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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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OBITUARY

MRS. JAMES STEWART, the widow of the famous Dr. Stewart of Lovedale, South Africa, died in East London on October 31st, and her body was laid to rest beside her husband on the crest of "Sandile's Kop," which overlooks Lovedale Institute. Mrs. Stewart, the daughter of Alexander Stephens, went from England to South Africa in 1867 as a young bride of eighteen.

* * *

REV. HENRY A. BILKERT, for ten years a missionary of the Reformed Church in America, and stationed at Basrah, was shot from ambush and killed by Wahabi raiders on January 21st while driving along the desert frontier between Iraq and the Nedj in company with Hon. Charles R. Crane, former American Minister to China. Mr. Bilkert was born in Kalamazoo, Michigan, on June 24, 1892, and after his graduation from Hope College and Western Theological Seminary went to Arabia as a missionary. He leaves a wife and four young children.

* * *

MRS. MARGARET M. WATSON, the widow of the late Dr. Andrew Watson, died in Cairo, Egypt, on January 11th at the age of ninety-five, twelve years after her husband. She was born near St. George, New Brunswick, Canada, on August 23, 1833, and in 1861 went with her husband to Egypt as missionaries of the United Presbyterian Church. There they shared in fruitful missionary service and her quiet Christian influence of sixty-seven years still bears fruit. One of her sons, Dr. Charles R. Watson, is President of the American University at Cairo.

* * *

MRS. GEORGE GRENFELL, the widow of the great Baptist missionary and explorer, who went out from England to Africa in 1874, died recently in Jamaica, West Indies. Few explorers in any part of the world have made such extensive and valuable contributions to geographical knowledge as did Dr. Grenfell.

He married in 1879 Miss Rose Patience Edgerley, a member of that African race to whose welfare he devoted his life. His African bride proved to be a true helpmeet. Mrs. Grenfell's family had long resided in the West Indies, but had returned under one of the early colonization schemes in connection with the liberation of the slaves to live in their native land, in mission colonies of negroes and Mullatoes formed on the Cameroon coast and on the Island of Fernando, Po.

For twenty-eight years Mrs. Grenfell worked side by side with her husband and after his death in 1907 she settled in the West of England for a time, but subsequently went to Jamaica with her family.

Three Missionary Leaders

A History of Christian Missions in China

By *Kenneth S. Latourette, Yale University*

After bringing out the points of agreement and difference between the religions of China and Christianity a full and comprehensive history is given for the first time in any language of Nestorian, of Roman Catholic, Protestant, and Russian Orthodox Christian missions in China, continuing down to the year 1927. This work is based upon an extensive examination of the sources referred to in hundreds of footnotes and an ample bibliography. It will long be the standard, indispensable book in its field for all those actively engaged in foreign missions. Octavo, 900 pages. Price \$5.00

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Author of "The Religious Consciousness," etc.

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The Gospel for Asia

By *Kenneth Saunders*

This is a comparative study of three religious masterpieces—the Bhagavad-gita, the Scriptures of India; the Lotus Scriptures of Japan; and the Fourth Gospel. It is a missionary book inasmuch as it offers the Fourth Gospel to the Oriental world as that particular expression of the central Christian truth in terms which will appeal most to it.

"It is in the form and temper of the best apologetic of the times. It should be read and pondered by all for whom it is intended—moulders of religious thought and life."—*International Review of Missions*. Price \$2.50

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A STRATEGIC CENTER IN CENTRAL AMERICA

BY REV. CLELAND B. MCAFEE, D.D.,* Chicago, Illinois

NOTHING can lessen our interest in the experiment in democracy now being tried in China and in other large areas, but our interest should be retained in the complicated problems of Latin America where democracy is being tried on smaller measurements but with much energy. South of the Rio Grande are sixteen independent republics and five dependencies, not reckoning the island areas of the West Indies and the Caribbean Sea. The three Guianas (British, French, Dutch) in South America and British Honduras and Panama in Central America are the dependencies, all of them operating with a high degree of independence. All the rest of this vast area is occupied by nations which maintain their independence and have done so for many years.

The republic of Mexico, with a population of 15,500,000, is having its notoriously difficult experiences in making adjustment to modern conditions and is reacting severely from centuries of unfortunate re-

lations with organized religious influence, so that evangelical work is heavily handicapped. Christianity is never carried on well in cramped and restricted territory; it requires for its best expression an interchange of leadership and relationships. Saying that only nationals of a given country can be its exponents may be a natural reply to ultra-foreign administration, as it certainly is a reaction against ultra-foreign religious leadership, but it is contrary to the genius of religion as it would be to the genius of art or science. To require that no one can paint or sing or teach science unless he is a citizen of a given land would be held absurd, unless there had been adverse conditions which permitted it for a brief period, and then it would be recognized as an admission of a weakness soon to be overcome. Restricting public religious ministries to native Mexicans is a confession of weakness, which the government will soon surpass, and all observers ought to be patient with it in view of the adverse experiences which have led to it.

Next south of Mexico come the five republics that make up Central America, running down to the

* Dr. and Mrs. McAfee and Mr. and Mrs. Walter McDougall have recently returned from an interesting trip to Guatemala, as a deputation from the Board of Foreign Missions of the Presbyterian Church, U. S. A.—EDITOR.

Panama Canal. Below that, of course, are the ten republics covering the area of South America, Brazil much the largest, with an area larger than the United States of America. These ten republics have a total population of at least 50,000,000. The Central American republics have 5,500,000 people, which bring the entire Latin American population on the main land to 71,000,000.

It should be familiar to all that the southern part of the hemisphere swings to the eastward so far that a line drawn from the United States straight south misses South America entirely. The hinge on which the hemisphere turns is the Central American republic of Guatemala. This is so accurately true that a line drawn south from Chicago runs through the capital of that republic, Guatemala City, and almost immediately after passing it runs into the Pacific Ocean, all the territory south of that point lying east of the line. This small land has other strategic points. In the days of a Central American Federation it was the capital of the Federation. Nicaragua is slightly larger in area but Guatemala is much larger in population and its location, running through from ocean to ocean, gives it increased possibilities of influence. A good railroad crosses the country with excellent terminals on both coasts. Other railroads, and even more automobile roads, are being built in its various sections.

A Three-Storied Country

Guatemala is physically interesting. It is a three-storied country. Part of it lies on the sea level and is rich in banana and other tropical growth. The capital city is on

the next level, nearly 5,000 feet high. On most reaches of this level are rich coffee fincas, with various woods also available. Above this is still another level, running as high as 13,000 feet, the height of the highest volcano-mountain. The second city of the republic, Quezaltenango, is nearly 8,000 feet above sea level. Wheat, maize and coffee grow on this level at many points. A striking physical phenomenon is observable not far from this second city—a mountain that is growing at the rate of 500 feet a year and that is now about 3,000 feet high. Residents recall it when it appeared as a mere knotty bulge in the middle of a crater and have seen it gradually rise, thrusting up from the crater material which steadily falls from its summit and is forming the sides of a mountain of much the same shape as those surrounding it. Most of it is still too warm because of its relation to the crater through which it comes to permit vegetation, but it is easy to foresee the disintegration of its surface and the appearance of verdure there. One stands at the door of the attractive evangelical chapel at Palmar and accepts the growing mountain as a symbol of what is occurring over the entire land in the growth of the evangelical movement. Mighty, upheaving forces are obviously at work to produce both phenomena.

The Religious Situation

The religious situation in Guatemala is equally interesting. Like all the Latin American republics it has been for centuries under Roman Catholic influence, rising at times to dominance. Through all the centuries there has been a Roman Catholic opportunity at least, and the actual condition of masses

of the people is a fact with which that church has to reckon. The Minister of Education of the government says that the illiteracy is now 93 per cent and this figure is confirmed by the rector of the university in the capitol. The living conditions of multitudes of people, the condition of many women, the prevalence of concubinage, and this depressing illiteracy are indictments of any organization that has had a chance to change the so-

Church owned from one half to three fourths of the area of the country and this land was exempted from taxation because devoted to religion, though much of it was income-producing. This put an impossible tax burden on the rest of the land. The government held that it had been given by citizens directly or indirectly and it was all taken over as public property. All that was really used for religious purposes was continued



DR. MCAFEE AND AN EVANGELICAL CONGREGATION IN GUATEMALA

These Christians are building their own church, which is only partly completed.

cial order and has failed to do so. Like all the Latin American republics, Guatemala has taken drastic courses against the control of its life from without, even in the matter of religion, though it has taken no such steps as those in Mexico. One of the most drastic restrictions is the one which provides that no corporation, except the government, can hold property for religious purposes. At the time of the revolution under the great patriot Barrios it was found that under one device and another the

in that service under direction of the Church, while much of the remainder has been returned to taxable ownership, through grants or purchases. This makes a complication for any religious agency, for it cannot hold property directly for this purpose. Various recognized devices are used to make religious work possible and these devices have the full understanding of the government, whose officials explain frankly that the limitation is aimed at a condition which had become unsupportable.

Whether the immediate tendency is toward the stricter Mexican limitations or back to normal and modern attitudes is not yet clear. A number of nationals counted the Mexican laws so unnecessary as to be impossible in Guatemala; other observers were not so sure that this is universal opinion.

Four groups are discoverable in Guatemala with reference to religion. One group frankly accept and follow the Roman Church, continuing its practices and supporting its methods. A new archbishop was consecrated in the cathedral in Guatemala City recently and the exercises were carried through with much pomp and ceremony. It is impossible to estimate how large is this group of loyal Romanists. Their churches do not seem largely attended, though occasional churches in the larger places may be exceptions. In most of the villages through which one passes the church buildings appear run down and unused, though many of them announce the occasions when a visiting priest will hear confessions and say masses. Inquiry shows that many of the religious observances are followed quite ignorantly, no one being quite sure what they are all about. Bells are to be rung, processions to be formed and genuflections to be made, but just why is not so clear. The naive intertwining of remnants of paganism with the newly received Romanism is evident in remoter regions, as in most uncultured sections of the world.

The second group consists of those who have frankly abandoned the Church, most of them having adopted nothing at all instead. These include patriots, who have come to feel that the organization is dangerous to national liberty,

and those who feel the pressure of the omnipresent materialism. The increase of wealth among the comparatively few has done in Guatemala what it does anywhere—it makes the restrictions of religion irksome. This is a considerable group, if one may judge by the talk and manner of people.

A third group consists of serious minded people who are deeply dissatisfied with the Roman Church. Some of them hold on to it for lack of anything they can see that is better; some of them have abandoned the Church, but without renouncing religion or becoming indifferent to religion. A good many converts in the evangelical churches witness to this group, which is of rather large dimensions.

One Million Indians

A fourth group is very large, consisting of the unreached Indian population, many of them pagan in the historical sense. The Indians of Guatemala are of the same strain in general as those found in all the Latin American republics, totalling between ten and fifteen millions. In Guatemala they constitute more than half the population, which means that there are over one million Indians in the country. (The official population figure for Guatemala is 2,119,000.)

These Indians are of the Maya stock and retain traditions which connect them with this civilization. The government intends to Latinize them as rapidly as possible through education in the Spanish language, but this process goes on very slowly for lack of teachers and funds and there are large areas where the Indian languages are the only ones of intimate personal intercourse. The three larg-



MEMBERS OF THE GUATEMALA MISSION AND THEIR FAMILIES

est tribal groups, Cachiquels, Quichès and Mams, are unlike enough in speech to make common conversation among them impracticable. Their languages when reduced to writing do not look nor sound alike. The current tongue of the land is Spanish, though it is not understood by all the Indians nor used in intimate dealings. The Roman Church leaders have not taken these languages seriously enough to provide religious instruction in them and of course maintain their services in the Latin, which is not understood even by the ordinary Spanish speaking worshippers. This has produced a curious blend of paganism and Romanism in some sections and has left other sections entirely pagan.

Interwoven with these four population groups is the relatively small evangelical body, numbering only a few thousands, but drawn from all the other groups and closely related personally to them. The industrial system of the country is so unusual, with large holdings in a few hands and with debt

laws which result in a form of peonage, that several slight efforts have been made to colonize evangelical believers in places where they can acquire land and exercise their newly formed ambitions, but the results are numerically small and the believers for the most part live among their friends of other connections. Sometimes this is charged with difficulty because of local intolerance and oppression, but even then it is apt to turn to good because of the testimony that is borne by their lives. When a former medicine-man or witch-doctor, addicted like his friends to drink, turns from all such practices and is freed from all drinking, his friends cannot be indifferent to the change. Even a casual visitor to one village was asked to explain the "medicine" which one such man had found which made him able to withstand the old temptations and put aside the old lucrative but fraudulent practices. That he had found Jesus Christ was his own explanation but it was mystifying to his poorly

trained Roman-pagan friend. This believer's life had been attempted several times but he was himself a challenging reality to his community. Their wide distribution results in the building of little chapels in many villages according to the practice of the country which permits the erection of an edifice as far as funds are available, allowing it to wait at any stage until more money can be found. Chapels are in use, therefore, without walls, windows, seats, desk—merely used with whatever is there to use. Few of them have any money in them from outside the congregation and it may be some years before they are really finished. Meanwhile, the worshiping group bear their testimony and continue their expansion.

The Protestant Missions

The few Protestant missionary bodies in Guatemala for the most part represent the smaller evangelical units of America—the Nazarenes, Seventh Day Adventists, Primitive Methodists and Friends, in addition to the *Central American Mission and the Presbyterian Church* in the U. S. A. The *Central American Mission* is an undenominational agency, with headquarters in Dallas, Texas, operating on the "faith basis." The Presbyterian work is in and around the capital and Quezaltenango, with about 150 preaching points regularly occupied. There is a fairly recognized allotment of territory, though this has never been made formal, and the working relations among the missionaries and evangelical nationals are generally satisfactory.

The weakest place in the evangelical program seems to be in the lack of well-laid plans for training

a national leadership of a high order adequate for the later movements of the church. There are many earnest and dedicated *predicadores* and simple hearted workers, but no Paul has yet appeared to take his place among the leaders of the land, trained as their equals but aflame with the zeal of the Gospel. In so small a land a regular theological seminary may not develop, but Bible institutes already in existence should be developed and exceptional men may be sent to seminaries in Mexico or elsewhere around the Caribbean area. This is to be one of the major topics for the Havana Conference in June, 1929, and all friends of Guatemala will be concerned to have it satisfactorily decided.

The lines of evangelical missionary work are much the same as those in other lands. Evangelistic witnessing is central here as elsewhere and in all the ways familiar elsewhere. Nothing takes the place of the traveling preacher and colporter, of tracts and pictures, Scripture portions and Bible classes. All periodicals published in the country are carried free in the mails and several evangelical papers are issued by various groups. The illiteracy of the people naturally restricts such methods. This same illiteracy puts educational work at a premium and several agencies have established schools of various grades. The Presbyterians have two schools for girls and one small industrial school for boys. The girls' school at Quezaltenango has been expanded until it is a fully recognized normal teachers' college and lacks only one year of giving the B. A. degree. Other agencies have schools and many of the evangelical chapels have local primary

schools supported by the people with occasional small subsidies from mission funds.

The close relation between religion and the physical life in paganism, represented by the "medicine-man" as the adviser of his followers in all matters, makes medical work almost imperative. Indians are accustomed to physical guidance from their religious leaders. Missionaries who are recognized as the new religious leaders

principal part of the population and of the territory is dangerously remote from medical attention. The prevailing disease is malaria and the Rockefeller Foundation is cooperating with the government in a systematic attack upon it. The Presbyterians have acquired a site which will be used in part for a tuberculosis sanitarium or rest house in a non-malarial locality.

Considerable divergence exists in the form of organization of the



OUTSIDE THE AMERICAN PRESBYTERIAN MISSION HOSPITAL IN
GUATEMALA CITY

are constantly being looked to for guidance in sickness and distress. An excellent hospital is maintained by the Presbyterians in Guatemala City, with an extension service at Quezaltenango and with a wider ambulance service in prospect. There are many Guatemalan physicians, but 85 per cent of them are located in the two principal cities where less than ten per cent of the people live. The United Fruit Company maintains much excellent medical service in which native employees share. But the

native church, partly owing to the inherent independence of the groups which have been formed. A very interesting type is that of the entirely independent "Presbytery of Western Guatemala," around Quezaltenango. It consists of two ordained native ministers, three ordained missionaries, and one representative from each of the twelve organized "*consistorios*." A *consistorio* is made up of all the elders, deacons and deaconesses of a given territory, selected from any "preaching points" in

that territory and meeting at least monthly for conference. This *consistorio* is responsible for all the preaching points of its territory and the "predicators" work under its direction until they become ordained ministers when they pass under the guidance directly of the Presbytery. Whenever a preaching point develops elders and other officers of sufficient number and character to become independent, it is made the center of another *consistorio* and given responsibility for its territory. It is a modification of the familiar "parish system" to which the Roman Church has accustomed the people. Each *consistorio* sends one elder to the Presbytery and this body has large powers. Its evangelistic committee has the assignment of evangelistic funds made available by the Presbyterian Board for its Mission and the cooperation between the Mission and the Presbytery is necessarily very close and constant. The system itself is worth the study of other lands. The existing Presbytery framed its own creed, its own rules of order, its own system of work. It is hoped that another Presbytery will be erected immediately around the capitol, centering about five native ministers who

were recently ordained there by the Presbyterian Mission. These two Presbyteries would readily constitute a Synod and can invite the representatives of all the other Mission groups to unite with them in a national evangelical body. It is a long step toward an indigenous church in Guatemala. Its weakness lies in its lack of well trained native leadership. One of the most aggressive and well organized native churches in mission lands is the Central Church of Guatemala City, whose pastor is a missionary but whose Sunday School superintendent, teachers and officers, are virtually all natives of the land. It is doubtful if there is a Guatemalan minister of any evangelical group who could be wisely placed in charge of its pulpit at this time and be expected to make from it the appeal which the church should make to the men of light and leading who constitute the leadership of the country. Such men will emerge as the years go along and at any time the Spirit of God may select a man on a Damascus road around whom the growing forces of Guatemala can rally in their movement toward the Kingdom of God in their beautiful land.

