 8th. It will serve to make more joyous your celebration of that greatest gift of all, the child Jesus.

ANNUAL MEETING PLANS

Again the Annual Meetings of the Home Missions Council and Council of Women for Home Missions will be held in Atlantic City. On January 7th to 8th meetings will be held of the Commissions of the North American Home Missions Congress in preparation for the Congress itself which comes in December, 1930, in Washington, D. C.

The evening of the 8th, the Annual Meetings of the Councils will open with a session devoted to Mormonism, the 100th Anniversary of Mormonism occurring in 1930. The Highlanders of the South will be considered in joint session on Thursday evening.

Separate daytime sessions of the Council of Women for Home Missions will be occupied with reports and discussions on the many varied activities—missionary education through literature, student work, international relations, legislative matters, law enforcement, World Day of Prayer, conferences and schools of missions, women's local and state interdenominational groups—and a joint business session of the two Councils will receive reports on Indian Work, City and New Americans and other items.

The prayers of all church women are earnestly requested during the days of preparation and especially on January 8th-10th while the Annual Meetings will be in session—that decisions shall be Divinely guided and all that is done be in accordance with His holy will "that they all may be one," "that Jesus may be lifted up," and to the furtherance of the complete coming of His Kingdom on earth.



WORLD-WIDE OUTLOOK



EUROPE

A Children's Crusade

FIFTEEN European countries have formed Committees on World Friendship Among Children, similar in many ways to the American Committee that has carried through the two friendship projects with Japan and Mexico. The International Committee now includes eighteen countries, and it is hoped that a project in which the children of these countries will unite can be developed during 1931. England has already appointed the officers and members of her Committee and plans to carry on a project during 1930 with the children of some European country. Holland and Belgium have agreed on the wisdom of an exchange goodwill project between the children of the two countries.—*Federal Council Bulletin.*

Belgian Gospel Mission

THIS Mission recently made a test at a Sunday meeting in Brussels. There were about three hundred people present, and when, at the close, they were asked how many had been brought to Christ through the instrumentality of the Mission, some two hundred and twenty-five arose. This was a single testimony at one station. Last year they were able to open four new posts and dedicated three new halls. Today they have forty-three posts at which services are regularly held.

From the standpoint of Bible distribution, one year's record will indicate how much the Mission has been instrumental in circulating the Word of God. Last year alone they distributed eleven hundred and twenty-nine Bibles, fourteen thousand New Testaments, one hundred and three thousand Scripture portions. In addition to this, more than a half a million tracts were handed out.

tion to this, more than a half a million tracts were handed out.

Helping French Protestants

THE French Protestant churches are faced with the cumulative difficulty of the migration of their members from rural districts to the industrial centers and to Paris. Some of the most fruitful centers are in districts where the soil is very poor, and the temptation to go where they could earn higher wages was not to be resisted. But in the industrial areas and the great cities these people found themselves scattered among an unsympathetic population, practically pagan, largely inclined to communism and actively hostile to all religion. They often found themselves miles from the nearest Protestant church. It was very difficult to follow them up and keep in touch with them.

The Protestant churches, many of which were destroyed in the war and their supporters ruined, have had a hard struggle to maintain themselves. With the greatest efforts the minimum pastor's stipend was only £80 a year, and the average manse family was four children.—*The Christian.*

Girls' School Obtains New Site

THE gift of \$10,000 has made possible a new site for the American College for Girls in Athens. It consists of 16 acres in a new suburb called Elleniko, on the sea front about four miles beyond Old Phaleron where the college now occupies temporary quarters, and about six miles from the city of Athens. The location is remarkably lovely, with the dark shoulders of Mount Hymettus as a background and the marvelous blue Aegean in front.

The village of Elleniko, with about 150 houses erected and 300 going up,

is being occupied for the most part by professional people—doctors, lawyers, engineers,—graduates of Robert College and the American College for Girls of Constantinople, a highly congenial neighborhood. This site could not have been secured but for the co-operation of the Greek government and the Refugee Settlement Commission. Funds to erect new buildings will now be the objective.—*Record of Christian Work.*

Conditions Change in France

DR. CHARLES MERLE D'AUBIGNE, in the 83d annual report of the World's Evangelical Alliance of London, speaks of changed conditions in France since the Great War.

"The materialistic and agnostic philosophy which with Taine and Renan had reigned supreme during 50 years has been replaced by another infinitely more respectful of the tenets of the Christian faith, and mindful of the spiritual nature of man. The Roman Catholic Church, which had lost its hold on the mass of the French people, is developing a remarkable activity in all spheres of human enterprise, social, political, scientific, and more than all, literary; and by the zeal of its priests, its work among the young, its schools and colleges, its missions and retreats, the strengthening of its sacramental action, it is endeavoring, and has in a great measure succeeded, in retrieving the losses it made during the last half century. The working classes and peasantry are still generally indifferent or hostile, but the well-to-do and educated are being won back rapidly to the influence of the Church. This change of atmosphere is naturally affecting our own work. The days are past when mass movements towards Protestantism took place among the Roman Catholic population and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new conditions, and our enrolment of converts has to be made one by one."

Youth in the Balkans

ACCORDING to a statement made by Dr. W. R. Visser 't Hooft, of Geneva, the immediate spiritual problem of holding the youth to the Church is particularly acute in the Balkan countries. The spread of modern secular civilization to the Balkans is a relatively new phenomenon, and is coming with such swiftness as to make the task of the Church extraordinarily difficult. Orthodox Churches are only beginning to develop programs of religious education adapted to modern needs. According to Dr. Visser 't Hooft, however, the most far-seeing leaders in the Orthodox Churches are awake to the situation and are trying to arouse their constituencies to deal with it effectively. Especially in Greece are progressive forces under way where the Brotherhood (Zoë), a group of young men who are devoting themselves to the task of vitalizing the Christian religion, is having a great influence, through its schools and its publication of literature. In the present transition period, Dr. Visser 't Hooft feels that the three Christian youth movements—the Y. M. C. A., the Y. W. C. A., and the World Christian Student Federation—have a unique part to play in the Near East.—*Federal Council Bulletin.*

AFRICA

Black Jews of Abyssinia

MISSIONARY work among the Falashas or Black Jews was begun by the Church Missionary Society before 1838, for in that year the missionaries were banished. The work was again resumed in 1855, and in 1859 the London Jews' Society sent out a worker. From 1864 to 1868 the missionaries were thrust into prison. Until 1923 no work was carried on among the Black Jews, but since then the London Jews' Society has kept its workers in the field. Rev. Thomas Chalmers, Editor of *The Jewish Missionary Magazine*, states that the Black Jews have evidently been in Abyssinia since before the days of

Christ. Their worship is modeled after the Tabernacle, with its altar and sacrifices, and not after the synagogue. They are unfamiliar with the Feasts of Purim and Dedication, which points to a separate existence since before the days of Esther. Missionaries of the London Jews' Society, now at work among the Black Jews of Western Abyssinia, have just celebrated their diamond Jubilee.