NUGGETS FROM AN AMERICAN BOARD MEETING

"Mohammedans are so proud of their religion that they forget their race; Christians so proud of race they forget religion."—*Dr. Frank Laubach of the Philippines.*

"The finest things in Gandhi's character are those first preached by Jesus Christ."—*Dr. E. Stanley Jones of India.*

"The Christian Church today faces decay, due to inertia. It needs new life."—*Mahatma Gandhi, quoted by Dr. Jones.*

"It's always easier to get money for stomachs than for brains; for famines than for faculties."—*Miss Isabelle MacCausland of Japan.*



THE LITTLE CHURCH ON WHEELS—FOR OUTDOOR EVANGELISM

A CITY CHURCH AND THE UNCHURCHED

BY REV. A. Z. CONRAD, Boston, Massachusetts

Pastor of the Park Street Congregational Church

INCREASING thousands never step inside of a church. If they are ever to be saved from their sins some one must establish a contact with them, to bring them into contact with Christ. Until they hear the Gospel there is no hope. Worldly attractions multiply. Definite opposition becomes aggressive. Pronounced atheism is one of the least of our troubles for the mass of humanity will not be turned aside from some sort of a faith in God by the blatant utterances of atheists.

Our trouble is with the *negative attitude* of millions. They simply do not care. Inertia is hard to overcome, but it can be overcome. A genuine Christian, in contact with apparently hopeless unbelief,

starts something. Even death yields to LIFE.

How shall we go about it. Let me mention a few of the effective ways other than the ordinary church activities.

First, there is the "Win One More" method which enlists the entire church membership in evangelistic work. No church can become a soul-winning church without a soul-winning leader. The first essential in reaching the unchurched is to *know they are lost until they are saved.*

Every member of the church should be made to feel that the one great vocation of every saved man, woman and child is to save some one else by a simple testimony and appeal.

That is churchwide evangelism. It can be effectively worked. Not every member of the church will undertake the task but many will. The opportunity to witness for Christ is far greater than people know until they try it. In store, shop, factory, everywhere there is a chance to tell the "Blessed Story."

The second method is STREET EVANGELISM. Here is one of the most effective lines of Christian activity. It is most encouraging to note the readiness with which people will gather to hear a real live witness for Jesus Christ tell the "Old, Old Story." In most cities permission can be secured to tell the glad tidings in the open air. Not every one is adapted to this sort of work. It takes a special type of man, one who is clear headed, sympathetic and who knows his Bible, to do street work well.

Here we can utilize the abilities of laymen. When the heart is filled with Divine Love and the individual is dead in earnest, he can always gain a hearing. The street pulpit could be made to reach more people than the churches if laymen and ministers realized the power there is in the wonderful message of God's love. Most people unsaved are *not* satisfied with themselves. They know that something is wrong. Always there are those sick of their own sinning. There are others who suffer from bereavements and who want to know more about the future life. A million people a year could be saved if street preaching were done by gifted speakers among the laymen of all the churches. We will have to take up this work or the slump in religious interest will become more and more acute.

In Boston some seven years ago we built a church on wheels with all the features of a church building—with a steeple and church windows, and with a radio receiving set so that notable evangelistic preaching can be heard by the crowd. We put that little church on the chassis of an automobile, so that it runs to different sections of the city. It carries an organ, singers freely give their services and Christ is proclaimed from its platform. It is called "The Little Church on Wheels." Ministers and laymen, who are known as soul-winners, tell the simple story of Salvation from night to night. It is supported by a group of evangelical churches. Tracts are freely distributed by the workers. No one can measure the results of this work. Always people are saved.

The Park Street Church has also organized Missions that are doing a wonderful work among the foreign born in Boston. Social service work for immigrants is good enough of its kind but it is no substitute for Christian evangelism. Settlement work does little good compared with the heart appeal to "COME TO JESUS." Soap and sunshine are good but they never yet changed a heart. The change of direction from down to up is not wrought by a better parish house.

Definite evangelistic mission work *does bring people to God*. The day of MISSIONS has not gone. The need is very great right now. The "slum" has passed where the beneficent influence of prohibition has been felt but there are still godless localities that breed all sorts of iniquity. Definite mission work in these centers will do a vast deal of good that street preaching alone can not do. It affords a rallying center for seekers after God.

Another means of reaching the unchurched is the radio. Whatever may be the disadvantages, the fact is hundreds of people, yes tens of thousands, have become interested in the salvation of their own souls through the message sent out on the air. We have known many persons applying for church membership who had been converted by the radio proclamation of Redemption. The church should be more eager and alert to utilize this latest method of reaching a large audience. A man or woman listening alone to the message of GRACE DIVINE may come to grips with him-

self or herself and fall down in contrition and confession with the cry "God be merciful to me a sinner." We have regularly broadcast our Sunday evening church service for five years, and letters by the hundreds show that the WORD of God has borne fruit.

In any way and every way let us go after the lost sheep. The masses do not go to church. If they are to be saved it will be because we go to them in love and lead them to the light as it is in Christ. We must have greater faith in our Lord's words "I, if I be lifted up will draw all men unto me."

PRACTICAL WORK FOR FOREIGNERS

Lawrence, Massachusetts, has a very large foreign-speaking population, a large number of whom are anxious to learn English as quickly as possible. Literature in their native tongues is largely of the character that prejudices them against American institutions, and against the Church of Christ, which they think is a conspiracy to promote capitalism. The better element among these foreign immigrants seeks a higher grade of literature, but it is not always available.

In 1922, the American Tract Society and the Massachusetts Bible Society made generous grants of Gospel literature in several languages. The response from some of the foreigners was such that the demand increased until now Gospel messages are distributed in eighteen tongues.

Most of the children do not learn to read their mother tongue, so that left-over Sunday-school literature is used for them. A generous quantity has come from five denominational churches in the city where the needy ones reside. These papers have been rescued from furnace fires for a better purpose.

When children told their parents that literature could be had in their own language, assistance was required to distribute it wisely.

Here is a great opportunity for effectual service. It is an opportunity for direct personal contact with the people who cannot understand English, but who are eager to read the message in their tongue!

In the meantime, Mr. William A. Rich, a Christian salesman of the Nitrose Company, is continuing alone to pass the word of truth along, going to clubrooms, coffee houses, the County jail, hospitals, city homes and elsewhere, teaching children, speaking briefly to groups who have learned some English and distributing literature to others.

Several related activities have also been undertaken, such as taking men to Americanization classes, aiding them to procure accident compensation, aiding in matters of health, family and business problems. Mr. Rich gives his services freely, and those helped are saved many dollars in professional fees and are very appreciative of what is done for them.

SIGNS OF PROGRESS IN CHINA

BY REV. WILLIAM ARNOT MATHER, Paotingfu, China

THE friends of China who hailed the Revolution of 1911 as the attainment of a true republic have had long and anxious years of cumulative disillusionment, when the losses loomed larger than the gains. Some thoughtful Chinese had even practically given up hope for their country and were beginning to wonder whether dismemberment among the Powers would be an un-mixed evil. The events of the last two years especially have given the pessimists still further grounds for discouragement. Yet these very events, viewed in the perspective of the whole revolutionary struggle up to date, afford more ground for hope than even the spectacular transformation of 1911-12.

The failures of China's patriots hitherto cannot all be laid either to their impracticable idealism or to their internal feuds. Much must be charged to the perfidy of those in whom they put their trust. First it was Yüan Shih-k'ai who failed—the "strong man" who seemed necessary as president to bring the original revolution to fruition. That astute politician sacrificed every patriotic ideal to further his own interests, and saddled the nation with a burden of militarism which has been its curse ever since. Again, the Allies failed, when, after China had given of her man power and her influence to further their cause, they at the Versailles Conference rebuffed the very aspirations which they had encouraged. Is it great wonder that Sun Yat-sen in despair turned

to Russia, the one nation which seemed to promise China fair play and treatment as an equal? He died without realizing how this new ally and advisor was using China as a pawn in her own game of furthering world-wide revolution. Already at the opening of 1927 Chiang Kai-shek began to detect the secret designs of the Russian advisers in the government and to take measures to thwart them. But it took the Nanking outrage of March, the raid on the Russian Embassy in April, and the Red Revolt in Canton in December, to convince the Nationalists as a whole that communism must be cast out.

It was far easier for China to enlist the help of these treacherous allies than it has been for her to extricate herself from the consequences of their perfidy. Communism is lurking in every part of China, and the burden of militarism still makes millions groan. Yet the improvement in less than two years is remarkable, to say the least.

Political Unity

Of the manifold progress being made, perhaps the most striking is in the political realm. Two years ago only a few provinces in the south and center of the country were controlled by the Nationalists. Later most of the Yangtse valley was added, and by June, 1928, practically the whole country was united under the new National flag, with the exception of the province of Manchuria. On December 29th, last year, however,

the new flag was flying there also, and while Chang Hsueh-liang, the young governor, may be in a number of matters more conservative than the men in Nanking, and will probably not follow their policy in everything, yet his union with the central government appears to be sincere. Japan twice ordered him not to join the Nationalists, but has had to submit to the inevitable. Chinese emigrants from Shantung and other provinces are pouring into Manchuria by the million yearly, and Japan is losing the hope of making it another Korea. This all bodes well for the strength and unity of the country.

So far as appears on the surface, a remarkable unification of aim also has been brought about during the last two years. The communists have been suppressed. The militarists apparently have submitted themselves to the civil authority. They are ceasing to commandeer railway rolling stock, and have promised to keep their hands off railway earnings. Military commanders are to have no jurisdiction over the districts in which their troops are quartered, and the army is to be reduced to 600,000 men. How far this has been already accomplished, it is difficult to say. But beginnings of disbandment have been reported for some time.

Like Russia and Italy, China is now under one-party government, that of the Kuomintang, or People's Party. No other party is permitted. The ultimate authority of this party is supposed to rest in the National Assembly, a body partly appointed by the Central Executive Committee, and partly elected by local Kuomintang councils. This body was scheduled to meet on January first, but the

meeting has now been postponed until March 15th. It is looked forward to with some apprehension, because some of the more radical elements in the party hope then to obtain sufficient power to turn the present moderate leaders out of office. Under the Central Executive Committee is the Supervisory Council, the chairman of which is Chiang Kai-shek, who is *ex officio* President of the Government of China. Under this Council are the five Yüan, or branches of government. Three of these correspond to those in the American government, Executive, Legislative and Judicial. Two are adaptations of ancient Chinese practice, the Supervisory Yüan, for impeachment of unworthy officials, and the Examination Yüan, for conducting civil service examinations of all aspirants for public office. There are also ten ministers corresponding to the cabinet officers in the United States, though with possibly more authority. The government frankly states that it is not representative at present, though its ultimate aim is a thoroughly democratic one; but that this scheme has been devised for the present "period of tutelage" until illiteracy has been overcome and the people have been taught the principles of representative government.

Christians in the Cabinet

The leading men in this government are not only moderate in their political views, but are many of them returned students and exceptionally well qualified for the work they have undertaken. Wang Chung-huei, Chairman of the Judicial Yüan, is the leading jurist in the country, and T. V. Soong, Minister of Finance, is remarkably

well suited to his position. The Minister for Foreign Affairs, C. T. Wang, though criticized by the radical element in his own country, has made a remarkable record of diplomatic achievement in a short time, and the Vice-chairman of the Executive Yüan and Minister for Military Affairs, Feng Yü-hsiang, though self-taught, has by the sheer force of his personality risen to one of the highest positions in the government. What is more astonishing, these men and two other cabinet ministers, Hsüeh Tupi and H. H. K'ung, the latter a lineal descendent of Confucius, are all Christians, some of the second or third generation. Altogether, in the government offices of Nanking, there are some three hundred Christians, and a prayer meeting for their beloved country and for wisdom in ruling it, is held regularly. Marshall Feng has been cruelly slandered and misrepresented by some foreign newspapers in China and has been much disappointed in some of the Christian chaplains which he got from mission institutions for his army. This and his visit to Russia have undoubtedly cooled his "first love." Yet not long ago, he and fifteen of his generals, spent two days in a mission compound as guests of old missionary friends there, showing every mark of appreciation of Christian love and sympathy. The personal religious life of one who rises daily at five for Bible study and prayer can hardly be considered dead.

International Relations

One of the most convincing proofs of progress by the present government is in the field of international relations. Treaties of tariff reciprocity have been con-

cluded with the United States, and eleven other nations, including Japan, which have *ipso facto* recognized the new government. Five of these nations, Belgium, Italy, Denmark, Portugal, and Spain have also agreed, under certain reasonable conditions, to renounce extraterritoriality on January 1, 1930. The more radical elements of the Kuomintang have always insisted that such equality of status could be achieved by China only through force and by unilateral denunciation of former treaties. But this record of treaties already signed has proved that the Powers have enough confidence in the stability and friendliness of the present government to yield without pressure what the radicals believed could only be wrested by force. It is to be hoped that the United States and Great Britain will speedily follow suit in promising to yield extraterritoriality, so that the hands of the present government may be thus strengthened against the radicals, and China may be assured that our protestations of friendship are genuine.

Social Progress

Along the lines of social progress the new government has had little time to function as yet. Nevertheless, there has been advance. Contrary to the ideas of many in the West, the custom of foot-binding continues in at least the rural districts of the greater part of China. Against this practice the new government has organized wide-spread propaganda and will undoubtedly bring other pressure to bear. General Chang Chih-chiang, Marshal Feng's former chief of staff, a Christian of unusual zeal and consecration, has been appointed chairman of the

Opium Suppression Bureau, though for some unexplained reason, the Bureau very badly mismanaged the Kiangnan opium smuggling case, and Chang Chih-chiang has tendered his resignation. It is to be hoped that what China almost accomplished many years ago may be brought to full completion in the near future. Efforts are also being made in some quarters to limit the consumption of liquor and tobacco, especially that of foreign importation, but it is too early to prophesy about these plans.

According to Wang Chung-huei, the government's purpose is ultimately to extend the franchise to every adult member of the population without regard to sex. A very recent judicial decision, which is viewed as an important precedent, has granted to the daughter of a deceased millionaire a share equal to that which her brother receives. Already women are taking office in the government. Among the members of the Legislative Yuan are a Miss Cheng and the President's wife, Mrs. Chiang, a graduate of Wellesley and a Christian woman of rare charm.

For some time past Christian organizations, notably the National Christian Council, have been agitating for better conditions among the industrial population. As an answer to this, a new factory law has been drafted and will probably soon be put into effect. This provides for reasonable conditions of dismissal, the eight hour day, rest and recreation, a minimum wage scale, distribution of profits, sanitary and safety devices, and the humane treatment of apprentices.

Education and Christianity

During the internecine strife of the last few years, government

education has been going from bad to worse. The military chest must always be kept full, and educational grants were usually the first to suffer. Lack of funds hampers the present government also, as the reduction of the military establishment is hardly appreciable as yet. However, a system of mass education promoted by James Yen, Mrs. Hsiung Hsi-ling, and others, has seized the imagination of the country, and has been carried on by volunteer teachers in numberless places. A phonetic script of forty letters, based upon Chinese idiograms, has been quite widely used for a number of years, especially by Christians. But this is now to be replaced by an alphabet of Roman letters devised by T'sai Yuan-p'ei, Chairman of the Supervisory Yuan, and others, which will gain much greater currency if it is properly pushed by the government. The great objective is to reduce to negligible proportions the illiteracy which handicaps eighty per cent of the men and boys and far more than ninety per cent of the women and girls. The government has in contemplation a complete system of compulsory education, with the necessary complement of schools of higher grade.

Meanwhile the government realizes the advantages of the Christian educational institutions on the ground. There is still a certain amount of agitation which would seek to suppress them entirely as a denationalizing agency. The present government, however, sees their value, and only desires that they should register with the Ministry of Education. The educational authorities claim that the restrictions imposed by the latest rules for registration are not prejudicial to the Christian character

and purpose of the schools, but are designed to preserve and standardize the Chinese racial type and ideals. If this claim proves to be well founded, there is no reason why Christian schools may not be continued under the present regime.

Of the progress of the Christian Church in China during the last two years there can be no doubt. To be sure, there has been wholesale destruction of property by soldiers, and for much of this the mission boards are asking no indemnity. But in some cases this may prove a blessing in disguise, freeing the Church from the domination of material problems. There has also been serious persecution of Christians, especially where Communists were in power. Several have even laid down their lives for their faith. But undoubtedly this has purged the Church of many unworthy members, and those who have proved steadfast have been strengthened in purpose and have been led to put their faith less in human agency and more in the unfailing resources of the living God. Indeed, places where the Church was sorely tested have even reported revivals and many accessions to their membership.

Great numbers of missionaries had to be evacuated. But this threw new responsibility upon the Chinese Christians, who have taken up the new burdens with heroism, and have thus had the most practical possible training in Christian leadership. The missionaries are now returning in great numbers, and rejoice to assist these tested colleagues in their Christian enterprise, or else to go to regions beyond to tell the good

news to those who have not yet heard a whisper of it.

The last two years have witnessed the first actual functioning of the Church of Christ in China. Complete church union is still far from being realized in China, though mission comity is so generally observed that comparatively few Chinese Christians are troubled by denominational rivalry. But this is the first constructive effort on a large scale to realize the ideal which almost all Christians cherish.