Populations Decimated

IN ONE small area of Africa alone, with a population of three and one half millions, there were recorded, in the first three months of 1925, no fewer than 200,000 deaths from Relapsing Fever and Cerebro-spinal Meningitis. Large areas have been almost entirely denuded of population from the ravages of sleeping sickness. In some parts of Africa the entire population is affected with hookworm and others with yaws. There are 32,000 known lepers in the Northern Provinces of Nigeria and a mild estimate places the lepers in the Southern Provinces at 100,000. Malaria, yellow fever, blackwater fever, plague (which is mostly bubonic), smallpox, phthisis (which is unfortunately rapidly increasing), dysentery, and diarrhoea, venereal diseases, etc., give rise to a mass of suffering, and sadly depreciate the manhood which is the real wealth of any people. Mention must also be made of the diseases of women and children: the high mortality in pregnancy and among infants in the first few weeks of life. In one place the estimate of the infants dying within the first three weeks of life was placed at 9 in every 10. In many places the infant mortality is known from statistical data to be 480 per 1,000.—*"Conquest by Healing" Report.*

Medical Camp in Nile Delta

OLD Cairo Hospital maintains a medical camp near Mit Ghamr, some fifty-five miles up in the heart of the Nile country. Rev. G. H. Harris, editorial secretary of the C. M. S., tells of a visit to this camp of fifteen

tents, with a staff of one doctor and his wife, a woman missionary and dispenser, three Egyptian catechists, nine dressers and servants.

"Some 200 people had assembled, having tethered their donkeys and camels, then came in turn to the reception tent, where they registered and received a message in Arabic. From there they go to another tent for examination, then treatment. In a small tent minor operations are made, more serious cases being sent to Old Cairo. Of the three catechists, one stays in camp, the other's visit villages in the vicinity.

"Before they leave the camp patients are given the little pamphlets prepared by Dr. Harpur dealing with simple hygiene and treatment, written in dialogue form. In this way a beginning is made towards dispelling the utter ignorance which in countless cases is the cause of so much of Egypt's suffering and disease. They are also given copies of the Gospels and Epistles written in the colloquial Arabic spoken in the Delta country, and in this way the lessons of the camp are driven home for those who hear them, and through them passed on to villages far and wide."—*C. M. S. Gleaner.*

Night Life in Johannesburg

"A UNIVERSITY of crime!" The late Dr. Frederick B. Bridgman thus characterized Johannesburg, South Africa. Miss Mabel E. Emerson, foreign secretary of the American Board, confirms this description in *The Congregationalist*.

"Hundreds of thousands of black men and boys are recruited annually from all over South Africa to work in these mines. These men come, usually under a nine months' contract, and furnish the cheap labor which makes the mines pay the white man. So high does racial hatred run in South Africa that the black man is debarred by law from any skilled labor, however well he may be able to perform it.

"These thousands of black miners live like prisoners in the great bar-

racks of the mine compounds. There, segregated, they are without the restraints of home and tribe, and often adopt all the vice of 'civilization.' Johannesburg offers splendid opportunity for speedy development along these lines."

The Bantu Men's Social Center, founded and conducted by Rev. Ray E. Phillips, offers to these African boys and young men recreational, educational and religious opportunities. Gymnasium, lunch rooms, night classes and clean movies fill the week. Phillips works closely with the Chamber of Mines and the mine owners. He has established circuits of moving pictures which are shown in the compounds.

One film, "From the Manger to the Cross," is shown especially on Sunday evenings. Reverent, silent when they should be silent, singing gloriously as the hymns were shown on the screen, the 3,000 men gathered in the compound made an impressive picture.

Congo Cannibal Won

W F. ROADHOUSE, in the *Sunday-School Times*, tells of Masaba, employed twenty-five years ago by Congo officials to commandeer rubber gatherers, men or women. He had authority, and when men would not go with him to work, he would shoot them down, cut them up, put them in a pot, add palm oil, cook them, and eat them. He ate his hundred! All the natives knew him. He was also the executioner for his chief, hacking off men's heads, and was known as the most cruel monster in all that Congo country.

In December, 1927, he came to the Deti Hill station, directed by the Heart of Africa Mission, and inquired for Ma Risasi (Miss Mary Rees, whose African name means Miss Bullets, because she shoots the Gospel so fast). She treks down among the villages around Deti, alone, wades the streams, tackles big black men about their sins, preaches about hell and Heaven and God's requirement of righteousness. "Ma Risasi," said this merciless black,

"tell me the story you're telling in the villages; I feel my sin; I must get rid of my sin; I must know God. Ma Risasi, tell me the story you've been telling in the villages."

She told of the sacrifice on the Cross, explained the hope of Heaven. The power of sin was broken; a new dynamic came in. Since then he has been witnessing. He is learning to read, though probably fifty years old; he has started a school in his village; and four months after his conversion, made a profound and absolute dedication of himself to God. At the conference six months later, when Masaba rose to lead in public prayer, it was the sensation of the day among the three thousand natives gathered together to wait upon God for ever-widening revival.

The Church in Tangale

MISSIONARY work for the Tangale tribe was begun early in 1917. In 1925 a small building was put up for a school at Kaltungo. One of the first converts taught the Gospel at Biliri, where interest steadily grew until in 1928 some 80 young people were enrolled, and a second station was opened. This growth was continued, until the past year saw 150 young men and about 50 young women enrolled in a Christian school. Each Sunday, from two to four hundred gather for worship, a feature of each service being testimony giving. At the Wednesday night prayer-meetings, one has to be prompt to be among those who pray aloud. In one of the villages, the young men have put up their own building for school and chapel. In all, fifteen schools are now in operation. The most encouraging feature of the work is the way the Christians are zealously carrying it forward themselves.—*Evangelical Christian*.

WESTERN ASIA

Turkey and Manual Labor

IN TURKEY, work was formerly looked upon as degrading, but today the Turks are reaching out eagerly

for more knowledge of how to do things with their hands, and do them skilfully. When the American College in Tarsus was reopened after the war and Turkish boys began to attend as pupils, one dignified officer brought his son, saying, "I and my father and grandfather were government officers, but I want my son to get out of this life and earn his bread with his hands. Show him how to work."

Slowly mechanical devices are being adopted, and machinery installed, but large factories are few and skilled workmen in these are largely foreign and not native Turks. This hurts the pride of Turkish leaders and makes them more eager to receive help from America in the form of schools teaching trades and industries.

Rev. Paul E. Nilson, in charge of the school at Talas, points out that in his opinion the greatest contribution to the Christianization of Turkey is not in teaching the young men various trades, but in helping them to be *honest workmen*. The training in the use of tools must be accompanied by the teaching of those elements of character which make for a good and honest workman. Easy-going and careless laborers; leaders who accept bribes and steal capital; both workmen and leaders with no sense of duty, punctuality or exactness; lack of cleanliness in using equipment; lack of confidence between partners and lack of organization in industry have been very active factors in causing the downfall of native industrial projects in Turkey. — *Missionary Herald*.

Baptists in Galilee

THE Baptist Church in Nazareth reports a Sunday-school with an average attendance of 235 maintained by the Southern Baptists of the United States. It stands near the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons as described by Luke. The organization is rapidly becoming self-supporting, and the pastor

reports that he is about to establish a new Baptist Church at Cana, where Christ performed His first miracle. Converts number more than twenty, and come chiefly from people who have not been identified with other religious bodies. Baptists of the South purpose to further extend their work throughout Palestine.

The Persian Church

THE work of evangelizing Persia has become a vital and well-organized campaign, dating from the inter-church conference in Ispahan in 1927. At this conference the ground work for future complete union of the churches was laid and a representative committee formed, which met in 1928 to make plans for a beginning of the evangelization of Persia by the native church. Also, four young men were appointed by the Persian Church, constituting the first board of home missions in Persia. This board has sent to all the churches detailed suggestions for enlisting every member in the work of spreading the Gospel—a work which has been supported by the churches throughout Persia. Missionaries and native Christians now go on walking or cycling tours through the country, depending on conversations with Moslem fellow travelers and distribution of the literature which they carry for their work of conversion. A beginning in bazaar preaching has been made with caution in some localities. The problem of rural evangelization is being studied and methods devised for its solution. Persians are in some ways fickle folk. They constantly need something fresh to stimulate their enthusiasm, and they soon tire of a new idea, yet both in church and out of church there is unmistakable proof that many lives are found again in Christ Jesus. Among all the Persian Christians there is a readiness and confidence in prayer to which they respond magnificently should some sudden call arise.—*Congregationalist Church Missionary Outlook*.

INDIA

Congress Considers "Untouchables"

THE Working Committee of the Indian National Congress is advocating the following measures for the removal of untouchability:

(1) Throwing open Hindu temples to the so-called untouchables by approaching their managing trustees, etc.;

(2) Throwing open of public drinking-water wells for the use of the so-called untouchables;

(3) Throwing open public schools to the children of untouchables without distinction;

(4) Better living and sanitary habitations for the untouchables;

(5) Instruction in sanitation and hygiene;

(6) Weaning the untouchables from the evil habits of using carrion and drink.—*The Congregationalist*.

A Degraded Race

THE Moi of French Indo-China are somewhat like the lowest type of North American Indians. Ethnologists consider them the most degraded race on the earth. They are the original inhabitants of this land, but were driven into the mountains by the Chinese and Hindus three thousand years ago, when they began the admixture of races which resulted in the Annamese. Between the Moi and the Annamese is the bitterest hate, fear on the part of the Moi, and contempt on the part of the Annamese.

The Moi cannot count more than two or three, and have no way of measuring distance or time except by the sun. A Moi chieftain was asked how far away he lived. He said he lived down the road a long way. As every road is well marked with milestones every kilometre, with names and distances clearly painted, he was asked how many kilometres away. He did not know, and could not count the stones. Then,—(he understood Annamese well) how many hours it took to get there. He pointed to the sun and said: "When I leave home, the god of heaven is just coming up (pointing to the

eastern horizon) and when I get to Dalat, the god of heaven is there" (pointing to the western sky).

There are said to be anywhere from two to six millions of the Moi, yet there is not one missionary or even a native Annamese evangelist anywhere among them.—*Alliance Weekly*.

Christ's Ethical Standards

MR. H. C. BALASUNDARAM, writing in the *Indian Witness*, gives the following testimony to the influence of Christianity in India:

A very valued Hindu friend in South India is at the head of a large banking concern. In the course of conversation I asked him if he did not take very great risks in advancing large sums of money to his constituents. He explained the long process before any sum is given. "But," said he, "after the lawyer and the inspector have submitted their reports I have a talk with the man. If in the course of the talk I get the impression that the man is unreliable I refuse to make the advance." He ended by saying that after all the one thing which counts with us in the bank is "character." Another Hindu friend saying goodbye to me said "Follow Jesus always." These are just two examples out of many which can be paralleled in the experiences of almost every Christian worker, indicating that the accepted canon of conduct in business and public life is the Christ's conduct. It is not merely the adoption of the Christian standard, but the perpetual basking in that sunshine that counts. Nothing else is compatible with the best interests of the individual and the community.

An Undermanned Field

IF THE Moslem population of India received its proportionate quota of missionaries as compared with the Hindu population, nearly twelve hundred missionaries would be devoting themselves to the Mohammedans, but out of 6,027 missionaries in this area only about 35 have had specialized training for work among Moslems, and most of these are in Central and North India. At present there are only *three or four men missionaries* (and two of them well beyond the age of retirement) for over *three and a half millions of Moslems* in South India, although the Church of England Zenana

Mission and other societies in Madras Presidency and Mysore State are doing work among Mohammedan women and girls. Moslems in South India form six per cent of the whole population.

The great importance of India for mission work among Moslems has been summarized by Dr. Zwemer:

"It is the largest Moslem country in the world. It is the most active in the press, having 222 periodicals. It has 17 Moslem-spoken languages; is the only country which has sent out Moslem missionaries; and, owing to British rule, Moslems can publicly confess Christ as in no other land."

Christian Witness for Nepal

OPEN preaching of the Gospel is forbidden in Nepal, but for the past five years a Christian physician, Dr. B. Pirthi Dal, has been established in the last village within British Territory, Jhulaghat, on the borders of Nepal. Without the aid of a grant from any missionary society he has been silently witnessing for Christ among those who have come to him for healing, and on one occasion he penetrated Nepal itself for a distance of some 60 or 70 miles with three co-workers. He has established a charitable dispensary at Jhulaghat, where thousands of Nepalese patients hear the message of Jesus every year. In fact every patient is given the message of the Great Healer of souls and bodies.—*Indian Standard*.

C. M. S. Mass Movement

THE Church Missionary Society has large responsibilities in India in regard to mass movement work in seven different areas. The result of this particular work is that literally thousands of people are baptized every year. In some of these centers the native church has been able to undertake a large share in the work both with staff and finances, while in other areas the Indian workers are few and not yet fully experienced, consequently the supervision and guidance of the foreign missionary are still necessary. The following figures for three of

these areas serve to show the importance of this work. In the Telugu country there are 68,000 baptized adherents, 45,000 are under instruction for baptism, and on the average 7,000 are baptized annually. The figures under the corresponding heads for Travancore are 38,000, 2,900, and 700; and for the Punjab 37,000, 400, and 1,900 respectively.