There is a great striving on the part of Chinese Christians to make the Church indigenous. Architecture, music, liturgies, and creeds imported from the West, many look askance upon. This is all to the good. The Church of Christ must find itself. Its roots must strike deep into the religious consciousness of the nation and adapt itself to their peculiar needs. China's religious heritage is of great value in interpreting to the people in language they can understand their deepest religious longings and the unsearchable riches of Christ that alone are adequate to satisfy them. Light is still to break forth from God's Word in Chinese hearts and to be mediated by them to the Church Universal. Missionaries are sympathetic with such aspirations and are glad to second every effort of Chinese Christian leaders to make the Church more truly express their own genius. But of course this movement needs wise guidance, for syncretism will never build an indigenous church, as is attested by the fate of the Nestorians, who compromised with Buddhism. The greatest hope of the indigenous church is perhaps to be found where it is least heralded and least

self-conscious, and that is in the small groups springing up spontaneously in the country, when humble Christians, exulting in the new faith they have found in longer established centers, return to their homes, gather about them neighbors and kinsmen, and voluntarily assume the leadership of the group, expecting no salary and asking no financial help for their simple needs. Such a movement is already going on, with the cordial cooperation of missionaries, and is also looked upon as one of the most fruitful and promising methods of winning the remoter and less evangelized portions of the country.

The Government and Religion

The new government is taking a hand in religious matters, evidently with a view to making progress in the sloughing off of superstition. A recent proclamation reads something like this: "Ancestral temples, if the ancestral worship tends to preserve the upright racial characteristics of the people, temples belonging to established religions (the worship of exemplary figures in history, religion with a moral creed and clean history)—these may stand. But idol-worship and immorality must go." When the idols in the temple of the god of the wall and moat of Paotingfu were recently smashed, some wept, others cursed, while one old priest carried away for kindling wood pieces of the very idols which he had served so long. It is a questionable policy, thus to take away the objects of

their worship without supplying anything better in their place. But it affords a wonderful opportunity to turn their thoughts to Him who must be worshiped in spirit and in truth. And everywhere the people are open to the Christian message as never before. The anti-religionists are vocal in the larger centers. But in the rural districts, where eighty-five per cent of the people live, homes are thrown open to the messengers in villages never reached before, the villagers turn out night after night to hear, hearts are touched, lives are changed, and new outposts are won.

When we realize that all this progress is affecting one-fourth of the whole human family, we cannot but be glad for the opening vistas beyond of international co-operation and mutual service. But most of all can Christians rejoice in the new liberty and opportunity which this peace and progress is bringing to the growing church in China, and for the leavening influence which the Church, in turn, will increasingly exert in every phase of national progress. It certainly means much to the new government that so many men of Christian character have been available to take positions of responsibility. This is a direct contribution of missions. Especially can we hope much from the devoted Christian womanhood of China as it accepts the challenge of the new freedom which Christian progress is bringing.

A praying church at home means a conquering church abroad. Nothing so much encourages the missionary as the knowledge that those at home are bearing him up on the wings of their prayers. James Gilmour said, "Unprayed for, I feel like a diver at the bottom of the river with no air to breathe; or like the fireman with an empty hose in a burning building."

"Prayer and the New Life," by W. F. Richardson.

THE HOME MISSION TASK TODAY

BY REV. JAY S. STOWELL, Philadelphia, Pa.

STRICTLY speaking, the task of nationally organized home missions is not to Christianize America. To be sure, America sorely needs to be Christianized, but that is the task of the Christian Church. The organized home mission enterprise is not the Church nor is it the sum total of the activities of all the churches. The essential job of nationally organized home missions is to help make the Church, with a well-rounded program of worship, evangelism, religious education and community ministry, available in communities where, without this help, such a church with such a program would not exist. Whatever else home missions may accomplish, if it fails here it fails indeed.

The program of home missions is concerned primarily with the Church as a community institution; with the organization of churches in communities where they do not exist; with the providing of adequate and trained leadership in communities which for one reason or another are not able to provide such facilities and such leadership for themselves; and with the increasing of the efficiency of churches with programs now inadequate to meet the needs of their respective communities. The home mission enterprise is built upon the basic assumption of the worthwhileness of the ministry of Christian churches in local communities, just as our public educational systems are built upon the conviction of the worthwhileness of the school as a community in-

stitution. The home mission enterprise stands ready to step aside in any given community as soon as the church in that community is able to get along without home missionary help. Ideally it is the business of nationally organized home missions to work itself out of a job just as soon as possible. As a practical matter of fact, however, the responsibility of nationally organized home missions is, in spite of the enormous achievements of the past, far greater today than when the enterprise was launched somewhat more than a century ago.

This fundamental conception, that the home mission enterprise is built about the church as a community institution and that it will succeed or fail in proportion as it succeeds or fails in carrying out this fundamental purpose of making adequate churches with adequate programs available in all communities, does not mean that home mission agencies shall never engage in any sort of work other than that directly related to local church programs. It does mean, however, that the primary and determining program of home missions has to do with local churches in particular communities and with the establishment of such institutions on a self-sustaining basis as soon as feasible. It is the business of home missions to minister religiously to certain types of communities until such a time as the task can be turned over to local leadership and be maintained from local resources.

The conducting of schools and

colleges and the maintaining of eleemosynary institutions, which under certain special conditions may have seemed or may still seem to be desirable adjuncts of the home mission enterprise, is not fundamental to the task of home missions. In general, even among what we have sometimes called our under-privileged groups, we must and should depend upon state supported schools for the furnishing of both elementary and advanced education to all groups under the United States flag. Both from the standpoint of expense and of public policy, home missionary agencies cannot, except under very unusual conditions, afford to compete with or to duplicate the program of the public schools. Allowing for exceptions to the rule and recognizing the important part played by home mission schools in raising up leaders, we must still face the fact that the maintaining of home missionary schools is and should be a decreasing factor in home missions. We must also face the limitations and the social dangers of maintaining such enterprises on a racial basis in communities where public school segregation no longer exists or never has existed.

The enormous advance in public school procedure and support during recent decades adds additional weight to the statement above made. When we consider higher education the practical question of support again arises. Higher education is so expensive that most mission boards have never in their entire history received as much money as is represented by the building and endowment investment of certain individual universities now open to representatives of any class or racial group. Were there no other reason, the expense

of such education indicates clearly that only under very exceptional conditions should home mission funds be used to maintain schools and colleges. Higher education even among exceptional groups should not be primarily or permanently a home missionary task. To divert home mission funds into such channels is to run the risk of failure in the one task which is essentially the home mission task, and for which no other agency is responsible, namely, the providing of religious ministry for local communities.

Nor is the hospitalization of America a home mission task. Hospitals are greatly to be desired, but they must be made available by agencies other than those of nationally organized home mission bodies. The home mission task committed to the home mission boards of America can never be accomplished by the multiplication of hospitals.

The Community Approach

The approach of home missions is essentially the community approach, and the interest of home missions is primarily that of the Christian Church.

The home mission enterprise is interested in the following three types of communities:

1. Communities which, for one reason or another, are unable to provide a religious ministry without aid from outside of the community. Such communities include sparsely settled rural communities and communities suffering from special economic handicaps.

2. Communities which may not be suffering from economic handicaps or from sparse population, but in which, because of the indifference on the part of adults, re-

ligious work will not be maintained without aid from outside of the community. Polyglot sections in many of our great cities are typical, also Mormon communities and some industrial centers. In these sections religious work may yield large returns, particularly in the lives of the growing boys and girls, while, at the same time, it is impossible to arouse enough interest among the adult population to develop a self-supporting work.

3. In communities where churches now exist, and possibly maintain themselves without outside help, but where the church program is entirely inadequate to meet the religious needs of the various groups to be found in the communities in question.

To put the matter another way, home mission agencies have two main tasks: to help maintain religious work in communities where such subsidy is necessary, and to increase the efficiency of churches in all types of communities where churches are failing to meet the religious needs of their communities with a reasonably adequate program of religious ministry.

It is a home missionary task to enter an Indian Reservation and establish a church for three hundred Indians otherwise neglected, but it is equally a home missionary task to persuade an organized self-supporting church to include in its ministry three hundred persons of foreign birth residing in that community, but previously neglected by the Church, and to show that Church how to do the new job. In the one case the actual expenditure of home mission funds in a local community may be involved, while in the other case no such direct expenditure may be necessary, but in each instance the procedure is in

line with the essential missionary task of extending a well-rounded church ministry to groups not now reached by such ministry.

The home mission enterprise must depend upon denominational legislative bodies to speak in matters of theology, creeds, ecclesiastical organizations and even upon such questions as international peace, inter-racial relations, temperance and similar matters.

In the field of church efficiency, as that is related to the ways of doing things, such as the best way to make a local parish survey, the best way to conduct a financial program, the best way to build a church, the best way to conduct a program of evangelism and in similar fields, our boards of home missions can assume to speak with some authority, not the authority of autocrats, but the authority of trusted servants who by virtue of long experience and broad and varied contacts know more about the job as a whole than any one else.

The organization of the various departments in our home mission boards during the past generation and the employment of experts in various fields of local church endeavor have been a recognition of this very important function of home mission boards, and there is reason to believe that, as the work of home missions progresses, this phase of the enterprise will assume relatively greater importance.

If it is a missionary task to raise and expend a million dollars in home missionary work from a central budget, it is also a missionary task to employ a skilled workman who will assist local communities to raise from their own resources a similar amount of money for expenditure in a similar type of

work. As a matter of fact we have already in the employ of home mission agencies single individuals whose work has resulted in the raising of millions of dollars for local enterprises which would otherwise not have been raised. This money did not pass through a central treasury, but it accomplished home mission ends.

One aim of home mission boards should be to secure as large and as speedy local support for all home missionary enterprises as possible. There is nothing to be gained by supporting an enterprise from a national treasury, if by some expert guidance the local enterprise can be so organized as to become self-supporting. In the past, local communities have been left too much to their own devices with the consequent result that local resources have frequently not been adequately developed. The development of these local resources both in terms of money and leadership is a distinctly missionary function which in many cases home mission boards are already equipped to perform, and at which they are in a limited way already at work. This is surely a field where home missionary effort can and should be greatly expanded.

And what applies to this field of finance applies also to the many other phases of local church efficiency. The promotion of evangelism, of larger parish organizations, of better building programs, of city and rural missionary societies, of community service, worship and religious education programs, of a seven-day-a-week ministry to boys and girls and young men and women, and similar activities, has been, is, and should be even more the task of home mission boards.

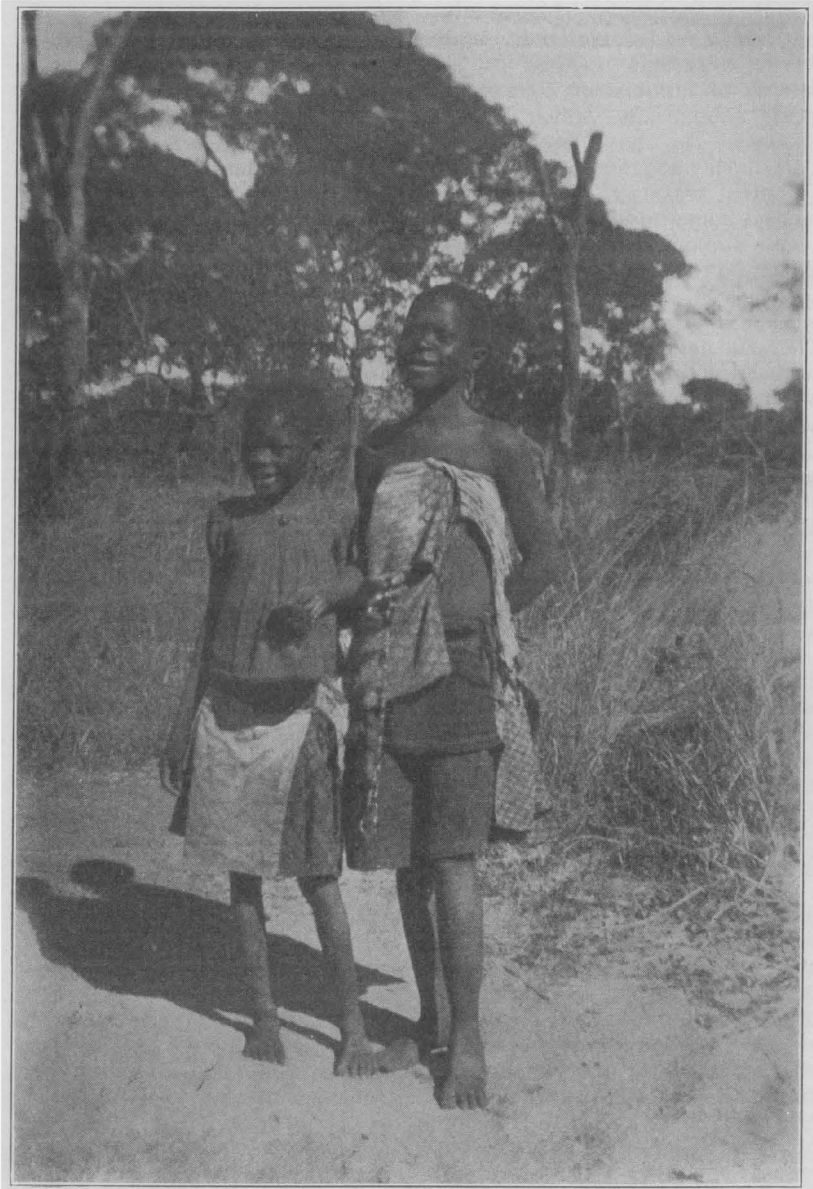
In the two fields of church ex-

tension, taken in its broadest meaning, and of local church efficiency, the home mission boards of America have a task sufficient to challenge the imagination, capabilities and resources of the followers of Jesus Christ.

One might hope for a time when all communities in America would be able and willing to support their own church enterprises. At present such a situation seems far in the distance, but it is doubtful whether the time will ever come when the Protestant churches can wisely do away with some national agencies, corresponding to the home mission boards as at present organized, to act as clearing houses for the best methods of work in local parishes, to blaze new trails of service, to hold up ideals of parish survey, organization and program and to stimulate local workers to more effective endeavor.

At the risk of pointing out the obvious we may call attention to the fact that the interpretation of home missions in terms of church and community as already suggested will help to relieve the home missionary enterprise of the longstanding and increasingly unfortunate obsession that home missions is a matter of one particularly fortunate race doing something for a group of other less fortunate races, or of people born in some favored spot ministering to others who have chanced to be born at other places.

Many studies show that this traditional conception is contrary to the facts in the case, and, were that not true, the time has arrived when to continue to think in such terms will serve only to defeat us in the accomplishment of the very ends toward which we strive.



TWO RHODESIAN BOYS OF THE AFRICAN BUSH SCHOOL

AFRICAN YOUTH OF TOMORROW

BY MAX YERGAN, M.A., Alice, Cape Province, South Africa

General Secretary of the South African Work of the International Y. M. C. A.

SEVENTY-ONE years ago David Livingstone thrilled and challenged Great Britain and America with his recital of what he had seen and felt in the Africa of his day. His story was a restrained but convincing description of the horrors of the slave trade. With an understanding that knew that attention directed to the removal of this curse from the land would be bound to give itself to other needs of the people of Africa he pursued his great ideal, the healing of "the open sore." On through his journeys and work in Africa and his addresses in Britain down to his lonely death in Chitambo's village he made his magnificent appeal to the conscience of the Western World.

That appeal, spread though it was over years of loneliness and ceaseless travel, and written literally in the blood of the man who made it, may nevertheless be expressed in Livingstone's now classic sentence: "I beg to direct your attention to Africa." In these eight words there is the epitome of a volume. They may be said to represent the anguished cry of millions of this continent who have suffered in the past or are today in sore need. They are in a large measure the hope of those who labor in Africa today, who are appealing to and waiting upon the force of an enlightened public opinion both within and without the continent.

The words of David Livingstone must have been inspired by that utterance of Jesus: "Lift up your

eyes and look on the fields, for they are white already to harvest." In a very real sense this was true of Africa in Livingstone's time; it is more true today. In the same sense in this brief article I too beg to direct your attention to the youth of Africa.

Any consideration of African youth of today and tomorrow must be made in the light of tremendous forces which have served to shape their life and that today are casting the mold into which that life must more or less fit.

In the first place there is that vast background of indiginous African life. We do not know a great deal about it but it had within it forces which fitted African youth more or less for the life-experiences they would have. The duties of manhood, the responsibilities of life within the tribe, methods of the hunt, or raising cattle and to a degree of agriculture, methods of house and home building—all these were a part of the training of African youth of the past.

Then there was another body of training, tradition and experience which dealt with the less tangible but nevertheless just as real things of life. I refer to the customs, taboos, and that mysterious realm of the spirit world wherein are found beliefs and practices many of which, when understood, command respect because they are well reasoned and are a part of the metaphysical speculation as well as the natural religious gifts of all peoples. The Greeks, the Romans

and the Egyptians, no less than people of today were all characterized by such mystical beliefs and practices. How could it be otherwise when we face such mysterious forces as life and death?

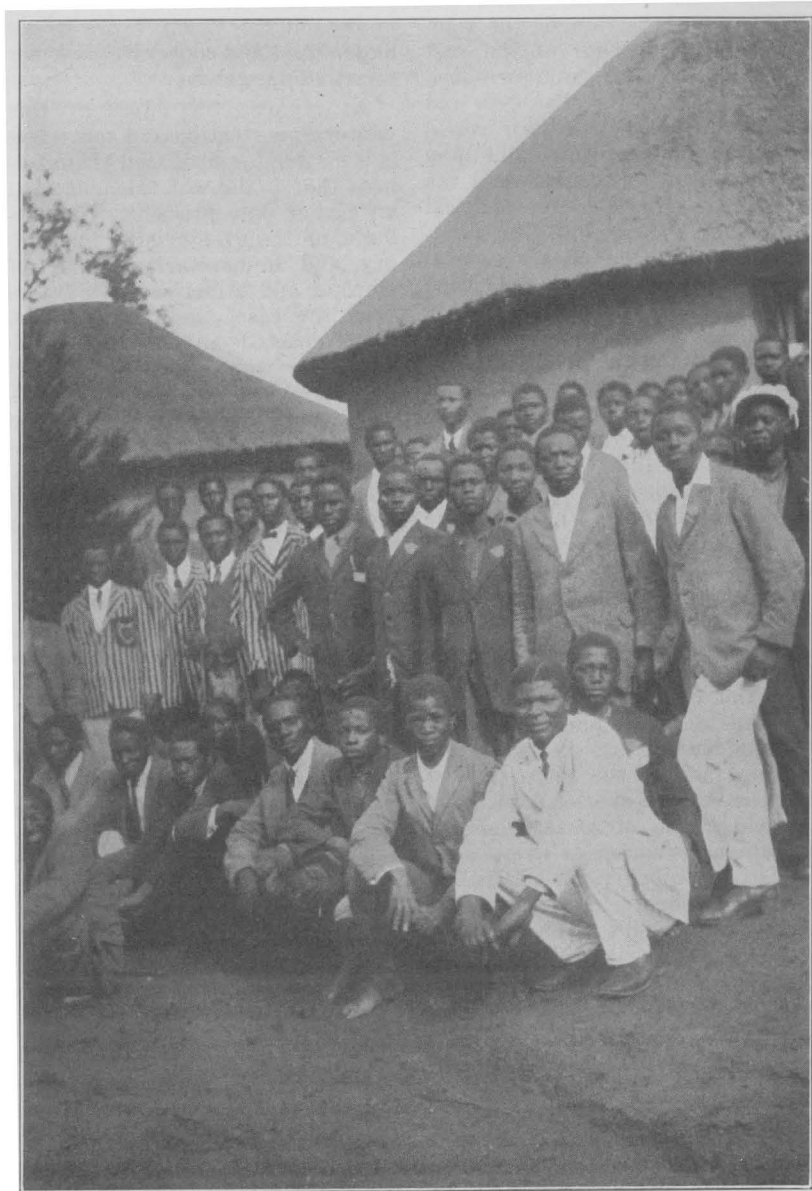
Without doubt there were in those past ages, and there are occasionally in our own day in the more primitive and remote sections of Africa, (I will not refer to sections of the civilized world), ordeals and horrors of a revolting nature. Ignorance has been and is responsible for so much shame and suffering that one is always tempted to make a plea for light and more light; as a matter of fact that is the object of this paper. "The light that lighteth every man's life,"—that is what is wanted for this youth of Africa.

It is not necessary to point out that much of the assets of Africa's heritage was and is based on a life in which, and as a result of which, those assets came into being. It becomes manifest therefore that the African youth we view today comes into life endowed with a heritage of mixed content and much of it based on an experience of the past which is decreasingly becoming the order of today. If his past says to him walk, his present demands that he run; if yesterday limited his thoughts to his tribe, today opens up a vision of race, nation and world; whereas the thought processes of yesterday were largely controlled by tradition and much of that untested, today a large part of African youth is faced with a new set of rules of life, a new body of knowledge much of which has to his intellectual satisfaction been tried and proved. The consequence is confusion. The head leads in one direction, the heart, that is to say much of his

traditions, at least suggests another.

The inevitable consequence of a clash within the rules or laws of social or religious thinking and acting is at least a temporary period of social and religious weakness. That, one maintains, is in a large measure the position of African youth today. The plain fact, as we shall presently see, is that while there is much in Africa's own past that is good and infinitely worth retaining, indeed must be retained, it has been tuned to a life which exists on a basis that is different and is increasingly differing from the basis of that life which Africans of today and tomorrow must live. Even if Africa had had fewer contacts with the outside world there would continually exist the utmost necessity of purifying and improving her own indigenous heritage. No thoughtful African may say that pristine Africa could or can afford to be without the benefits of knowledge or religious growth. On her own account therefore, and certainly as a result of the operation of outside forces the present day youth of Africa find themselves not only in need of the good that the past and present hold for them, but at the same time in need of deliverance from the undesirable aspects both of their own indigenous heritage and of their present more or less extraneously constructed environment. We must now refer to this extraneous force.

The effect of outside, particularly western forces, upon African life has been rapid, far reaching, and of mixed good and evil results. Half a century ago with the exception of her coastal regions, and a considerable section at the southern end of the continent, Africa



COMING AFRICANS AT THE Y. M. C. A. CONFERENCE OF CHRISTIAN YOUTH

proper was virtually unknown. With the penetration of the interior came knowledge of the vast deposits and other unknown possibilities of wealth. The eyes and the hands of the western world were then turned toward and upon the continent. Then followed the European scramble for political control of Africa and the subsequent exploitation of her possessions. This control has now been obtained and the exploitation is under way. If we make a possible exception along the Mediterranean and also except Liberia and Abyssinia the almost startling fact we face is that the whole of this vast continent has fallen under the political control of five European powers and under the economic control of Europe, America and Asia. The result in part has been "an upheaval, a riving, a shattering, a transformation, a metamorphosis, the breakup of an eon, the reshaping of a continent—say it how you will, and think of it all as happening with almost cataclysmic suddenness."

This fact of the more or less complete taking over of Africa and to some extent of Africans, is the certain observation of every serious student of African affairs. It is a large portion of the thesis of Professor Buell's "The Native Problem in Africa," Mr. E. W. Smith's, "The Golden Stool," as well as his "The Christian Mission in Africa," and of Professor Willoughby's "Race Problems in the New Africa." Even in books intended for mission study such as "Thinking With Africa" by the Missionary Education Movement of America, "The New Africa" by Donald Fraser and "Africa in the Making" by H. D. Hooper emphasis is necessarily given to this as-

pect of the Africa which we must know and face today if we would understand and cooperate with her sons and daughters.

As regards the effect of this western penetration and control, it is a matter for profound thankfulness that it did not take place at an earlier date preceding the outburst of the evangelistic, missionary and humanitarian spirit of Europe and America. Had this been the case, there might have been enacted in Africa scenes which for wanton cruelty and utter disregard of human values would have paralleled or exceeded the terrible deeds of those who visited such hardships and cruelty upon the original inhabitants of South America and the islands of the New World. One says this notwithstanding the history of cruelty in the early days of European contact with the Congo and other isolated instances of extreme action on the part of Europeans. As a matter of fact it was that humanitarianism referred to that called a halt to the "Belgian atrocities" and it has all along been a healthy morality in Europe and America which has refused to countenance by their silence more flagrant violations of human rights and justice in Africa.

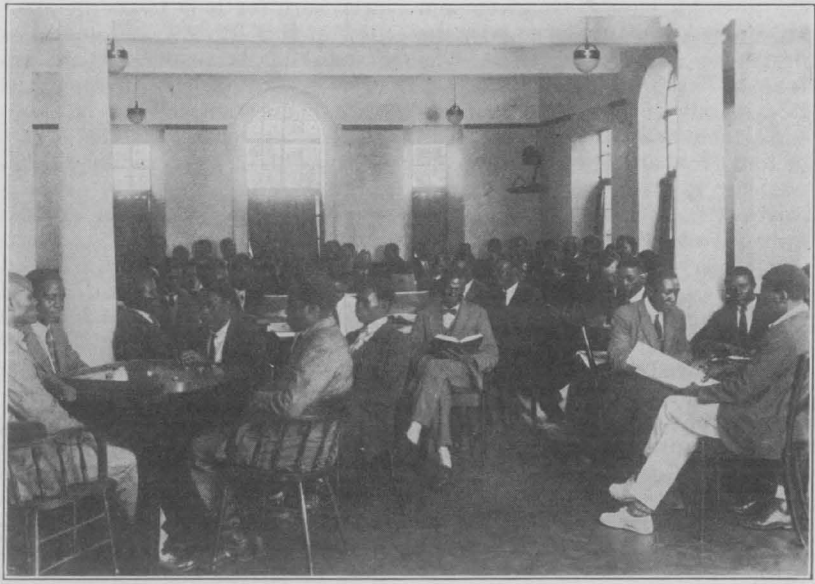
But while we accept the above view as regards the moral control of Western penetration into Africa, we must not lose sight of a great fact to which Mr. J. H. Oldham in his "Christianity and the Race Problem," very properly calls our attention. After pointing out what he terms the "shrinkage of the world" where distance and time have by scientific invention been greatly minimized thus making for increased human contacts and a

larger measure of common life, Mr. Oldham writes as follows:

In striking contrast to this shrinkage of the world through the improvement of means of communication is the lack of any corresponding achievement in bringing about moral and spiritual unity. While physically the peoples of the world have been brought closer together psychologically they are in danger of drifting further apart. New causes of antagonism have emerged. Attempts are being made to set up

higher demands of human nature. Yet it cannot be evaded.

Thus we behold the youth of a numerous race in an almost historically unprecedented position. It is compelled to do battle on two fronts at the same time, a feat from every angle possessed of inherent strategic weakness. On one side African youth is confronted with the task of carrying, improving or discarding the impedimenta



SCENE IN THE BANTU Y. M. C. A. AT JOHANNESBURG, SOUTH AFRICA

impassable barriers. Closer proximity and greater economic dependence on one another do not make it any easier for the peoples of the world to live together in mutual understanding and harmonious cooperation. Having by its enterprise, inventions and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the more difficult task of establishing a moral unity. This is a greater and more exacting task than that which has already been accomplished; it makes

of their natural heritage; this is admittedly a task which the youth of whatever race must face, and Africans constitute no exception, relatively speaking, to the general rule of enthusiastic approach to it. All of this on one side of the shield; on the other is to be seen the difficulty created by the fact that Africans must carry their normal burden and at the same time make extraordinary adjustments which almost inexorable circumstances

demand of them. These circumstances are the essence of the effect of those outside forces which are described above, of good and bad content. Such is the condition of African youth today; what, in the face of this complicated situation can be said of that youth of tomorrow? This is the question to which we must now give consideration.

Various answers could be given to the question proposed. In fact the answers have been given and are everyday being given. In the first place, there are those who frankly say or if they do not say it certainly indicate by their actions their belief that the African of tomorrow shall be at best a convenience to the personal representatives of those outside forces which have invaded the continent. One doubts very much if this view really represents a preponderantly controlling part in the opinions even of these personal representatives; indeed there is much evidence to the contrary. But this opinion is strong; it works and manifests itself in a most subtle manner. Good, well intentioned people of non-African races find themselves driven at times by relentless circumstances to subscribe to it.

Secondly, there are those who go somewhat farther than the opinion just described and hold that the African has rights and that he should really be permitted to develop according to his rights, that is, so long as such development does not interfere with those more important and sacred rights of these particular non-Africans. This is also a fairly representative answer to our question and it is of importance because it is a good basis for moving on to an attitude support-

ed by a more lofty ideal of life.

A third answer will be of more interest and satisfaction to readers of this REVIEW. It is an answer given by thousands of Europeans in Africa; it is fully shared by almost every thoughtful African; it is nothing, if it is not a force in the idealistic thinking of people wherever they dwell. It is at once our answer, our inspiration and our plan or chart of action. We are happy to try to set forth this answer here for it is to the point of view of this REVIEW and doubtless of most of its readers. That answer is contained in another and greater question: What is God's will for the youth of Africa?

Now this is not evading the issue nor is it a resort to an easy way out by the utterance of what some may call mere pious platitudes. Indeed God's will for Africa is the most difficult solution that we could set ourselves to discover and realize for it is as true today as it was when it was said of Him "My ways are not thy ways nor My thoughts thy thoughts."

The responsibility of bringing in the Kingdom of God in Africa so far as human instrumentality is concerned rests certainly with the three following groups: The natives of Africa, the Europeans in Africa and Christian people elsewhere, especially in Europe and America. We may get our picture of African youth of tomorrow from a consideration of these three centers of responsibility, for nothing else is quite so important for our immediate purpose.

The youth of Africa has been subject to the same influences which have moved among youth the world around. How could it be otherwise when we remember that the war and all that it disclosed and re-

leased affected Africa in the same way and to the same relative degree as was the case elsewhere? It is natural therefore to expect a strong spirit of nationalism or racialism; and this we do find. Occasionally this spirit expresses itself in anti-European utterances and action; but this is decidedly the exception. As I pointed out in the chapter I wrote for "Thinking With Africa," One does not believe that the explanation of this unrest is an anti-government, or anti-European spirit; it is rather an evidence of a more positive desire; we Christians call it the "Good Life." Jesus not only gave it a name, but declared that His mission was to make it possible for people to have this good full life and have it in abundance.

Therefore when African youth desire, demand and struggle for the right of respect for and development of their own personality, when they ask that a stigma of inferiority be removed from them, when they demand and strive for adequate educational facilities, and when they express their strong dissatisfaction with political and social arrangements under which they live—in other words, when they declare that they have not that which through Christ we know to be the will of God for them, they are but giving impression to that witness which every quality of manhood, every desire to live and grow and all that we know of God's will for man demand that they bear.

And last but certainly not least, the African's sense of proportion, his cooperative spirit, his proven patience and sorely tried tolerance, and his real belief in God, more real when he knows Him through Christ, are sufficient guarantees

that the desires, demands, and efforts of African youth, with few exceptions, will be put forth in the spirit of Him in whose name Life is promised and sought.

Europeans in Africa are if anything more responsible for that desirable tomorrow of African youth than the latter themselves. What we have said about the inexorably overwhelming nature of European control of Africa is fair proof of this statement. Wise leaders among Europeans in Africa are realizing that the destiny of both white and black is inseparably along the same road and are courageously advocating a program of real cooperation; it may be cooperation with discipline and the necessary junior and senior partnership status, so long as required, but nevertheless real cooperation. This will make clear to the African the encouraging fact that he has a future in his own land. In a few instances, particularly in sections of West Africa and to a great degree in the Transkeian section of South Africa wise and far sighted government policy has committed itself to principles of progressive cooperation whereby Africans will play an increasing part in the entire life of the community.

It must also be remembered that there are Christian forces at work among Europeans who dwell in Africa. To the knowledge of the writer these forces have both in South Africa and East Africa borne excellent and at times fruitful witness to their conviction of God's will for Africans, even where the immediate interest of the African and European appeared to be in conflict. As a matter of fact, if it were not common knowledge to the readers of this REVIEW, one would have taken much more space

and time to show how Christianity as an outside force which has come into Africa by way of the Western world has, with exceptions of course, been a fairly consistent proclaimer of the good life of Christ's gospel for Africans and how missionaries have usually identified themselves with the promotion of the African's interests. It is not without basis that the African has placed all white people in two groups—"Missionaries and other whites." One could refer most favourably to the work not only of missionaries but of those churches serving Europeans exclusively in South Africa, for instance, and pay them the tribute due them for their steady growth towards truer Christian expression and action.

The Christian Student Movement in South Africa is again one of the most hopeful factors for the development of a truly Christian life for the African as well as the European youth of tomorrow and for the promotion of Christian attitudes and practices in the sphere of future interracial relationship. Recent action within this movement whereby an interracial student conference has been held, and non-European speakers brought before large audience of European students, are indications of the possibility of a future based on knowledge and Christian principles, than which no more solid foundation can be laid for the building of a permanent and desirable future for African youth. But having pointed out the above, this consideration of the part to be played by Europeans in the future of African youth must be closed by calling attention to the fact that there is not yet a Christian Africa in which God's will is to be realized. Mr. Oldham's observation about the

moral and spiritual forces being far behind the physical and economic is still preëminently true in this continent. Ignorance, backwardness and social weakness among Africans, and ignorance, selfishness and injustice among Europeans all enmeshed in the toils of blind material forces still cry out for that light, that guidance and those qualities which one believes can be given by a fuller following of Jesus of Nazareth and the implications of His teachings about life.

This leads up to our final consideration: The responsibility resting upon Christians in Europe, America and elsewhere for making available for the future of Africa the sure gospel of Christ and thereby sharing in realizing the will of God for the full life of Africans. This is the inexorable challenge of Africa to the Western world. Attention must be directed to this continent not only because of her ills on her own account but because of those which have been imposed from without. Africa has become a part of the life of the world; Europe and America draw upon her material commodities without stint; she is now part of the family and therefore in the truest meaning of God's Fatherhood and our Brotherhood must share in whatever is worth while in the family.

One of the first things Christian people outside Africa can do is to know something about conditions in the continent. Much has been written and volumes are being produced in increasing annual quantities. Reference has been made in this article to half a dozen books which will at once open up to the reader the amazing story of life, development and conditions in Africa of half a century's duration.

One is quite sure that the headquarters of various denominational mission Boards will lend themselves to the truly missionary task of helping people to know the facts as they are to be had from books.

Secondly, Christians may add their strength to the growing moral opinion of the Western world today as regards the latter's attitude and practice towards the large social, economic and political questions which have arisen because of the penetration of Western forces into Africa and the well-nigh total westernization of these aspects of Africa's life.

In the third place, Western Christians can continue to join with Christian forces within Africa in the direct task of evangelization, education, and social improvement. I used the word "continue" because I am aware of the invaluable contribution which has already been made in this way to Africa's life. If the missionary enterprise has done much in the past I am convinced that it is called upon to do infinitely more in the future. Right now, I know of no single force that is accomplishing so much for good as the individual witness for Christ which is being borne by a few missionaries not so much in words as by their attitudes and practices towards and work among and with Africans. The opportunity is still with us and for a very long time will be for this sort of missionary activity.

As regards Education and Social Service one has in mind that larger conception of missions

whereby the church, the state and private philanthropy are united in one great forward program of full, well-founded education, the cure and prevention of disease, and the raising of the whole social vision and practice of the people. This can be done because there are instances where it has been done. If Christ is concerned with the bringing in of a full life, He certainly means for us to make use of all the available forces of life for that purpose. If a beginning were to be made for properly serving Africa with medical and agricultural facilities, assuming of course the foundations for this service, one believes that the tomorrow of African youth would be infinitely brighter than it now appears.

Fortunately much has happened of late to quicken interest in the world mission of the Christian Church. The conditions, the methods of procedure, and most of all a knowledge of the controlling power, spirit and motive of the missionary enterprise in Africa may be obtained from the reports of the recent missionary gathering at Jerusalem,¹ and that at Le Zoute,² Belgium in 1926. If a tithe of the hope, prayer, and work of these gatherings may be realized for Africa, then we need have no fear about the future of Africa and her youth.