Christianity at Work

"WE DARE no longer use foul language; the Christians would not work for us if we did!" was the testimony of a caste woman in a Christian village of fifteen years' standing.

In some areas testimony has come that Christians, on account of their integrity, command higher field wages; that Christian laborers are in demand for transplantation and harvesting because they do not require close supervision; that poisoning of cattle, abusive language, and drunken brawls have become unknown since the Christian religion was introduced into the village; and that a non-Christian caste man spent as much as Rs. 1,500 in feeding his Christian serfs when the whole Christian village was burnt down by an accident.—*Church Missionary Outlook*.

CHINA

Christianity Taking Root

NOW and again one reads evidence of Chinese appreciation of Christian principles. Prominent officials and bankers in Peiping and Tientsin recently headed a successful drive to secure \$25,000 for a new men's dormitory for Yenching University, Peiping, a most encouraging instance of good-will and international cooperation. To this may be added the fact that about a year ago a Child Welfare Association was organized in Shanghai. It is under the chairmanship of Dr. H. H. Kung, Minister of Commerce and Industry and an active member of the Congregational Church. During the year this Association has received and distributed, mainly for famine relief, about \$20,000, of which

about 16 per cent. came from Chinese friends. The rest came from America. At their first annual meeting, they adopted the aim of upholding the rights of the children of China, and promoting their welfare in every possible way. Other events show that Christianity has taken root in China.
—*Frank Rawlinson.*

Idols Overturned

A SECULAR movement against idol-worship, impelled by a strong nationalism, is under way in the Shantung Province of China. Nationalist workers have removed idols from many temples and have inaugurated several types of community service therein. One of the largest of these temples has been made into a home for the aged, and 200 poor men and women, 60 years of age or older, have been admitted. The "Throne Room" in another celebrated temple, where for centuries the god, Tai Shan, had received the homage of millions, has been turned into a city hall. The huge image, once worshipped with fervor, now lies with many smaller images in a rubbish heap.—*Indian Witness.*

American Board Milestone

A CHANGE in the method of selecting delegates was a feature of this year's session of the Council of North China Kung Li Hui (churches associated with the American Board): Heretofore each station association had sent one Chinese and one foreign missionary delegate. This year there was to be *no discrimination as to nationality*. Out of the thirty delegates present, eighteen were Chinese leaders. This reorganization marks what may be called the third stage in American Board work in North China. Beginning in 1860, with no Chinese church at all, missionaries were obliged to assume full control. In 1914, most administrative functions were transferred to the joint Chinese-Foreign Council, which for the past 15 years has been one-half Chinese and one-half foreign. After two years of study and discussion, Chinese churches

have formally assumed full responsibility for all work heretofore known as the American Board Mission. The indigenous church becomes the center from which the whole missionary enterprise of North China Congregationalists will be directed. The Council becomes a Promotional Board of the Church instead of a joint mission-church administrative body. As such it will have, among other things, direct communication with the churches of the West through the American Board of Commissioners for Foreign Missions, with which it cooperates. American Board missionaries are invited to become members of the Chinese Church, and only as members or appointees of the Chinese Church will they hold any office in the administration of work in China. In other words, missionaries of the American Board now become missionaries loaned by the American Board to the Chinese Church.—*Missionary Herald.*

Raiders Slaughter 20,000

A MASSACRE by Mohammedans of 20,000 men and boys in Dangar city, province of Chinghai, China, is reported by Findley Andrews, an American missionary of the China Inland Mission, who has returned from a three months' investigation in the famine areas of northern China. His story is one of the most terrible on record. He says that Mohammedan raiders in two hours annihilated the male inhabitants of the mountain city and then looted the homes. Religious fanaticism is given by Mr. Andrews as the motive for the raid. A Moslem rebellion has prevailed in Kansu province for some time. The missionary says Dangar presents a new type of problem, for there are thousands of women there without husbands or brothers, and in despair. The city was full of starving refugees at the time of the raid.—*Missions.*

JAPAN—KOREA

"What Think Ye of Christ?"

REV. FRANCIS N. SCOTT asked fifty-seven young men in his class in ethics at Aoyama Gakuin to say un-

reservedly what they thought of Jesus Christ. The students averaged 22 years of age. Although Confucius ranks very high with the educated class, the majority considered Jesus the greatest man who ever lived. About one-third of the group thought of Jesus as a Saviour.

A little more than half the class cannot think of Jesus as the Son of God. One said he was not a Christian, but that he "worships Christ." One who said he couldn't believe Christ more than man is a third-generation Christian whose father is an ardent disciple of Bowne. Practically every man in the class is greatly impressed with the teaching of Jesus concerning Love. Love seems to be one of the outstanding things in the Japanese conception of Christianity. Several were impressed with the sinlessness of Jesus, which they seem to accept quite naturally, and lament their own sinfulness and inferiority as compared with Him.

That Jesus is an ideal character, and one whose example may safely be followed, was a practically unanimous opinion.

Heroic Faith

IT IS estimated that two per cent of the entire population of Korea are professional beggars, many of whom are orphan boys and girls; between eight or nine per cent are in the poverty-stricken class. It is also estimated that seventy-five per cent of the best rice land is in the hands of the Japanese; seventy-five per cent of the Korean farmers have landlords, and the average annual income of the farmers is \$137.00, yet last year the Korean Church gave \$623,380 to carry the Gospel into Asia. All baptized Christians give to Home and Foreign Missions, and the Korean Church is carrying on Foreign Mission work in Siberia and in Shantung Province, China.

At present, in Korea, there are 571 mission schools in which 42,000 boys and girls are getting a Christian education. Yet with these 571 mission

schools and the 1,353 government schools, less than thirty per cent of the boys and girls of school age are in school. Six church bodies are working in the Korean Federal Council, and by mutual consent the territory has been divided among the various missions so that there is no overlapping. This has worked out splendidly, and many workers have been able to push out into unevangelized territory.—*Presbyterian Survey*.

For Chinese in Korea

LARGE colonies of Chinese, untouched by the Gospel, are living in Korea. Rev. C. E. Scott tells of preaching circuits established for these Chinese, the work centering in the capital of Korea, Pyengyang, a flourishing city of 100,000 inhabitants. With the help of Americans, Koreans and Chinese, a site was secured in the heart of the city, and yard and building remodeled to supply a chapel suited to the purpose. Rev. Lieu Yen Ting, Shantung pastor and former professor of theology in Tengersien Seminary, was persuaded to take charge of the undertaking. Although many of the Chinese women have lived in Korea for ten to twenty years, they have not learned the language, and following Chinese custom, never appear in public and do not know other Chinese women. This is in striking contrast to the Korean women, who appear on the streets in as large numbers as the men, and who attend religious meetings by the hundred. In some cases, Chinese women are eager to attend services, but are prevented from doing so by their husbands. "Not Chinese custom," say they. The great need is for Bible women, to visit these sisters living in isolation.—*Record of Christian Work*.