1. "The World Mission of Christianity" containing the messages and recommendations of the Enlarged Meeting of the International Missionary Council held at Jerusalem March 24th to April 8, 1928.

2. "The Christian Mission in Africa." A Study based on the Proceedings of the International Conference at Le Zoute, Belgium, September 14 to 21, 1926. By Edwin W. Smith.

When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.

J. S.

AFTER JERUSALEM—IN SYRIA

BY HABIB SUBHAEYAH, Hams, Syria

IN GENERAL the Jerusalem Missionary Conference had a bad effect on the non-Christian community throughout Syria, mainly due to a misunderstanding of its purpose. Fears and suspicions propagated by magazines and newspapers were caused, as I was told by some religious leaders, by two main facts:

1. That the conference limited itself to Protestants.

2. That it did not admit into its sessions Moslem theologians from any part of the Moslem World. The presence of such Moslem members, it was asserted, would have prevented the severe criticism of the Press, the indignation and organized demonstrations of the public. Newspaper writers were specially aroused by the fact that they were not admitted to the meetings.

The efforts to make it clear that the conference entertained no enmity toward Moslems, and that it aimed at a better service to the world through the church, were not of much avail, although some learned leaders did take the writer's articles and friendly chats to heart.

As to the effect on Syrian Christians it gives one pleasure to speak. In the presence of Dr. and Mrs. Speer, two American active members of the great conference, a general meeting for the Syrian workers was held in Beirut. Another meeting was held for all the American missionaries in Syria at the same time, and Dr. Speer with the cooperation of Rev. James Nicol, undertook to explain the

causes, the purposes of the great conference, and the subjects that were discussed. The same explanations were given by the author in meetings of native Christians.

It has been said that it is now the time of sowing, not the time of reaping, but there is reason to believe that the reaping will be great and that the spiritual results will be so large that thousands will have greater faith and the name of God will be glorified.

Although I have attended many spiritual meetings with different purposes, I have never been as much affected as by this conference. Its spirit, its discussions, its Christian teachings and deeds, the number of its members, the character of its president with his affective words inspired by the spirit of God. All were striking and effective. Even if I should live to the age of Jared (962 years) or even to that of Methuselah (969 years) that impression could never pass away from my memory.

Precious Memories

Here are some of the memories I still bear in mind:

1. The walk with the members of the conference from Bethany to the Mount of Olives on Palm Sunday, which brought to mind the passion that made Christ weep over the people of that city which had the best chance to be saved by Him, and which preferred ignorance to knowledge, bad to good, the world to the Saviour of the world, perdition to salvation, darkness to light and unbelief to belief. There are many today who, from

sheer ignorance, by refusing to accept Jesus as his Saviour make him again weep for us.

2. The two hours spent in the garden where Jesus separated from His disciples, choosing three of them, from whom he also separated to pray. The readings together with the private and public prayers, under the leadership of Rt. Rev. Rennie Macinnes, D.D., Bishop of Jerusalem, while we sat down on the ground amongst the stones and shrubs, thrilled our hearts with the spiritual sense of communion with Christ.

3. The memory revived by taking the way in which Jesus walked as a criminal to be judged was brought home to us still more vividly by the little shop across the way where stands the statue of

Jesus bearing His cross for us all.

4. Lastly is the memory revived by our entrance to the tomb where lay the body of Christ after having died for the love of us.

The main points that impressed the congregation by the conference may be summed up in the following:

1. That Christ is God, the Creator of heaven and earth.

2. That God was incarnated in a perfect human being.

3. That Christ did die and did rise and that by His death we are saved.

4. That Christ is ever living and is forever the most holy God, worthy of all worship and reverence by all angels and saints in heaven and by all the creatures on earth for ever and ever, Amen.

WORK FOR SOLDIERS IN CHILE

BY WILLIAM M. STRONG, Concepcion, Chile

The following is an interesting letter recently received from Mr. Wm. M. Strong, a New York Christian business man who went to South America, at his own expense, and founded "The Soldiers' Gospel Mission." He is now located at Concepcion, Chile, but visits various points where soldiers—a much neglected class—are located, and with Gospel meetings and Scripture distribution, has led many into new life in Christ.

EDITOR.

A SHORT time ago on entering a regimental barracks to arrange for a Gospel meeting we found that the *comandante* was out, and so we went for a walk out in the country. The commander of each regiment has full authority in matters affecting the morale of his troops so that we have to "sell our idea" to each colonel in turn. This particular man was unknown to us.

We met him riding along the road, and recognized him by his dress, so we decided to settle the matter immediately, if possible. When he heard what it was we wanted, he started to storm against hypocrites! This was not very encouraging but, with our experience in the life insurance business, we refused to be discouraged easily. When the storm had ceased, we asked:

"Well, what do you say? Shall we have the meeting or not?"

His answer, was about as follows:

"Look here, I'm absolutely irreligious and opposed to all religion. I don't even allow the 'padres' to hold a religious meeting with my troops. If you want to hold a meeting come along at five o'clock, but if you say a word about

religion I'll throw you out in the street."

"We're out in the street now," we replied, "and it might be better to stay here in that case. But let us tell you something! You've a bunch of men that *you know* you've tried your best to reform. In spite of all your efforts and lectures on alcoholism and the sex problem, they do not obey you. But there is an Almighty Power that *you have not tried* that will transform their lives and make them decent, happy, respectable, hard-working men. We give you fair warning that if you do let us in we cannot but speak of this mighty Power that will make them newborn creatures. We will tell them the Way to attain this new life and, furthermore, we have proofs out of your own army in other places as to what God has already done!"

Finally he gave a sort of grudging consent for a meeting, and so we parted.

That afternoon when we began to speak of Christ's salvation and power to deliver from the guilt and power of sin, the *comandante*, burst into the room and strode to the front, apparently with the intention of stopping the meeting. Suddenly he paused, when within fifteen feet of us, and began to listen to a story we were telling. He remained silent while we continued the meeting without interruption, quoting God's Word and pointing the way of salvation.

At the close, we asked the head sergeants, as usual, to come forward and receive their copies of the Gospel of St. John to distribute among the men. Then the *comandante* interfered and asked to know what they were.

"Exactly what we showed you this morning, sir," was our reply.

He demanded a reexamination and then gave his consent to the distribution. Without the opportunity to put the Word of Life in the hands of the men, we would feel that our work would be unfruitful.

As the men started to file out of the hall, the *comandante* shouted, "*Sientense todos!*" (Everybody sit down!).

We wondered what could be coming next! He started on a discourse to his men, beginning with the Constitution of Chile, citing the clause which grants religious liberty and then said,

"For this reason I have permitted Sr. Strong to speak to you. I wish to say further that the teachings of Christ are highly beneficial and I trust that you will all profit by this good counsel which you have heard."

He then turned and shook hands with us cordially. We do not believe in "pussyfooting" God's message, but we never have expected an open endorsement of it, especially from a high official. When it came from such a man, it was a surprise indeed!

After our arrival at home, we sent this officer a New Testament, and we herewith translate a part of his reply:

"Colonel X— wishes to greet Sr. Gmo. Strong and would state that he has gratefully received el "*Nuevo Testamento*," which he will read with the hope that the Supreme Creator will place a pavilion of consolation over his '*alma pecardora empedernida*' (sinful hardened soul)."

Pray for this poor fellow who is but a type of many officers who have attended our meetings and

for whom we ask your prayers. These officers come from the best families of Chile, and, as in other places, are a hard class to reach with the Gospel.

We wish that you would praise the Lord with us for the fact that means have been partly provided

for the distribution of New Testaments among the men of the army and navy. This will increase the cost of transportation, but we can commit these details to the One Who has called us to labor in this part of His vineyard. Pray God that His blessing may rest upon this work.

A REMARKABLE INVALID IN SHANGHAI*

BY GEORGE T. B. DAVIS, Shanghai, China

IN THE course of my journeys it has been my privilege to meet a number of heroic invalids in various lands.

For seventeen years Mr. D. C. Hu has had an affliction that would leave most of us helpless invalids. He constantly lies in one position on his back, his body and limbs being paralyzed. His jaws are set so that his teeth are clenched and immovable. One of his front teeth has been extracted, and through this opening he speaks and receives nourishment. Yet in spite of these handicaps, he conducts two day schools and a night school, teaches classes daily, and writes articles for a religious paper. On Sunday morning he conducts a Sunday-school and religious service, sometimes preaching the sermon while lying on his cot.

It was in Shanghai that I heard of Mr. Hu through Miss Jennie V. Hughes, who showed me his picture and took me to see him.

Mr. Hu's room is in an old rickety building where he was teaching a class of children. We sat down beside his cot, and Dr. Mary Stone interpreted.

Mr. Hu is forty-one years old. Before he became paralyzed, he

was working in the office of a magistrate in Hinghwa, in Kiangsu province. He went to church from time to time, and was once presented with a copy of the Bible, but did not read it. At length, after he became paralyzed, when in great extremity and pain, he began to read the Word of God, and through reading it and the help of friends, he accepted Christ as his Saviour.

After he became a Christian, he asked the Lord what he could do for Him in his paralyzed condition?

The Lord said to him, "Read your Bible this year, and later I will come to take you to a happy place across a river."

So Mr. Hu read his Bible, and at the set time, a coolie came to his house and he said to him, "Will you take me to Shanghai on your back?"

"Have you any money? It is nineteen miles to the boat."

"No, I have no money."

"Where are you going to stay after you reach Shanghai?"

"I do not know; but the Lord told me to go."

After this conversation, the coolie was impelled to pawn his own clothes in order to obtain

* From the *Moody Bible Institute Monthly*.

funds for the journey. Then he carried Mr. Hu on his back to the boat, and at length they reached Shanghai. When they arrived, the coolie asked, "Where shall I take you?" He replied, "To the Shantung Road Church." There the pastor greeted him cordially and took him to a home for cripples where he spent seven years reading and studying his Bible, and while there he was baptized by the pastor.

On one occasion he sent an article to a periodical in Nanking called *Spiritual Light*. In this he told his life story. One of the editors became interested and came to Shanghai to see him. Through this person Mr. Leland Wang was led to call on Mr. Hu and explain to him the way of salvation more

fully, and especially about the Holy Spirit. As the result he began to witness with greater power.

On each Sunday at 9 a. m., Mr. Hu has a Sunday-school, where teachers come to help in the work among the children. At 10:30 a. m. there is a preaching service for the boys and girls, and for the neighbors.

Mr. Hu writes articles for the Chinese *Christian Intelligencer*, exposing the evils of the anti-Christian movement, and showing the power of Christ to reconstruct the nation. Like that great hero of the first century of the Christian era, he can say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong."

AN INVALID'S FELLOWSHIP OF PRAYER

A FELLOWSHIP of Prayer was started some years ago by Miss Irvine of Dublin,* an invalid, whose influence has spread to America and other lands. Year by year additional members are enrolled who give definite time for intercession. Many also write or dictate letters, expressing their joy at being able to take part in this definite service.

Some years ago, in the West of England, a visiting missionary called upon a parishioner who lived in the parish Almshouse, and had been bedridden for many years. The missionary told the invalid of a certain district which, for many years, had been closed to evangelistic effort, but had now asked for teachers. While he was telling of the work and the opportunity, he

noticed a look of joy spread over the old lady's face, and she said: "I am so thankful to hear what you say *because I did it*." Then she told him that several years before a missionary from the same area had visited the parish and had called on her, and told her something of his difficulties and of the special problem of the district, closed to evangelistic effort. From that time for over five years she had daily prayed that God would open the door into this unevangelised area so that the Gospel might be preached.

This is only one example of what is happening continually. The work in the mission fields owes much to these patient sufferers who realise that while they are laid aside from active work, they have still a very important sphere of service open to them.

* Miss Gladys E. P. Irvine, *Hon. Sec.*, 55 Grosvenor St., Dublin S. W. 6, Ireland.



TOPICS OF THE TIMES



JERUSALEM AND DETROIT

While the interpretation of the message and spirit of the Jerusalem Council goes forward in our churches, it is gratifying to learn how seriously many of our Foreign Mission Boards are taking the Jerusalem pronouncements. Six months ago, questions were prepared on each major theme discussed at Jerusalem for the special use of Mission Boards in their study of the implications of these Jerusalem statements with respect to their own administrative policies. The annual meeting of the Foreign Missions Conference just held in Detroit, January 15-18, was an effective stimulus to this study. Over four hundred delegates, representing more than sixty foreign Mission Boards in the United States and Canada, were in attendance. The program sought to focus thought on Jerusalem's challenge to North American Boards. In open conference sessions as well as in sectional meetings, many of the questions referred to above were introduced and made the basis of discussion. In the sectional meeting on industry, for example, this very pertinent question was considered: "What adjustments in the program of our Boards ought to be made to enable our missionaries to give greater help to the Christian Churches of other lands in their efforts to Christianize social and industrial relations?" In the group on Religious Education: "How far are our missionaries prepared, by material gifts and by technical training, to institute and apply modern educational technique in their areas?" In the Home Cultivation Section: "What changes in program or relationships on the mission fields need careful interpretation in our home churches?"

An entire morning was devoted to the significance of the Jerusalem statement on The Christian Message. Dr. Robert E. Speer and Dr. Halford Luccock, now professor of Homiletics at Yale, spoke on the meaning and value of this classic to our American churches, while Mrs. Thomas Nicholson dwelt on those aspects of the statement which are of special interest to women. James Yen of China, in an evening address on "Meeting the Needs of Rural Populations" suggested a number of practical adaptations in social and economic betterment activities designed to meet the age-long limitations of China's rural people. On the last day, Mr. Hivale of India, spoke very frankly before the whole conference on those relations between the younger and older churches which to him, at least, seem to be false and unwelcome. An evening was devoted to the recent Congo Jubilee Conference; Dr. J. W. Holley, a colored delegate from the south presenting one of the reports.

Since the conference opened with a careful survey of trends in giving to foreign missions, and with an analysis of changes taking place in the attitude of our church and student constituencies toward foreign missions, it was only natural that the closing session should be given over to the testimony of nationals on the value of the Christian World Mission and to an address by Dr. James Endicott of Toronto, on "Points to be emphasized in our presentation of missions to the home church."

The annual meetings of the Foreign Missions Conference are never characterized by many findings or resolutions. It is not a legislative body. The Mission Boards send their dele-

gates to exchange points of view, to gain knowledge of new conditions and developments affecting mission administration and to realize that spirit of unity among them out of which common undertakings emerge. Most of the major emphases of the Jerusalem Council Reports were restated at Detroit. The Boards could not mistake their meaning. In the sectional meetings, a number of very definite recommendations or proposals were made which, we trust, will find their way to individual Foreign Mission Boards for further consideration and perhaps adoption. By and large the American church constituency still needs a good deal of educating before it can be said that our Christian laymen are fully up to the position taken by the Jerusalem Council. One may go further, perhaps, and predict in the light of Detroit that, in the case of Foreign Mission Boards themselves, pressure from the fields will need to be applied before these Boards are likely to respond fully to the ideals which found expression on the Mount of Olives.

Miss Helen Calder of the American Board was elected to succeed Dr. James I. Vance of Nashville, as Chairman of the Conference, being the first woman to occupy this position. By special arrangement, and in addition to the regular women delegates, a number of women representing the Woman's Federation of Foreign Mission Boards participated in the Conference as corresponding members—a sure and happy augury of the closer working relationships inaugurated by special resolutions at this Conference between these two significant interdenominational bodies.

M. T. S.

MAKING A NEW CHINA

The Chinese people are again united under one central national government, said Dr. David Z. T. Yui, the National Y. M. C. A. Secretary for China, at a recent luncheon to business men in New York City. Shantung and Manchuria may still be out of full accord with the central Gov-

ernment but this is due to outside pressure that, it is hoped, will soon be removed. "There is now no civil war in China," said Dr. Yui. There may be bandits at work in some areas but the Government is taking steps to suppress these and at the same time to reduce the army of two million soldiers to not more than one million. These will be organized under the National Government and not as at present in separate army units. The army must be reduced gradually or else the unemployed soldiers will become bandits. The securing of civilian employment, with self-support, for the ex-soldiers is one of the difficult problems before the Chinese Government.

Another problem is that of unifying the national revenues so that instead of offering a means for graft and private exploitation the National taxes will find their way into the National treasury and local taxes only will be used for local improvements and administration.

A third problem is that of strengthening the official personnel, local and national, so that effective unselfish service will be rendered to China. It is significant and encouraging that of the ten ministers or heads of departments in the national government *seven are Christians*, six were educated in America and two are former Y. M. C. A. Secretaries. Dr. Yui stated that in all one hundred and fifty former Y. M. C. A. Secretaries are now in Chinese Government service.

These are difficult days in China but they are days of hope and young Chinese leaders are convinced that now is their opportunity and they are seeking to do truly constructive work in making the new China a progressive nation.

What are the next steps?

First politically. The leaders are seeking to unify the country. The people have discarded the monarchy and are opposed to any dictatorship or military overlordship. They wish a true democracy with a well organized government modelled on that of the United States and with eligibility

to office determined, not by sex or class, but by character and capacity.

Educationally the Chinese have set their standards according to modern ideas and methods. They propose to give girls and women equal opportunities to those enjoyed by men. Today over eighty per cent of the Chinese are illiterate so that one of the tasks before new China is to provide general education and at the same time to give the people a practical training for life, with a spirit of honesty and fair play and a world viewpoint.

Economically, the endeavor will be to provide better living conditions for working classes, with good roads and improved implements and methods, so as to provide abundance with simple habits of life.

Socially, the leaders of new China strongly uphold monogamy and the putting to an end of concubinage and domestic slavery. While the cultivation and importation of opium and other narcotics have increased, there is to be a determined war against these and kindred evils.

Religiously, the leaders stand for freedom of conscience, belief and worship. They have refused to promote Confucianism and do not approve of anti-religious propaganda. They believe that religion is the center of life and that all should acknowledge the supremacy of the one God and the brotherhood of all mankind.