Christian Church in Korea

BECAUSE it is a small country, without such dialects as exist in China, it is not difficult to obtain accurate information about missionary progress in Korea. The Christian constituency is now about one and one

half per cent of the population, after forty-five years of effort; whereas in Japan, after seventy years, it is two thirds of one per cent; and in China, after one hundred and twenty years, less than either Japan or Korea. Statistics for 1927 give the total of communicants, catechumens and probationers in Korea as 157,852. Of this number the Presbyterians and Methodists have a joint total of 141,534, while the remaining 16,318 are divided among the Church of England Mission, Oriental Missionary Society, the Orthodox Russian Mission, the Seventh Day Adventist Mission, and the Salvation Army. This body of Protestant Christians totals with adherents and attendants, perhaps 300,000 in a population of about twenty millions. The number of Roman Catholics is given as 108,298.

The Presbyterian Church in Korea has been autonomous since 1907. It erects all its own church buildings, pays all current expenses for its church buildings, and furnishes all the salary of its ordained pastors.

Students Make Use of Training

CHOSEN Christian College has some thirty students who assist in religious services regularly on Sunday. During the fall term of 14 weeks, 22 such students reported having preached 59 sermons, taught 245 Sunday-school classes, assisted in music and other forms of pastoral work. During vacations, student groups go to all parts of Korea on evangelistic tours. Thus new Christian centers are established, and churches are renewed.

In February of this year a survey was made of the 197 living graduates of the college at that time. It was found that 59 of them were paid helpers in the church or in church and mission institutions; 30 were known to be active lay workers in the church, while 53 others were known to be Christians; only a few of the total number are known not to be Christians.—*Korea Mission Field*.

AUSTRALIA AND THE ISLANDS Church Aeroplane

A STRIKING ministry of an Australian Home Mission Society is that of the Bush Church Aid aeroplane. This machine is devoted exclusively to the work of the Gospel, and Rev. L. Daniels is pilot and mechanic all in one. With the plane (a De Haviland "Moth") he ranges all over the vast outback, ministering not only to people in the far distant townships, but also to the folk on the stations and isolated sections. Nature has provided many excellent landing grounds, and the people of the Far West are keen to have the "sky pilot" give them a visit. For twelve months the plane has been in flying commission, and results have fully justified its use for the Kingdom of God.—*Australia Christian World*.

Hospital Named for Bishop Brent

ON MAY 11th, National Hospital Day in the Philippine Islands, the name of the Church Hospital in Zamboango, Mindanao, was officially changed to Brent Hospital, to honor the memory of the late Charles Henry Brent, first Bishop of the Philippine Islands and the founder of the hospital. Formally opened on February 7, 1914, Brent Hospital was the first to be established for the civilian population of Zamboanga. Since the establishment of a government hospital much of the charity work of Brent Hospital has been transferred to that institution, but Brent still renders a large volume of free medical assistance through its dispensary, and a large proportion of the American and foreign elements of the community are cared for. The medical work is in charge of Dr. J. C. Trota, a young Filipino surgeon, who acquired his medical and surgical education in the United States and who has had a wide experience with diseases of the temperate and tropical zones. The nursing staff consists of six nurses all trained at St. Luke's Hospital, Manila. During a recent month seven different nationalities

were treated: Filipinos, Chinese, Americans, Moros, Japanese, Armenians and Spanish.—*Spirit of Missions.*

Christmas for a Buddhist Priest

ONE of my most valuable experiences in the Philippines, writes Orville L. Davis, has been the friendship of an ordained Buddhist priest who attends my class on the Life of Jesus. Noting some of the glamour of Christmas celebrations in homes, he contrasts it with some of the beautiful church services held in Japan, emphasizing the fact that Christmas is a day of deep religious significance, and not for indulgent merrymaking. He takes pride in the fact that the Japanese along with their dramatizations and games, have "solemn ceremony and good preach." The following are his own words: "I believe that, step by step, Christmas will be introduced among the Japanese families as in other civilized countries. I sincerely hope that the true Christian righteousness and love shall soon penetrate throughout our nation."

NORTH AMERICA

State Home Mission Councils

A NEW cooperative spirit among churches of the south has resulted in the development of State Home Mission Councils.

In Georgia, the organization of a Council of Home Mission Superintendents has been effected, which is expected to bring the denominational leaders together annually in conference.

In Tennessee, a Home Missions Council has been organized whose annual meeting will be held during the period of the Institute for Rural Pastors at Vanderbilt University, each April.

In Alabama, a State Council of Home Missions convened in the city of Birmingham, on June 7th.

In Florida, there was a meeting of the denominational executives in Orlando in June.

In New Mexico, a Superintendents' Council for the state has been organ-

ized and a Survey Committee appointed.

In Arizona, an Interdenominational Council of Bishops, Superintendents, Executives and Field Representatives has been set up and a Survey Committee appointed.

Christ—the Hope of the Jews

IN 1905 there were 8,000 converted Jews in the United States; now there are approximately 20,000.

More Jews have been converted in Europe since the war than in any twenty-year-period before the war in the history of Europe.

Much is being said about making Palestine a national home for the Jews, but this race will never really be at home except in the Church of Christ. It is a remarkable fact that despite all the political and financial inducements that prominent leaders of the community have offered to Jews to go to Palestine, so few of them have gone there hitherto. While Christian missions to the Jews have been inadequately supported, and have had few indeed of the human resources enjoyed by the Zionist Movement, they have persuaded almost, if not quite, as many to turn to Christ as the Zionist organizations have induced to go to Palestine.

Baptist Growth

THE American Baptist Home Mission Society, in its 97th annual report, summarizes the year's progress as follows: Two new Mexican missions opened, one in Wellington, Kansas, the other in Gary, Indiana; the completion of a cooperative undertaking in Nevada whereby the missionaries of the two Home Mission Societies are now enabled to reach five fields; the dedication of new buildings at Lodge Grass, Montana, and Watonga, Oklahoma; growth of Bible and Christian fellowship groups in Christian centers; completion of the church building at Winnemucca, Nevada; dedication of a church and parsonage following an evangelistic campaign by the workers in charge of chapel car

"Grace," in Utah. The number of college students in the Negro schools assisted by the Home Mission Societies increased from 500 to 2,500 in the last five years.

Missionaries and general evangelists report a total of 6,402 baptisms as follows: English-speaking, 403; Indian fields, 184; foreign-speaking, 1,239; general evangelists, 2,500; Latin America, 1,236; colporteur-missionaries, 840.

Presbyterians Reach Two Million

FOR the first time in its 141 years of existence, the Presbyterian Church in the U. S. A. has a communicant membership of two million people, according to the official census just made public by Dr. Lewis Mudge, stated clerk of the General Assembly. The exact membership is 2,004,467, a net increase of 41,629 for the church year which closed April 1, 1929. This is the largest annual net increase in the past four years. The number of new communicants added on confession of faith was 113,995, the largest accession of new converts in the past five years. Presbyterian statistics relating to membership are based on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members. The number of infants baptized during the past church year was 45,470, an increase of 846 over the previous year, and the largest number in the past four years. The Sunday-school statistics are less encouraging. The total number of Sunday-school members enrolled is now 1,595,313. This is a loss of 18,700 for the year, whereas for the previous year there had been a gain of 17,498.

Expenditures for Foreign Missions

IN A table recently prepared in the offices of the International Missionary Council, the aggregate annual income of Foreign Missionary Societies in different countries reveals a total of sixty millions of dollars spent annually on foreign missions around the world. The churches of the United States and

Canada lead with an annual expenditure of thirty-five millions. Great Britain spends eleven millions each year while the Protestant churches of Germany, Norway and Sweden each average slightly over a million. The Protestant churches of South Africa are giving on an average of half a million annually to the extension of the Christian faith in the hinterlands of that great continent.—*Outlook of Missions*.

Union Approved

DELEGATES to the general conference of the Evangelical Synod of North America have approved a plan of union with the Reformed Church in the United States and the United Brethren in Christ without a dissenting vote. The church merger, if approved by commissions of the three denominations, will unite about 1,000,000 communicants.

Both the Reformed Church and the United Brethren have approved the plan in principle. Organic union will be mapped out at Dayton, Ohio, by the three commissions. The plans then will be submitted to the separate denominations again for final action.

Church Boards Merge

A MERGER of missionary boards is taking place in the Methodist Protestant Church. The new board of missions, consisting of twenty-one members, including six ministers, four laymen, ten women and the president of the general conference, takes over the duties of the former board of foreign missionary administration, board of home missions, and women's home missionary society, and combines two weekly publications, the *Methodist Recorder* and the *Methodist Protestant*.

Summer in Tennessee Mountains

THE summer of 1929 has been in many ways the greatest in the history of church extension in the Tennessee mountains. While many churches in large centers were closed for the summer, it was a time of great activity in isolated and neglected

places in the Southern Highlands. Thirty-five vacation Bible Schools were held in Cumberland Mountain Presbytery, practically all in regions beyond churches and pastoral care, and under the directions of the Sunday-school Missionary of the Presbyterian Board of National Missions. The smallest school was at Annadel, where classes were held under the trees. Their wretched school had been destroyed by the flood disaster of March, 1929. The largest school was at Gobey, a lumber camp. The young men there all work in the saw mill, so the young people's class and the adult class met together at night. Each evening there was a recreation period from 6:30 to 7:30, after which the pupils went into the house for classwork. After the devotional period, the teachings of Jesus were studied, and the last period was spent in discussing young people's problems. Important results have come and will come from the work done in this class. All the places have asked for Bible schools next year, and three new Sunday-schools have been organized in neglected communities.—*James D. Burton.*

Interracial Opportunity

REV. VERNON M. MCCOMBS, Supt. Latin American Mission, Los Angeles, says: "There is no opportunity to reach the hearts of the peoples of Mexico, France, Italy, Spain, Portugal, and other Latin races like that offered by home missions among their 8,000,000 fellow Latins living in the United States. The last four years in the Latin American Mission have seen seventy-three workers making 150,000 visits, preaching to over 1,000,000 worshippers at 30,000 services, placing 12,000 copies of God's Word, and a quarter of a million copies of other Christian literature, winning nearly 3,000 converts, and receiving 1,200 full members. Church schools now enroll 3,225 and there are 1,100 Leaguers. The growth in leadership in four years shows the number of ordained ministers more than doubled, and twelve others in training. Self-

support has increased 700 per cent to nearly \$3,000, and total giving to nearly \$50,000.

"Our objectives are three: Strategically located modern equipment, well trained racial and bilingual leaders, and the awakening of all to inter-racial cooperation."—*World Service News.*

LATIN AMERICA

THE Latin-American Prayer Fellowship was organized by Mr. A. B. DeRoos for evangelizing the unreached in Mexico and Central America. It is composed of a band whose hearts the Lord has touched, people of one heart and one spirit, seeking to get the Gospel to unreached peoples, while depending upon the Lord to furnish all needed means for the work, without any advertising.

This Fellowship is aggressively seeking the evangelization of Mexico's millions of neglected Indians. Through Mr. DeRoos and a group of native Indians two tribes are being reached; two others have been entered with marked success. Beside the sixteen native workers there are seven foreign men and women, whom God has gathered from New Zealand and America, all mentally and spiritually equipped for aggressive work. They plan to enter as many as possible of the forty-three tribes of Indians in Mexico.

Three Joys

DON MARCELINO Vásquez is the outstanding Christian leader of the Indians in Guatemala. The following story of finding his Lord is translated from the Spanish:

"The knowledge of the way of God has brought me three great joys, and I know that what is true of me is true of many of my people. The first joy is the joy of a song. I never knew the joy of singing until I learned it with the Gospel. The second joy is the joy of prayer. Ever since the first missionary by his example taught me to speak to my Father, it has been my joy to take all my problems to that Father. We have sometimes taken a

night and a day to talk it over, but we have never failed to come to an understanding. What confidence prayer puts into life!

"The third joy is the joy of service. I had to learn to read after I was converted. With what pleasure I began to spell out the words and so discover the will of God for myself! When God gave me fellow believers, we had to erect a house of prayer. What a joy it was to sacrifice and save and see God's house take form before our eyes! We had to found a school so our children might have opportunities we had never enjoyed, and this brought with it difficulties and even persecutions which the Lord gave us joy in facing and overcoming. The joy of having a message of salvation to give to men and of having men to whom to give it is beyond all comparison.

"The joy of the Gospel has kept us through sickness and persecution, and, while we are grateful to those who have aided in any way to bring to us the knowledge of the Gospel and to enable us to bear testimony more adequately to the truth among our people, it is the Christ to whom those of us who know Him must bear a united testimony wherever man is found, and it is to Him that we owe the joy of our salvation."—*Robert E. Speer.*

Another Cooperative Project

A HOME mission project being put into effect in the Dominican Republic is the direct outgrowth of cooperative Protestant work in the neighboring island of Porto Rico. Instead of assigning territory to the different denominations, Protestant groups began a strictly cooperative enterprise which bears no denominational name. The work includes evangelism, worship, religious education, school work and hospital service, which has not only done much to help relieve physical suffering, but has helped to raise health standards for the entire island and provides opportunity for the professional training of nurses. This program began in Santo Domingo and has since been extended to a num-

ber of towns in the southern part of the Republic and to the rural sections. —*Jay S. Stowell.*

Leaven in Brazil

THE *Penna Evangelica*, published under auspices of Presbyterian missionaries in Cuyaba, Brazil, has 500 subscribers, and carries a weekly gospel message into the homes of many who do not attend church service. This little paper, edited by Senor Jose Nonato, has made a brave fight against corruption, vice and unrighteousness, even in high places. The state lottery, the cabarets, drinking, gambling and other social evils have been courageously condemned and combated. The editor has been subjected to threats, ridicule and persecution, but has never given an inch of ground to the enemy. Personal reasons have compelled him to resign the editorship, but the work goes on under the direction of the new pastor of the Cuyaba Church.