Internationally, the Chinese seek to place all relationships on a mutually reciprocal basis, with equal rights and friendly relations with other nations, the revision of all unequal treaties and the full recognition of China's sovereignty. They seek to outlaw war and to promote international friendship, based on understanding, good will and cooperation with all the family of nations.

Dr. Yui gave emphatic testimony as to the important part that the Young Men's Christian Association has taken in training leaders for the New China. Because of its influence and its Christian character, this organization was marked by the Soviet

emissaries as one of their chief points of attack.

The basis of the superstructure of the New China must be first, the development of personal Christian character with ideals and capacity for unselfish service of humanity; second, the training in intelligent citizenship and the faithful observance of its rights and duties; and third, better and more sympathetic international relations. On such a basis and with such a program China must advance to a most important and honored place in the world of nations.

The progress that China has made in the past two years is more fully dealt with in this issue by Rev. Wm. A. Mather who has spent over a quarter of a century in that great land.

THE SPELL OF CHRIST IN JAPAN

Missionaries write of stirring days in Japan with the whole country conscious of the birth of a new political life. The election of members to the National Parliament last spring, under the new Enfranchisement Act, brought forth over nine million men who, for the first time, had the right to vote. The wave of a new political interest spread to the uttermost parts of the Empire.

There are many new forces at work in Japan but the strongest, if not the most prominent in the public eyes, is the quiet but dynamic influence of the life and teachings of Jesus Christ.

A prominent Japanese friend, who has held a high Government office, recently asked what the Young Men's Christian Association is doing to build up strong character among the young men who come within the range of its influence. The secretaries everywhere testify to the eager interest of members in the study of Jesus Christ, which the Movement is sponsoring in cooperation with the World's Committee. There has been an unprecedented demand for books as aids to these studies and from all parts of the Empire have come encouraging reports of the growing interest in this renewed spiritual emphasis.

A Canadian missionary, Mrs. H. C. Watts, who was transferred from the disturbed district of Northern China to peaceful Japan, writes: "Japan seemed at first to offer dull contrast to our old field—no war; no bandits. Everything worked like clockwork in a perfect system of law and order. Efficiency seemed written over everything, and this, to our Chinese eyes, ears and noses, spelt dullness."

After six months in Tokyo, she went to a small Japanese city, from which she writes: "We are tremendously happy to be here. To one coming from China, where crowds throng our meetings, the work at first seems very slow. But the longer one is here, the more convinced one is that the work is solid and lasting. One by one, they are entering the Kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading, thinking, questioning—and God is working in their hearts. Step by step, stage by stage, the new world is being created for Japan. Pray for Japan, that she may discover more and more of God's truth, beauty, and love; and express these ever more fully in her life and character."

INDIA IN THE CHANGING WORLD

All the world is in a state of flux. India is no exception, but is perhaps, changing more radically and rapidly. Many diverse influences are at work, some constructive—like Christianity and nationalism—and some destructive—like atheism and bolshevism. There is a storm brewing, says Mr. C. F. Andrews, the Christian advisor of Mahatma Gandhi, who is now visiting America in the interest of promoting American-Indian friendship. At a recent luncheon, given in his honor in New York City, Mr. Andrews said in substance:

Formerly Indians regarded America as representing their ideal of freedom and friendliness but recently there has been a growing bitterness against America because of immigra-

tion laws discriminating against Asiatics, the refusal to naturalize Indians as American citizens, and because of the recent volume that holds up to condemnation certain Indian characteristics and customs.

There are signs that a storm is brewing and Mahatma Gandhi is likely to come back into Indian politics as a leader. The young men are saying that non-violence does not work out in practice and that they must unite and use violent measures, if necessary, to bring about a complete separation from England and to gain their independence. Gandhi has asked them to wait until December 31, 1930, before taking any drastic action but the young leaders will not postpone the date beyond December 31 of the present year. What hinders action is the division in India itself. Moslems and Hindus cannot get together and each distrusts the other. No decided action can be taken without the Mohammedan vote of approval. Great Britain would like to know the mind of India but there is no such thing at present as an "all India mind."

India still needs guidance, the molding power of a dominant ideal and personality, the leadership of capable unselfish statesmen and the power to carry out the ideals. These factors can only be supplied through Christ and those in whom He lives and works for the regeneration of India and of the Indian peoples.

SHOULD WE ABANDON WORK FOR JEWS?

In America at the present time there is a very definite and persistent propaganda on the part of Jewish leaders to induce the Protestant Church to give up all Christian missionary effort among their people. This propaganda assumes many forms, but its spirit and general content may be gathered from a recent article by a Christian clergyman in the *Jewish Tribune*, entitled "Let Us End Missionary Work Among Jews." The author, Dr. Edward L. Hunt, formerly

a pastor in New York and now a director of the American Good Will Union, voices an indictment of such missionary effort in four counts. The article is being widely circulated and is lauded by some as the expression of an ideal type of Christianity. It will also doubtless fall into the hands of some who, not knowing the facts, may be disposed to give further currency to its oracular pronouncements. Here are the items of the indictment:

1. "I indict Christian missionary work on the score of its futility. One must search far and wide for a genuine Jewish convert to Christianity. Those we do have are merely social climbers seeking to sell their birthright of Israel for a cup of afternoon tea."

This is really a serious reflection on Jewish character. It declares that Jews are so wanting in principle that for the bribe of a little social advantage many of them are willing to sell their Jewish heritage. It is also a more serious reflection on Christianity. It asserts that Christianity is so inferior to Judaism that no Jew could possibly be induced to accept it unless some material advantage is attached to it. This is such a strange indictment that one cannot help wondering what kind of Christianity the writer has in mind.

And as for the "futility" of Christian work for the Jews, one would like to ask this author where he got his information. Is he only repeating the usual Jewish sing-song, or has he made a real honest search for the facts? A little investigation would have led to the discovery that 224,000 Jews entered the Christian churches of Europe and America during the nineteenth century. If Christian work had been proportionately as fruitful among other non-Christian peoples, the results would have been three times greater than they actually were. Among these converts were men like Neander, the great church historian, Professor Bonfey, philologist, Sir Julius Benedict, the musician, Dr. Alfred Edersheim, the Christian author, Sir William Herschell, the astronomer,

Dr. Isaac da Costa, the philosopher, Sir Francis Palgrave, the historian, Bishop Schereschewsky, the great missionary to China who translated the Bible into the Wenli tongue, and many others equally eminent. Were these men "social climbers" who sold their Jewish heritage for a cup of afternoon tea?

It is unfortunate that this writer has not met any *bona fide* Jewish converts. Among the 150,000 or more now in the churches of Europe there are thousands who have had literally to take up their cross to follow Christ. It is a spiritual tonic to meet many of them. Here in America, among the 20,000 Hebrew Christians now in the Christian churches of this country, it is not necessary to search very far to find those who bear the hall-mark of genuine devotion to Christ and His cause. If Dr. Hunt would like to meet a few of these converts, it would be a pleasure to afford him the opportunity that he might judge for himself as to their genuineness.

The reason that a still greater number of Jews do not rejoice in new found faith in Christ is because of the meagerness of the efforts put forth in this field. Christ belongs to Jews more than He belongs to any other people in the world. No people is more responsive to His appeal, when sympathetically presented, and no people who yield to Him a fuller or more lasting allegiance.

One very simple question arises in the face of this indictment. If Christian efforts to win Jews to an acceptance of Jesus as the Christ are so woefully barren of results, why are Jews making such strenuous efforts to stop them?

2. "I indict Christian missionary work among Jews on account of its costliness and waste. Let the Christian Church use the funds which are being literally thrown away for this purpose and devote it to bringing Christianity to the many nominal Christians, who are living without God today."

Once again the old familiar Jewish sing-song! Has the author of this article really investigated the expendi-

tures of the Protestant Churches of America in their work for the Jews? It is very evident that he has not. If he should do so, he would get a surprise, not at the vastness of the amount spent, but that it is so pitifully small, and yet has been able to accomplish so much. It is safe to say that the total sum spent for Jewish work by the thirty-eight Protestant denominations that form the Home Missions Council would not pay the salaries of ten prominent New York rabbis for a single year!

And as to waste, it is never easy to estimate spiritual values in material terms. In some of our far-flung foreign mission fields, years passed before a single convert was won. Yet we have not heard of any denomination denouncing this expenditure of Christian money and effort as "waste." The missionaries were sowing seed for a future harvest, they were breaking down prejudice, making helpful contacts, educating the people, and interpreting to them Christ and Christianity. Such service in the eyes of Christians, will never be called "waste."

So it is in work for the Jews. Though it is quite as fruitful as most evangelistic work for "nominal Christians, who are living without God today," and in whom Dr. Hunt seems to be so tremendously concerned, yet the service of missionaries among the Jews covers a much wider range. Ingrained prejudices must be removed—often prejudices deliberately fostered by the synagogue; the missionaries must teach the people the truth about Christ and Christianity, which has been so long withheld from them; they have to create good will, a good will that is real and abiding because it ignores no fundamental issue and goes to the very heart of the problem. Because of this service tens of thousands of Christians in all parts of the country now cherish a real love for the Jews, and would gladly share with them their chief treasure—the knowledge and faith of Jesus Christ our Lord. And because of this service

many thousands of Jews have come to a better understanding of Christianity and are opening mind and heart to the influence of that great Prophet of their people who has been such an unspeakable blessing to the whole world. These indirect results of a Christian ministry to the Jews would justify many times the expenditure of every dollar that has gone into the work.

3. "I indict it because it is un-Christian. Anyone who believes in the hand of God in history must glimpse His purpose to preserve Israel and once more establish them in the land which their fathers made the Holy Land for Jews and Christians alike."

If Dr. Hunt could establish that charge it would end missionary work among Jews at once and forever. No church and no individual Christian would engage in such effort if it could be shown as he declares, that it is subversive of the divine purpose for Israel and is in reality a "fight against the manifest will of God."

But from whence has this anti-missionary indictment been derived? Once again, from the Jews. Every Jewish youth is instructed that God's purpose for his people can only be fulfilled as they remain faithful to Moses and uncontaminated by Christianity. It is the same old utterance, but this time strange to say, the voice is that of a "Christian" made audible through a Jewish megaphone.

It is only necessary to ask this simple question: is it true? With the New Testament in our hands, it is not difficult to find the answer. This work of seeking to win the Jews has behind it the command of the Master, His own example and that of all the Apostles. Even the great Apostle to the Gentiles made it his practice to give the Gospel "to the Jew first," never thinking that in so doing he was working against God's manifest purpose for Israel, but profoundly convinced that Christ holds in His hand the future of His people, and that there is no high place for the Jew in the purpose of God in Palestine or anywhere else apart from Jesus

Christ. The Apostle looked forward with assurance to a glad time when "all Israel shall be saved," and when at last his people coming into step with the purpose of God, will be to the whole world as "life from the dead."

Verily, upon this Christian ministry rests, in a peculiar way, the blessing of the God of Israel, and behind it are His unfailing promises. So when there comes to us in this generation a voice saying "I indict," in which we see the purpose of God for Israel moving forward steadily to its fulfilment, we can only refer the utterer to an occasion long ago when a ruler of the Jews said to two followers of Jesus engaged in the same work, "I indict," and they replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard."

4. "I indict it because it is un-American in that it ignores the values of the synagogue in making godly citizens and in the furthering of many good causes for the betterment of the community."

One can only marvel that any American professed follower of the Greatest Jew of History could be induced to repeat this oft-repeated Jewish canard. Since when has the Christian Church ignored the synagogue? or failed to recognize its place in our American life? or interfered with it in the fulfilment of its ministry to its own people? Does not the Jew possess every civil, political, and religious right enjoyed by the rest of us? He can build his synagogues, worship the God of his fathers in perfect freedom, witness to his faith, propagate it and can even say many things about Christianity that are not so without interference. The overwhelming Christian majority in this country, when its national foundations were laid, made provision for that religious liberty which the Jew now so fully enjoys, and today Christians will stand with him side by side for the maintenance of these rights should they even be threatened.

But American freedom has also preserved to every religion the right to propagate its faith. The Mormon, the Mohammedan, the Hindu have perfect liberty to preach their particular doctrines. The Theosophist, the Christian Scientist, the Roman Catholic, enjoys equally with the Protestant the right to win converts to his cause. The Jew also, wherever he wishes, can go out and seek to extend the faith of Moses as widely as he pleases, and Christians will utter no protest. That is one of our American privileges.

The difficulty is that Jews wish to be considered a people apart, and demand that all propaganda shall stop at their door. Christianity can never enter into any such compact. It is a missionary religion offered to people of every race, color and creed. To pass the Jew by would be to discriminate against him. We establish our churches in mixed communities where all sorts of people live. We announce our services and frequently add the invitation, "Everybody Welcome." Would not the Jews feel that they were discriminated against if beneath that invitation were placed the words, "Except Jews"?

Moreover, the Christian religion dare not pass the Jews by. The command of its Founder forbids it, its universal claims demand the presentation to Jews as to others, and the identification of its own future with that of the race of Jesus, all present an unanswerable and urgent appeal to find some way to bring this highly gifted people into accord with the divine purpose, so that Jews and Christians together, in happy accord, may move forward for the redemption of America and of the world.

J. S. C.

"The highest service a man can render to his fellow man is to pray for him. Work backed up by prayer is too often the practice, if not the ideal of the Church: if the world is to be won, that order must be reversed and the Church learn to depend on prayer, backed up by work."—*E. S. Woods.*



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, New York

MAKING THE MISSIONARY ENTERPRISE LIVE IN YOUR CHURCH

THE PERFECT FURLOUGH

BY REV. JAMES B. RODGERS, D.D.,
Manila, Philippine Islands

IT IS very delightful to dream about one's coming furlough to the homeland. "My own, my native land" seems very attractive from the other side of the world, and then the thrill when the shores arise and the Golden Gate appears, or perhaps the Statue of Liberty waves a welcome; what missionary has not felt it?

This furlough toward which we have been looking with longings is going to correct all our troubles, is sure to be an unadulterated pleasure and perhaps a panacea for the perplexities that have been with us during the years on the field; but there is a tinge of disappointment in spite of the warmest of welcomes and the most cordial of hospitalities. One is a visitor and has no part in the life of the home and town. He feels restless. The visions of the past do not materialize, and then again, before one went to the field, he could move about readily and freely with no particular ties. A vacation was a time of utter freedom from responsibility, but the furlough vacation carries with it its own responsibilities. The presence of two or three little children in the family curtails that freedom. Shall one roam about the country to leave his wife and babies to get along the best they can? That would be selfish. Furloughs are often a time of the heaviest responsibilities and the greatest cares, so that in planning for a furlough one must take into consideration the fact that all one's responsibilities and all the difficulties

of life are in a country where you visit and do not live.

How to get 80% or even greater value out of a furlough is a problem. Perhaps one may say that a perfect furlough does not exist; but there are certain principles which may help the missionary coming home on his furlough and enable him to make the best possible use of his months in the United States.

First of all, a furlough to be worth while should be earned. The Fourth Commandment enjoined six days solid work as well as one day's thorough rest. One cannot enjoy a vacation unless he can take it with a clear conscience. On the eve of my first furlough I remember the horror of finding myself in my dreams on the streets of New York but with the very bitter consciousness that I had fled from duty.

In the second place, a furlough should be planned for. The vacation months are just as much a part of our service as the years on the field. We must no more think of wasting them than we should think of idling through the years abroad. The duties will be different, responsibilities less; burdens will change, but they will exist. A furlough is a detail. One is transferred from the line to the staff; from the front line to the service of supply. In order to make the best use of these months of furlough one should carefully plan and attempt to fully realize the purpose of the furlough.

In the third place, there is the question of physical recuperation. One's vitality is usually lowered by the climate and environment of the field sta-

tion. The body is like a storage battery that needs recharging. One must deliberately plan such occupations and such surroundings as will restore lost vitality.

One hardly needs mention the burden of months without definite employment, and no one will confuse rest with laziness. It would be helpful if the field-work during furlough could be done systematically and not spasmodically. One's vitality is often restored as is the battery, by activity and motion. The association with people of his kind, the possibility of being in touch with the great movements of one's own country, the new acquaintanceships one makes and the new friendships, all serve to add to his stock of strength. Deputation work, if wisely done, is not only a benefit to the cause at large but also to the individual who undertakes it. His contact with the church groups of men and women is one of the greatest blessings of the furlough time.

Fourth. Of late years the theory has been advanced that the first term of service is a time of preparation for the fullest work and because this is so, it is the desire of the Mission Boards that the first furlough so far as possible be spent in further study; the physician in Medical College; the evangelist in Theological Seminary; the teacher in a Teachers' College. When the missionary first goes to the field he scarcely knows what form of service he may be best fitted for; his first term teaches him. The furlough should be given to specializing along this line.

Fifth. If possible, it is a good thing for the missionary to spend a few weeks near the Board headquarters. He needs to understand the problems that confront those who are working at the home-base. It gives one a sense of God's presence quite as much as the miracles that we see in our field of work. Another source of inspiration comes from looking back over the term of service just passed. One of the greatest blessings that coming home brings is that of

being able from a distance to review the work of the years on the field and to see how God has blessed it.

In conclusion, a furlough is a failure that does not give full opportunity to gain the spiritual blessings that come through association with one's fellow Christians. During my furloughs I have counted it as a matter of great privilege to catch the thrill of the call, to have revived in my heart the lure of the field; then one goes back with new courage, new faith, new power, and his well-earned furlough has been well spent.

So it's home again, and home again,
America for me!

My heart is turning home again,

And there I long to be—

In the land of youth and freedom—

Beyond the ocean bars,

Where the air is full of sunlight

And the flag is full of stars.

When having a missionary in your church have you ever had a soulful and interpretive soloist to sing Dr. Henry VanDyke's, "America for Me"? It is to be found in almost any first class music store; if not locally obtainable order from Miss Annie G. Bailey, 581 Boylston Street, Boston, Mass. Price 15c.

"MURERA BARANDA"—AN AFRICA DEMONSTRATION

BY MRS. DONALD FRASER

Author of the chapter, "The Doctor as Friend" in "Friends of Africa."

Written for the Northfield School of Missions by Mrs. Donald Fraser of Glasgow, formerly a Scotch Presbyterian missionary in Livingstonia.

The name *Murera Baranda* means "The Nurse of the Orphans"—an African term for God.

Needed—Basin and towel, spear, club or long stick—a little bundle to represent baby, tea tray and two cups.

Setting—Native village.

Women pounding and cooking.

Young Missionary (Y. M.) sits on African drum writing.

Sound of singing beyond—

Tune—"Jesus Loves Me."

1. Yesu wa ndidisa 'ni
Bible ra ndi udza 'ri
Vana wa no muda wo
Yesu u no wada wo.

Chorus—

Yesu wa ndida,
Yesu wa ndida,

Yesu wa ndida,
Wa wada wose wo.

(It ceases and murmur of voices is heard.)

Old missionary enters—"I've just been looking into the Senior School. Ellen is bringing a cup of tea, then we'll attend to some medical cases."

While this conversation is going on people have been entering and sitting down.

Young Missionary—"It's all just so thrilling—I've been putting it all down in my diary. But I do wish I could talk to the people as you can. I'm so glad you've brought me out on this little tour among the villages."

Old Missionary—"I thought it would interest you to be brought into close contact with the people and see how they live, how necessary it is to know the language. Besides I wanted to get in touch with this group of villages, now that we have started a school in this district."

(Enter girl with tea tray. They sit and drink.)

Old Missionary—"Here comes tea!"

Description of gathering patients—

Woman with cloth hanging over face and head held down.

Woman with baby on back.

Boy with leaf tied on bare leg which has blood over it.

Another who moves in sitting posture—using hands, one foot, to move along; one leg covered by dirty wrapping held out stiffly before him. He bites his lips in pain and says: "A-yi-Rote. we! A-yi-Rote. we!"

An old blind woman holding on to end of stick led by child grasping the other end.

(Old Missionary turns to them and greets them.)

Patients (some clapping hands)—"Timboneni mose Yebo, mama. Timboneni, mose Yebo, mama."

(Young Missionary imitates their rhythmic clapping of hands. Patients watch and whisper together as Old Missionary and Young Missionary drink tea.)

Old Missionary to Young Missionary—"They think we are putting salt in our tea!"

O. M. to Native Girl—"Would you like to taste our salt?"

Native Girl—"EeVery much." (she comes forward with hands cupped together.)

Old Missionary—"It is sugara." (Puts a spoonful or two of sugar in her hand.)

Native Girl imitates—"Su-ga-ra." (Goes back to others and they each take a little out of her hand; she stands licking her empty palms vigorously.)

Patients speaking to one another—"Good-good-Isn't that good?"

(Old Missionary rises and brings forward basket or medicine chest and lays out bandages, dressing tray, bottles, etc. Young Missionary goes and brings kettle of water, basin and towel.)

Old Missionary to woman with dirty cloth over her head—"You come first mama. It hurts your eyes to sit in the light, doesn't it?"

Woman—"Very much, mama."

Old Missionary—"Will you come and help me, Miss Brown, to hold her eyelids, so? Every white man and woman in Africa must be more or less of a doctor." (Puts lotion in eyes.)

"That's all now, mama. Come back again tomorrow morning and bring a clean dish and a friend to learn what to do and we'll give you medicine to go on with this washing and show her how to do it."

Young Missionary—"Granny next!" (Helps blind woman forward.)

Old Missionary (looking at eyes) "Alas granny, you are blind. Can you see anything with either of your eyes? The fire? My hands? (holding one up before her eyes)."

Granny—"The sun, yes. The fire, a little. Your hands, no."

Old Missionary—"Granny, I can't do anything for you here. You must come to my house for sick people. We must cut something out of your eyes and then, I think, you'll be able to see again."

Granny—"I don't want you to cut me. I want you to put medicine for sight into my eyes."

Old Missionary—"We can't do that. We must cut out what is shutting out the entrance of light into your eyes. You needn't be afraid. Others older than you have come and gone away seeing. You'll get food to eat and a blanket to cover you at night, and be very comfortable."

Granny (shaking head disconsolately)—"It was medicine for sight I wanted."

Old Missionary to Young Missionary—"There's no use hustling her. Let her think it over and she'll come around."

Old Missionary (turns to boy with bandaged leg—begins to remove covering)—"Now let's see your sore."

Young Missionary (putting handkerchief to her nose to cover smell)—"Oh, how can you stand it! and-it-is-crawling!"

Old Missionary (down on her knees beginning to wash the sore)—"I know; these sores used to make me literally sick, they sometimes do still. But do you remember a poem of Whit-tier's? It goes something like this: In me thou lovest me. I call Thee to love me in all. Lord I will love thee as I can In every fellow man. All sick, all suffering, all who ache. Lend all for my sake, Lord. I will see In every sufferer—Thee."

(Continuing)—"I always have to keep reminding myself: IN EVERY SUFFERER—THEE."

(To boy, as she finishes bandaging)—"Now, you too must come to the hospital to get your leg put right. You aren't afraid?"

Boy (cheerily) — "Would I be afraid? Do I not want to be able to walk?"

Old Man (enters with spear and club, carrying clumsily something wrapped in a bit of old calico)—"Hullo!"

Old Missionary—"Hullo! Here's

Mgoniwabe. We see you Mgoniwabe. Where have you come from?"

Old Man (sitting on haunches and laying down bundle)—"Yebo. Ama-ma. Did I know I would find you here? I came from there." (Raising voice and pointing with lips, as is the African custom) "I went to see my son."

Young Missionary (looking at bundle)—"Its a baby! truly, its a baby!"

Old Missionary—"A baby! What are you doing with a baby? Whose is it?" (Looking at it) "Why, its just newly born."

Old Man—"I have shame, mama, that a man should be carrying a baby. But, in the village where I slept last night the mother died when the baby was born, the heathen women said the baby would of course die too. I begged them to bring it to you, but they laughed and refused. They would not believe me when I told them that you could save motherless babies. But I was sorry that this baby should die. I asked them to let me take it to you."

Old Missionary—"You've carried it all that way yourself? Twenty-five miles! Has it had any food?"

Old Man—"Only some water mama." (Speaking proudly) "I remembered that you don't approve of giving solid food to babies and I could get no milk."

Old Missionary—"Splendid! Now we must try to feed it. I wish I had a feeding bottle here. Miss Brown—you've a fountain pen filler, haven't you? May I have the rubber off it? I'll improvise one with that and a medicine bottle!"

(Young Missionary brings filler; Old Missionary goes away for a moment while Young Missionary lifts up baby—others gather around to look at it.)

Old Missionary (Coming back; sits down on floor and takes baby on knee) —"Now for baby's supper." (natives gather nearer, stare, cover their mouths with their hands to express astonishment. Boy with bad leg laughs aloud. Exclamations of "Bama!" Two women turn to each other and grasp hands.)

Young Missionary—"It is eating beautifully."

Woman with baby—"The wisdom of the white woman! Did any of us black people ever know that you could turn a bottle into a mother?"

Old Man—"Can I go now?"

Young Missionary—"Yes, Mgoniwabe. We'll look after your baby. Travel well!"

Old Man (rising from ground)—"Now I am a man again. Goodbye my mothers." (Bending forward and clapping his hands in salutation.)

Old Missionary—"Mgoniwabe, you were a man and a brave man not even afraid of laughter when you fetched away this baby. And you were a-a-real Christian. Tell them we'll be back home tomorrow, Paweme."

(Drum beats are heard.)

Old Missionary to others—"Now your teacher is calling you all to prayers. Go and worship God. I can't come tonight because I am going to attend to the baby. When you have worshiped, come back and we'll finish our medical work."

(They turn to go—woman with baby turns back.)

Woman with baby—"Mama, what shall you call the baby?"

Old Missionary—"I don't know. What name would you suggest?"

Woman with baby—"Mwana wa botele."

Young Missionary—"Mwa-what did she say?"

Old Missionary (laughing gleefully)—"Mwana wa botele! The bottle baby!" (To the woman) "That will be quite a new name and a very good one."

Woman with baby—"We thank you, our mothers."

Young Missionary—"What are they thanking us for? the sugar or the medicine?"

Woman with baby—"No, we are thanking you in the name of the orphan baby."

Boy with bad leg—"You are Muli Murera Baranda."

Old Missionary—"No, that is God. The nurse of the orphans—that is the

beautiful name you Africans have found for God. Of course all we his children everywhere must help Him in that work. But go now and thank Murera Baranda."

Woman with baby goes to prayers in direction of drum beats. Missionaries gather their things together and quickly repack the medicine chest. They leave for the hospital carrying the baby.

Note: Clothing of natives need consist only of cloth wound about body as seen in African pictures.

Do not use any form of blacking; use only cocoa colored cream on exposed parts of body. Study prayerfully to bring out the pathos which is hidden in every word and line of this unusual picture.

If at all possible, have a woman physician or a trained nurse to take the part of the doctor.

In no case use any chairs. Only the one drum; and the doctor does all of her work from the ground.

EFFECTIVE OUTDOOR EVANGELISM

What might be the result if during the coming spring and summer there should be developed by the Christian churches a great wave of outdoor evangelism spreading from Los Angeles to New York and from Duluth to New Orleans!

The following is finely suggestive as to how to organize for such a piece of work.

John N. Wolf, Director of Evangelistic Work, National Bible Institute, New York, writes as follows:

The difference between effective and ineffective outdoor Gospel preaching is measured by the hearing obtained by the preacher for his message. As the eternal welfare of souls depends upon the quality of the message, much also depends upon whether or not those, for whom the message is intended, can be constrained to stop and listen. The natural man is not interested in the Gospel. There are many things to distract and divert his attention. Satan is not willing that he should hear, consequently the Gospel preacher needs to exercise much

wisdom and at times ingenuity, as did the Apostle who caught them with guile, to gain attention and give the Holy Spirit an opportunity to convict and convert.

The following are a few suggestions, out of many years' experience in outdoor Gospel preaching, to those who would obey the Master's command to go out into the highways and byways:

1. SELECTING THE LOCATION

The first important question when one goes fishing is, "Where do the fish congregate?" If possible, secure a quiet place away from the noise of cars and traffic, but make sure the people will be there. Some of our most fruitful meetings have been conducted right under the din of the elevated trains.

Select a spot that will not cause the crowd to block the entrance of a store or that will prevent a show window from being in full view; for if you do you will have a protest from a merchant, unless he is in hearty sympathy with you. Select a street wide enough for wagons to pass. This lesson we learned as follows: It was a hot summer's day, at the noon hour in New York City's great financial district, and we found an inviting-looking, little street shaded and quiet. A large crowd gathered and everything seemed fine, but just as we were giving the invitation and the Spirit was evidently working, a large truck came along, dispersed the crowd and brought our meeting to an abrupt end.

The corner is usually a better place than the church steps. The unbeliever and sinner is quite likely to pass right by a meeting in front of a church, but will stop at a meeting on a corner.

2. SECURE A PERMIT

A permit assures one of the Police Department's recognition of the meeting. We are to be subject to the powers that be. In most places the Police Department requires one to have a permit to conduct outdoor, religious meetings. If it is attempted to con-

duct a meeting without a permit, some unpleasantness with the local officer is liable to be the result. A permit saves from many petty annoyances. Often unruly or drunken men in the crowd make it impossible to continue but such disturbances have often been overcome by producing the permit and appealing to the audience for fair play. This hardly ever fails to bring results but as a last resort one can always appeal to a policeman, who is compelled to honor the permit and protect the meeting.

A permit also assures the location. The Freethinkers and I. W. W.'s and others often discovered that we had a good place and planned to steal it by getting there a little ahead of our scheduled time, but in such a case, if remonstrance fails, the permit holder can appeal to the police. Always make sure that you have the permit with you.

3. ARRANGING THE ORDER OF SERVICE

Be assured that nothing really worth while ever "just happens." *If you would have an acceptable meeting, give attention to small details.* Plan the outfit. If possible have some musical instrument. The more unusual it is the more helpful it will be in attracting persons to the meeting.

A stand for the speaker is essential. It enables him to both see and be seen and to make himself heard. If there is no stand available, the leader can go to almost any storekeeper and either borrow, or, for a few cents, buy a box on which to stand. The man on a stand above the heads of the crowd will always have a larger audience than the one who insists on speaking on the ground.

Many souls have been brought to the Light by means of the printed page. For an outdoor meeting, one should always have a large supply of Gospel tracts and Scripture portions. These, however, should not be distributed while the message is being delivered as it will distract the attention of the audience. When distributing, the workers should be stationed

on either side of the street and a distance from the meeting, or else wait until the close of the meeting.

There seems to be a natural impulse, with most persons, to gather behind the speaker. This is a great mistake; for the stranger does not want the front place at an outdoor meeting any more than he wants the front seat in church. The average man will not stand in front of a group, except at a distance, but will come up close, if he can stand behind someone. Therefore, the wise leader will arrange his workers in front. The sympathetic faces in front will encourage the speaker, and, as a crowd always gathers a crowd, the group in front will act as a magnet to attract the strangers.

The singers should know what they are going to sing, so there will be no embarrassing pauses caused by the nervous fumbling of hymn books, etc. The meeting should go on without any break whatsoever. The majority of outdoor attendants are on their way somewhere, and every pause in the meeting serves as a reminder of their errand and limited time, and, as a rule, they are not slow to act.

The personal workers, and every meeting should have them, must be ready to get in personal touch with any who show signs of interest or those who respond to the invitation. They should get their names and addresses so that they can be followed up and established.

The speaker's message should be prepared, as there are many disturbances to divert thought. If he attempts to speak without preparation, his audience will quickly discover it. The outdoor audience is a most critical audience.

DON'TS FOR OUTDOOR SPEAKERS

1. Don't criticize fellow Christians.
2. Don't be personal in remarks.
3. Don't give offense to any nationality or creed.
4. Don't discuss debated doctrines.
5. Don't discuss politics.
6. Don't waste time giving good advice on hygiene, etc.
7. Don't make

- apologies for conditions beyond your control.
8. Don't engage in argument.
9. Don't lose your temper.
10. Don't set yourself up as a good example.
11. Don't read lengthy Bible passages.
12. Don't offer long prayers.
13. Don't preach too long.

USE OF MISSIONARY PICTURES

1. Place on walls of room—pinning to curtains, etc., pictures of missionaries and mission workers—having each numbered. Give to each person taking part a paper with numbers, and ask him to write the name of missionary opposite to proper number.

2. *A TRIP TO INDIA*—or other field, Home or Foreign. Pin to curtains pictures of towns (numbered) to be visited en route from the church or home from which the tour starts (this will include the home church, one or two familiar scenes near home; several scenes in Chicago; interesting places en route to coast; ship, etc.)

Pictures of general and church interest in the field studied, with pictures of mission workers, etc.; pictures of interesting cities en route home, via Pacific. Each person taking part has sheet of paper, with numbers, beside which he writes name of place to correspond with picture numbered. Sheets may be exchanged and corrected; or each correct his own, as the leader reads the correct answers. There is hardly a limit to which this may be used.

3. Pin on back of individual card bearing name of missionary (or a country.) The bearer may ask questions, to which he may receive a "yes" or "no,"—but nothing else. From this information he must determine who he is (or what country it is). When he determines this, the card is pinned on his breast.

4. Have groups gather around small tables on which are placed missionary magazines (illustrated) with scissors, paste and sheets of paper size of the magazine. Call one table "India," another "China," another "Children's



These posters may be used in connection with the study of child labor in Dr. Shriver's, "What Next in Home Missions" and in Dr. Oxnam's, "Youth and the New America."

If these posters are made in colors by an artist who is sympathetically interpretive, and placed in one of the "thoroughfares" of your church their silent teaching will mold sentiment and action.

Stories," another "Best Methods," etc. Have each group prepare several pages for the new magazine which is to be launched. Then call the groups together, and have the different editors explain the pictures chosen.

Song

(Tune: Three Cheers for the Red, White and Blue.)

(Sung on all passenger ships of T. K. K. Line at least once between San Francisco and Yokohama.)

The God of the Nations Is One

The sun and the stars in the heavens
United in radiance shine.

Their light, like a mantle of glory,
Descends as a blessing divine.

Let the nations whose banners are waving,

The Sign of the Stars and the Sun,
Give light to the earth and its people.
United in purpose as One.

CHORUS

Hurrah! For the Sun and the Stars,
Banzai! For the Stars and the Sun,
Inscribed on the skies it is written.

The Heart of the Nations is One.

The Clouds in their darkness may gather,
And ages in turn pass away,
Unaltered as laws of creation
The Lights of the firmament stay,
Let the nations whose banners are waving

Those emblems of beauty and light,
Stand firm for protection united
As follow the day and the night.

CHORUS

Hurrah! For the Sun and the Stars
Banzai! For the Stars and the Sun;
Deep down in all hearts it is written,
The Life of the Nations is One.

The language and customs may differ,
The kingdoms their courses have run,
The races and people have altered,
O'er all shine the Stars and the Sun;
Let the Nations whose banners are waving

The symbols that never shall cease.
Insure for the earth and its people
The blessings of safety and peace.

CHORUS

Hurrah! For the Sun and the Stars
Banzai! For the Stars and the Sun;
Enshrined in all Life it is written,
The God of the Nations is One.

WOMAN'S HOME MISSION BULLETIN

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

LEGISLATIVE MATTERS

Report, Committee of Council of Women for Home Missions, Mrs. Samuel Semple, Chairman, presented at Annual Meeting, Atlantic City, N. J., January, 1929.

Your committee has comparatively little of direct action to report. Because the Council is an interwoven body, made up of organizations which, taken together, cover the whole country, the matter of legislation must necessarily come before it chiefly as regards federal action. Because, in addition to this, the field of its corporate legislative interest must be carefully defined and limited, it is obviously proper that the subjects on which such joint interest may be expressed are but few. It is also obvious that the subjects selected should be those directly and plainly related to human welfare measured on the Christian basis.