Critical Situation in Peru

THE following translation of a Peruvian Government Decree which has been published in various papers in South America, calls for urgent prayer for the Master's work in that country. This will affect all Protestant work being done in Peru.

Article 1: In the educational establishments which are in operation in the Republic, both official and private, doctrines which in any sense are opposed to the religion of the State may not be taught.

Article 2: The private educational institutions in which this decree is infringed will be closed. The government may, in such cases, confiscate in accordance with the law, the respective buildings and educational material.

Article 3: Moral and religious education shall be given in all the colleges and schools of the Republic, both official and private, subject to the plans, program, and decrees which the government may make, and in accordance with the text books approved by the ministry of education.

Article 4: The children of parents who belong to different religious persuasions may be excused from religious instruction, prescribed in the foregoing articles,

provided that the dispensation be obtained from the ministry of education by the respective parents or guardians.

Article 5: The government shall, establish schools for the indigenous population where it deems convenient, and, in the departments of Puno, Loreto and Ayacucho, it shall establish pedagogical institutes for masters and mistresses of the indigenous population.

Article 6: In the ministry of education there shall be created a department of indigenous education, whose organization and functions shall be determined by the government.

Article 7: The present decree shall form an integral part of the reform to be adopted in accordance with Law No. 6520.

—*Inland So. American Mission Bulletin.*

MISCELLANEOUS

Lambeth Conference

THE year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7th to August 29th, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in This Generation." Included in this general heading are the following concrete topics:

1. The Christian Doctrine of God.
2. The Life and Witness of the Christian Community.
3. The Unity of the Church.
4. The Anglican Communion.
5. The Ministry.
6. Youth and Its Vocation.

World Dominion Movement

THE World Dominion Movement which was organized in Great Britain by Dr. Thomas Cochrane a few years ago, is neither controversial nor sectarian; it is inspirational and constructive; a unifying fellowship. It stands for the evangelization of the

world in our own generation, and emphasizes evangelism at home as well as abroad. In view of the immensity of the world task, it urges the necessity of every Christian being a soul-winner and the coordination of work at the home-base and in the foreign field.

The case for America was recently epitomized in the *Literary Digest*:

"More than thirty-two per cent of all Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States do not report a single convert last year (1927). The figures show that

"In 3,269 of the Presbyterian churches there were no converts.

"In 3,474 Northern Baptist churches there were no converts.

"In 4,651 Methodist Episcopal churches there were no converts.

"This ratio seems to show that in sixty thousand churches of all denominations in America during 1927 not one person was added on confession of faith in Christ."

Missionaries Increasing

AMONG the signs that point to increasing interest in Christian missions abroad is the fact that the number of new missionaries sailing in 1928 exceeds those sailing in 1927 by over one hundred. This is the first year since 1920 to show an increase over the previous year.

Outgoing missionaries last year numbered 667 but these are not enough to maintain missionary personnel abroad. At least 1,500 new missionaries are needed annually to make good the losses due to retirement, ill health, and other causes, in the total Protestant mission force of about 30,000 missionaries. North America has furnished over four-sevenths of that total, so that at least 850 new missionaries are needed each year from North America to maintain the present missionary forces.—*Student Volunteer.*



BOOKS WORTH READING



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

Through Central Africa. W. J. W. Roome. 8 vo. 5s. Marshall Morgan and Scott, Ltd., London, England. 1929.

This volume is just what its author calls it, "a story." It deals with the very heart of the African continent, the section about the border lines of Southern Sudan, Uganda and Congo Belge. Remote from the rapidly extending paths beaten by civilization, this area still represents Africa at its wildest and Mr. Roome's story presents to us the little people of Bido in the depths of the pigmy forest and relates how the African apostle, Apolo, won their hearts and set his Bakonjo boys the task of following them in their forest wanderings with the message of Christ.

It is but seldom today that the white man's travels take him into the midst of tribal warfare but Mr. Roome's motor did just this and enables him to tell of the Lugware revolt in the midst of which only the missionaries walked unguarded. Occupying the center of the book is the account of the attack upon the ancient curse of Babel, made by the Rejaf language conference, which resulted in shedding light in the midst of a linguistic chaos and deciding upon what languages should be used for educational purposes in a broad area.

The book tells of training wild elephants at Abi and pictures the work of the several missionary societies which are taming the wild men of this area. Perhaps the most important chapters of the book are those in the end which deal with the question of occupation and the strategy governing the development of the Christian cause in Central Africa. No one is better fitted than Mr. Roome to speak on this

subject. His many wanderings through Central African forests as agent of the British and Foreign Bible Society, during which he has become the intimate friend of missionaries of all the societies working there, have enabled him to see the work in the large and have qualified him to give council of the utmost importance as to its further development.

P. H. J. LERRIGO.

Aggrey of Africa. By Edwin W. Smith. Illustrated. 8 vo. 292 pp. \$3. New York and London. 1929.

This Christian son of Africa, educated in three continents, was proud of his color, though cultured white people slighted and sneered at him because of it. He was wont to say: "If I went to heaven and God said, 'Aggrey, I am going to send you back to earth, would you like to go as a white man?' I would reply 'No, send me back as a black man. I can do a work as a black man that no white man can do. Please send me back as black as you can make me.'"

There spoke the Spirit of Christ in this saint in ebony. He was a man who was loved and respected by all who knew him. The color of his skin did not affect the purity and beauty of his soul. J. E. Kwegyir Aggrey was born on the Gold Coast, West Africa, in 1875 and died in New York City on July 30, 1927. He came of a line of powerful chiefs. His father and mother were both strong characters. They could not read or write but imbued their son with a high sense of honor. He was baptized and sent to a Wesleyan Methodist school when he was eight years of age. The boy showed great eagerness to learn and

aptitude in his studies. Later he said that his father and mother became Christians through him.

This story of Aggrey's life is stimulating and instructive. It shows a man of rare spirit and culture. He was well informed, witty and wise; his judgment was sought by black and white and he was an orator and a teacher of high ability.

Though he died at the age of forty-eight he had received many honors in Africa and in America. He was successively teacher in West Africa; interpreter in the Ashanti Expedition (at twenty-one); professor at Livingstone College, North Carolina; a student at Columbia University; pastor of a Methodist Church; a member of two Phelps-Stokes commissions to Africa and a member of the staff at the Prince of Wales College and School, West Africa.

Edwin W. Smith, the author of "The Golden Stool" and other volumes has given us a well-written and an unusually stirring story of a remarkable man. This will do more to alleviate and destroy race prejudice than will many theoretical or rhetorical dissertations on the subject. It is also a conclusive proof of the image of God in ebony and the worthwhileness of Christian missions to the Africans.

Temple Gairdner of Cairo. By Constance E. Padwick. 8 vo. 7s. 6d. London. 1929.

Intellectual keenness, specialized training, a keen sense of humor, well developed artistic temperament, remarkable musical talent, a lovable disposition, deep spirituality and wholehearted devotion to Jesus Christ as divine Lord and Saviour, made Temple Gairdner an unusual character, a unique man and a wonderful missionary.

The story of his life—at home in England, in Cambridge as a student secretary, and as a missionary in Cairo—is simply, beautifully and sympathetically told by a fellow missionary of kindred spirit. Miss Padwick is an able biographer and has made the

heroic young Church of England Canon live before us. Many striking and stimulating quotations, taken from his diaries and letters, show his innermost thoughts and feelings, his ambitions and conflicts. Canon Gairdner showed his courage and spiritual sincerity as a Christian when a student at Cambridge and these characteristics were continually manifested during his thirty years in Cairo. He was a true friend and a faithful missionary to Moslems. The story of his life is intensely interesting to all with a like nobility of spirit and unselfishness of purpose.

It is a stimulating life story and will help to perpetuate Temple Gairdner's influence on young men. The record of his life magnifies his Lord and Saviour, Jesus Christ.

Seven Thousand Emeralds. By Frank C. Laubach. Illustrated by Margaret Ayer. 12 mo. 158 pp. 75c paper, \$1 cloth. New York. 1929.

Enthusiasm for the subject and the way it is presented is the feeling with which one lays down this little volume. It is the best short story of the Philippines and is a masterpiece of missionary writing for young people. It will interest those from ten years of age to one hundred for it has heroic tales of adventure, of sacrifice and service. Perhaps the picture of the Filipino people given here is a bit rosy but it is an inspiring picture. It is a story of the struggles of these island people for freedom from the cruel oppression of Spain and the friars; a struggle led by the heroic young patriot Rizal and others. Then follows the story of the establishment of civil and religious liberty under American protection; the eager desire for education; the giving of the Bible which had long been a forbidden book; the preaching of the Gospel of Christ and the establishment of churches. There is much of spiritual stimulus here and a wealth of human interest in the stories of these young Filipino men and women. Any red-blooded American will be thrilled. The author

is an optimist and an idealist. He is also well informed and writes with the touch of romance and of poetry concerning a people whom he loves and admires and to whose welfare he has devoted his life as a Christian missionary.

Royton Manor. By Caroline Atwater Mason. 8 vo. 302 pp. \$2. New York. 1928.

Mrs. Mason's books are well-known for their literary quality, sustained interest and high purpose. The present novel deals with a young woman, Deborah Duane, who faced the problems that arose from a marriage without love; who passed through stormy seas and came out victorious. It is the story of how a young woman, with Christian character and ideals, met modern conditions and temptations without being overwhelmed by them. The characters are well drawn, the scenes are graphically depicted and the lesson is clearly impressed without moralizing.

Our Husband. By Myrta H. Dodds. Pamphlet. 35c. Indianapolis, Ind. 1928.

This play of harem life in Africa gives a clear idea of the evils of polygamy among Moslems and the blessing of the missionary. It uses from twenty to forty characters and is suitable for women's and young people's societies. Suggestions are given for costumes, stage setting, etc.

Blazing New Trails. Archer Wallace. 12 mo. 149 pp. \$1. New York. 1928.

These fifteen brief missionary biographies practically all relate to well-known pioneers but the stories are freshly and vigorously told. They include James Chalmers of New Guinea, James Evans among the Cree Indians, Keith Falconer of Arabia, Mary Slesor of Calabar, James Stewart of Lovedale, Arthur Jackson of Manchuria and others. The sketches are rather too short to give a rounded picture of the heroes presented. The author is an associate editor of the Sunday-school publications of the United Church of Canada.

China: Yesterday and Today. Prof. Edward Thomas Williams. Fourth edition, revised to December, 1928. 768 pp. \$3.75. New York. 1929.

After 35 years in China, the reviewer unhesitatingly recommends this volume as the one book that gives most completely all that the general reader needs to know about China. The author, who is now Agassiz Professor of Oriental Languages and Literature in the University of California, was formerly American Chargé d' Affaires at Peking, and more recently chief of the Division of Far Eastern Affairs, Department of State, Washington, D. C. His first experience in China was as a missionary in Central China, and his equipment for his task is about as complete as it could be.

This book was first published in 1923, and, through its own merit and the special interest in China aroused by the stirring events of the past three years, has called for three later editions in 1927, 1928 and 1929, the last including the Nationalist "Unification of China" and other important events to December, 1928, with a revision of the work and a more logical arrangement of the chapters. The table of pronunciation of Chinese names will prove helpful, but his own acquisition of the language in Central China has led him to give other than the official pronunciations to the vowels *e* and *o*.

The book is perhaps most open to criticism for its scant recognition of the large part played by Christian missions in the transformations of the past century; but the few references to missions are all appreciative.

Appendices give eight pages of "Important Dates in Chinese History," thirteen pages of Bibliography, Populations, Railways, Steamship Companies, Distances, Foreign Populations, General Foreign Mission Statistics, Banks and Banking, the Press, Exchange, Weights and Measures, and Meteorology. A 1929 map of China is inserted, and the book is fully indexed.

COURTENAY H. FENN.

NEW BOOKS

Little Kin Chan. Illus. Berthae Harris Converse. 102 pp. \$1.25. Friendship Press. New York. 1929.

F. B. Meyer—Preacher, Teacher, Man of God. A. Chester Mann. 221 pp. \$2. New York. 1929.

Neighbour India. Agnes Rush Burr. 200 pp. \$2. Revell. New York. 1929.

A Padre in Paraguay. C. E. Newbould. 192 pp. Macmillan. New York. 1929.

The Present Crisis in Religion. W. E. Orchard. 280 pp. \$2.50. Harpers. New York. 1929.

Steeple Jim. W. Wyeth Willard. 301 pp. \$2.75. Princeton Pub. House. Princeton. 1929.

What Do We Mean By God? C. H. Valentine. 248 pp. \$2. Macmillan. New York. 1929.

For Others—Methodist Missionary Society of Australia Annual Report—1928. 72 pp. Sydney. 1929.

World Missions as Seen from Jerusalem—A Study Course Based on *Roads to the City of God*. Milton Stauffer. 93 pp. 50c. M. E. M. New York. 1929.

Anti-Saloon League Year Book—1929. Edited by E. H. Cherrington. 224 pp. \$1.15 cloth; 75c paper. Westerville, Ohio. 1929.



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