At the present time the four subjects selected by the Council as belonging in a category so outlined are: Indian Welfare, Prohibition, the World Court, and Child Labor.

On Indian Welfare the Council formally presented a petition to the Congressional Committee on Appropriations, asking for more adequate financial provision for the teaching staff of Indian schools, in order that better equipped teachers may be secured for those institutions. The petition was cordially received, and the promise given to do all possible in that line.

On Prohibition the Council is pledged to the support and defense of the Eighteenth Amendment, and of the Volstead Act. During the past year, in spite of much discussion and many verbal attacks, there has been no actual legislative attack on either of these items in our federal legislation. In view of the continuous threats of such procedure, however, it is well

to take cognizance of three comparatively recent occurrences.

The first is the result of the national election in November. Certain extremely vocal elements in the political world (regardless of party associations) insisted that that election should be considered a popular referendum on the liquor question. While such a referendum in due form was not provided for at that time, and while the recent election was affected by many cross-currents of political, personal, and popular opinion, those who demanded that the results of the election should serve as a referendum received small comfort from the event. An analysis of the results of the election fail to justify in any particular the claim that there is a general revolt against actual prohibition in this country. Aside from the item of the presidential contest itself, with its implications concerning prohibition, it is noteworthy that, in congressional contests where that issue was involved, the "dry" contestant won out; and the outstanding exponents of the "wets" were defeated.

The second point of recent interest is the Durant award, with the plan for better prohibition enforcement submitted by Mr. Chester P. Mills. The emphasis in that plan upon the weakness in the handling of permits for the distribution of industrial alcohol calls attention to the responsibility of the treasury department in granting and supervising such permits. That department insists that past defects in the system have been remedied, and that the present real trouble in enforcement lies in liquor smuggled from abroad over land or sea boundaries. This difference of opinion amounts to an agreement that these two sources of illicit liquor are the sore spots in the enforcement of the law, and

the roots of that business known generally as bootlegging.

The third point to be observed is the decision of the federal district court at Philadelphia that in court handling of liquor cases the buyer, as well as the seller of bootleg liquors may be indicted for breaking the law if any degree of transportation is involved.

This calls sharp attention to the fact that it takes two to make a bootlegger; and should bring home to the conscience of the nation the fact that law observance is as much a part of national probity as is law enforcement. While keeping guard over the Eighteenth Amendment and its enforcing legislation, this Council should also insist, in its teachings and influence, upon the responsibility of organizations and individuals for law observance. The General Council of the Presbyterian Church has asked that Sunday, March third of the coming year be observed as Law Observance Sunday throughout that denomination; and it is hoped that other churches may adopt the same plan.

On the World Court the Council is pledged to the support of all measures that may lead to adherence of the United States to the Permanent International Court of Justice, established under a provision of the League of Nations, with its entirely independent existence located at the Hague. The facts that such a court has been included in the dreams of American statesmen since the days of William Penn, and that this particular court owes its set-up largely to American leadership and legal acumen seem sufficient justification for the Council's support. The distinguished service of the Hon. John Bassett Moore as one of its first judges, now to be followed by that of the Hon. Charles Evans Hughes, should further recommend it to American judgment.

The Gillette Resolution, now before Congress, provides for our country's adherence to this Court. It has received support from your committee. In the present press of Congressional

business this Resolution is in abeyance, but at intervals shows signs of life. Its prominence has been overshadowed for the present by the Pact of Paris, popularly known as the Briand-Kellogg Multilateral Treaty for the Renunciation of War as an instrument of national policy.

Though this treaty has not been formally included in the Council's authorization for legislative action, it is in every way so allied to the interests marked out for this committee that action supporting the treaty was assumed to be in line with the committee's duty. Every opportunity for such support has been seized.

On Child Labor the situation in federal legislation has also been one of "watchful waiting." The Child Labor Amendment proposed for the federal constitution is still alive, but no recent progress in its ratification can be reported. In the field of state legislation concerning child labor, it can be reported that improvements to some degree have been made during the last bi-ennium in Alabama, Connecticut, District of Columbia, Georgia, Louisiana, Maine, Minnesota, New Jersey, New York, North Carolina, Pennsylvania, and Rhode Island. Most of these improvements have been effected by direct legislation, some by broader construction of existing laws by States' Attorneys General, and some by advanced rulings of State Commissions or Industrial Boards. Complementary to such advance in legislation bearing directly on Child Labor is legislation on compulsory school attendance; and in certain states advance has been made in that line.

Also bearing on the whole subject, and laying foundation for future wiser legislation are the careful studies and surveys of child labor that have been made in different sections of the country, some by private organizations, some by state bureaus, and some by, or with the aid of, federal agencies. Among these special mention may be made of studies in Pennsylvania and Mississippi. The Pennsylvania study

is noteworthy because it was undertaken jointly by the Bureau of Women and Children in Industry and the State Department of Public Instruction, and the information was secured directly from the little workers of the State who, under its law, are in attendance upon continuation school eight hours each week. The naive replies to some of the questionnaires filled out by the children were windows into their lives and worlds.

Allied with legislation on child labor are certain movements in the educational world concerned with the development of vocational training and guidance. There is also indication of an interest in a revival of exact apprenticeship, under modern conditions, and under the safeguarding of the state. A round table discussion on apprenticeship was a feature of the recent meeting of the National Vocational Educational Association held in Philadelphia. Wisconsin already has an apprenticeship law whereby the state and the child's legal guardians (parents or otherwise) enter into an agreement with the employer as to the young person's industrial training.

All this is of special importance as indication of the growing conviction that the problem of child labor legislation is not merely negative and restrictive. It must be increasingly constructive and educational.

The Council and its constituent membership should maintain a consistent interest in this subject through residents in the various states. Most advance in child labor legislation has come through agitation in individual states, working toward a general standard. To quote, "The best results will not be attained until the people in their thinking come to want higher standards so much that their wants will become a popular demand upon the legislature."

January will see the convening of many state legislatures, and items concerning child labor will come before many of them. Of particular interest to the Council, with its es-

tablished work for migratory children employed with their parents, or at least shifting with their parents in the many seasonal occupations in different parts of the country, will be bills aimed to prevent the premature employment of such children, and to secure for them the advantage of continued education. It is planned, for instance, that a simultaneous effort shall be made in Pennsylvania, Maryland, and New Jersey to secure the passage of a law in each state under which no nonresident child shall be employed during the time when the laws of his resident state require his attendance in school. The desirability of such regulation jointly enacted is demonstrated by the migrations of working children across state boundaries in thickly populated sections of the country. Incidentally such a situation furnishes one of the best arguments for federal regulation of child labor.

Recommendations

1. Continuance of interest in Indian education.

2. That Law Observance Sunday on March 3d be urged, and its use extended. That that phase of the present situation—i. e. law *observance*—be incorporated in as many programs of all church women's organizations as possible, this to be considered an educational campaign to protect our existing prohibition legislation.

3. That interest in the Briand-Kellogg Multilateral Treaty be continued, urging its ratification by the Senate; that the World Court be continuously supported; and that any similar federal propositions looking toward improved international relations that may develop during the year, and that meet with the approval of the Administrative Committee of the Council, shall be supported.

4. That Council constituents in all parts of the country, and individual church women be urged to study child labor legislation in their individual states and support the best items of such programs.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

THE DETROIT MEETING

The Foreign Mission Conference of North America and the Federation of Woman's Boards of Foreign Missions

Detroit was a new experience for the Foreign Missionary groups. The annual meetings are usually held (January 14-18) in a quiet place apart from the hurry and turmoil of the city. The work of women has been considered in separate meetings of the Federation although a few women have been among delegates and officers of the Foreign Missions Conference. This year because for both men and women the Jerusalem meeting of the International Missionary Council was to be the basis of the program, joint sessions seemed desirable and it was so arranged. In order to eliminate certain difficulties connected with race relations it was decided to go to the Statler Hotel in Detroit. Perhaps the experience was good for us and we were glad to see so many new faces but we found ourselves nearer to "The Sidewalks of New York" than seemed helpful to our meditations and deliberations.

Preliminary meetings of the Federation for business were held on Monday and Tuesday morning. A luncheon for women Monday noon at which E. Stanley Jones and Mrs. E. H. Silverthorn were the speakers was attended by more than a thousand women. In the absence of Mrs. William Edgar Geil, president of the Federation who was detained by illness, Mrs. Daniel J. Fleming was the very gracious presiding officer. Mrs. Brennan, the president of the Detroit Federation, was introduced. Mrs. Thomas Nicholson, president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, member of the International Missionary Council and

wife of the resident Bishop of Detroit, gave a word of welcome and introduced Mrs. Silverthorn who spoke of her experiences at Jerusalem where fifty-one nations were represented and where forty women from East and West lived together in one hut for two weeks. Mrs. Silverthorn stressed the unity in diversity, the realization of the common task for Christians the world around—that of making the Lord known—and the best methods to find the facts and to demonstrate the power of the Christian message by daily living the Christ life. Mrs. Silverthorn expressed her own feeling that the oriental women she met at the Jerusalem Council were "quite our peers" and emphasized the fact that we are working together as equals—not patrons but partners.

Dr. Jones out of a rich experience during twenty-one years in India pictured the life there in its great contrasts. There is extreme poverty and amazing wealth; there is meditation on the spiritual and yet a belief that physical water can cleanse from spiritual sin; there woman has had her most difficult time and yet the Taj Mahal was erected to the memory of a woman and today a woman, Madam Sarojini Naidu, now in this country, has been president of the National Congress of India. Sex relations at their best and at their worst may be found in India. Everything is changing in India today, every custom is in the melting pot. Youth is eager. There is need not of blind credulity but a faith, open-eyed, unafraid. In the presence of Jesus Christ Dr. Jones would have us all face this changing life and to women he made special appeal to remember what woman owes to Jesus.

On Monday night a beautiful hour of music and meditation had been planned. Mrs. Charles Kirkland Røys

and Miss Helen Kitteredge gave out of the richness of their own lives.

At the annual meeting of the Federation on Tuesday morning Mrs. Josephine Stearns, the executive secretary of the New National Commission of Protestant Church Women, of which the Federation is a part, spoke of the work ahead and of the way by which the women had come to form this commission. Much time and thought on the part of the Federation and of the Council of Women for Home Missions have gone into defining the relationship and it is hoped that the real interest of Christian women may be set forward in using this new machinery.

The joint program of the Foreign Missions Conference began Tuesday afternoon with the prayer service conducted by Bishop Nicholson. Dr. Diffendorfer, chairman of the Committee on Arrangements, spoke briefly of the character and purpose of the meeting and expressed the hope that this meeting might assume knowledge of the Jerusalem recommendations and go forward to action. Analysis of present trends and attitudes toward Foreign Missions were discussed by Mr. C. H. Fahs, Miss Gertrude Schultze, Dean T. W. Graham, and the Reverend E. Stanley Jones.

An outstanding speaker, Mr. Y. C. James Yen, who has demonstrated his theories in his own country, spoke on "Meeting the Needs of Rural Populations." Mr. Yen is the originator and leader of mass education in China. Many regard his work as one of the great miracles of modern times. He began with 300,000 Chinese coolies behind the lines in the Great War in France—men who could not read or write. With 1,000 characters he made it possible for those men to communicate with their families. When he returned to China he continued this work and today hundreds of thousands of men and women in China, who grew up in illiteracy, are able to read and write because of the consecration of one man. This movement has spread all over China among all

classes, including the farmer communities. It is Mr. Yen's purpose not only to educate, but to Christianize and one of the most gratifying things that happened at Detroit was accomplished by Miss Clementina Butler who secured from individuals \$500.00 with which to put "Happy Childhood," a Christian magazine, at the disposal of Mr. Yen in his work among the masses in China.

Africa and China received special attention but for the most part the time was given to topics of world-wide concern. The address of the Reverend J. W. Holley, D.D. was most illuminating and convincing. The other speakers who had attended the conference in Africa testified to what the presence of Dr. and Mrs. Holley meant to the African people. To see two of their own race so well equipped proved one of the most striking testimonies to the power of the Gospel. Miss Lucy Wang with exquisite simplicity told how she became a Christian. Many of us felt with the chairman of the Conference, Rev. James I. Vance, D.D., that if we had heard nothing else at this meeting it was worth the expense of coming to Detroit to see and hear such a Christian leader as Miss Lucy Wang, President of Hwa Nan, the Woman's College in Foochow.

The Christian Message was discussed before the whole group very ably by Dr. Robert E. Speer, Mrs. Thomas Nicholson, Dr. Halford E. Luccock and in smaller sectional meetings the following topics were considered: Religious Education, Race Relations, Rural Life, Industry, Home Cultivation. At the last evening session Dr. E. D. Soper spoke on "Interpreting the New Attitude Toward Other Faiths," and Mr. Stanley High on "Interpreting Missions to Young People."

Dr. Diffendorfer in presenting a summary of Trends of Thinking closed with emphasis on ways to meet the situation. We must get the facts, face them and place them before the public and cooperate in bringing them to bear on future action.

The retiring chairman, Dr. Vance, made a stirring address on the last morning. His successor, Miss Helen Calder, of the American Board, is the first woman president of the Foreign Missions Conference. The joint meetings were closed Friday noon by a very inspiring address by Dr. James Endicott of the United Church of Canada.

In the afternoon another session of the Federation was held with the new president, Mrs. F. I. Johnson, in the chair, to complete business, accept the report of the Findings Committee and to hear from that celebrated medical missionary Dr. Ida Scudder something of the progress of her work in the past twenty-five years in Vellore. From no work and no workers to the fine new hospital that provides for 200 patients and a roadside work where 10,000 to 15,000 are treated annually is a long journey. Eight Western doctors and two Indian doctors carry on. Dr. Scudder is eager to return to India but is in this country now to help raise the needed endowment for this hospital.

We may close this report with the following extract from the Findings:

We recommend that the Findings of the Jerusalem Conference be given a unique and vital place in the study and thinking of the Boards and of individual Board members during the coming weeks and months.

These Findings and reports interpret the challenge of the Gospel message for us here and now in the world as we actually face it. Far more important to the Foreign Missionary enterprise than methods of education or plans for promotion of interest; far more important than appeals to others for money, for service or for life enlistment would be the influence of a great host of missionary administrators and Board members whose lives in thought and action constantly and increasingly reveal the transforming power of Jesus Christ and His own passion for the redemption of the world.

We believe that the tender and compelling force of such a witness as this, together with the new earnestness of individual and united prayer which would result, could not fail to carry the missionary conviction deep into the hearts

of many who have not been touched in any other way. The missionary motive will permeate our churches and our civilization only as it more completely permeates the lives of those who are responsible for the conduct of missionary work.

THE STANLEY JONES TESTIMONIAL DINNER

One thousand persons representing twenty-four city, national and international organizations and numerous denominations tendered a testimonial dinner to Dr. E. Stanley Jones, the missionary, evangelist and author from India, at the Waldorf-Astoria, New York, on January 11. It was one of the greatest tributes that the city has ever paid to a religious leader. Some of his pointed sentences were as follows:

"What we are trying to do is to give India Christ and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ then we will sit at the feet of the East."

"One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, 'Here you have turned animals into men.'"

Dr. Jones also says: "We believe there are three great elemental needs of the East and West: an adequate goal for character; a free, full life; God. We believe that Jesus in a supreme way gives these three things.

"A brother of Tagore of India said, 'Jesus is ideal and wonderful, but you Christians—you are not like him.'"



WORLD-WIDE OUTLOOK



NORTH AMERICA

Home Missions Council

AT THE Annual Meeting of the Home Missions Council which was held in the First Presbyterian Church in Atlantic City, New Jersey, January 8-10, 1929, the magnitude of the home mission enterprise was revealed anew by the fact that there are seventy-two boards doing home missionary work, and, of these, twenty-eight report 15,608 workers, 28,175 enterprises and an expenditure of forty-four and one-half million dollars. This work supports 14,721 churches and 6,847 preaching stations. Truly the home missionary enterprise is a great one. It is, as the secretary said, "big business."

The unfinished task of home missions was shown by the large number of people in the homeland, divided into groups by language, occupation or location, who are under-privileged, not so much from the financial and social, as from the religious viewpoint. The list of these groups which are either wholly neglected or inadequately ministered to, religiously, is longer, and their needs are greater, than we are accustomed to think. The special attention of the Council was directed to these groups in both city and country, and the facts presented revealed the situation that the unfinished task of home missions is still very great, and that the needs are demanding.

Plans for a better knowledge of the field of home missions and a more adequate occupation of the field were given the major emphasis of the Council. In 1930 there will be held in Washington, D. C., a National Inter-denominational Home Missions Congress. The purpose of the Congress is to make a study of home missionary needs and to outline states-

manlike policies and plans for the winning of America to Jesus Christ. Looking forward to this congress the Council is organizing in every state, either a State Home Missions Council, or as a Federation of Churches, with a strong home missions department. Eight new state home missions councils were organized during the past year and several others were re-organized. Each state is to be surveyed in detail, so that complete information will be available concerning what has been done and what ought to be done, overlapping, underchurching, etc. The survey of New Hampshire has been completed and the report in printed form is available. Three commissions, with more than one hundred members, under strong leaderships, are studying "The Task and Administration of Home Missions," "The Promotion of Home Missions," and "Cooperation in Home Missions." These commissions will report their findings and make suggestions to the Washington Congress, so that a more united and adequate approach may be made by Protestantism to the common task of making America Christian.

American Jews

THE United States had at the end of 1927 a Jewish population of 4,228,029, according to Dr. H. S. Linfield, director of the statistical department of the American Jewish Committee. Many interesting facts have been brought to light.

Not only has the United States by far the largest Jewish population of any country in the world, but this is even more phenomenally the most prosperous. New York has 1,765,000 Jews—the largest community of Jews known in the history of the race.

While the Jews are still largely an

urban people, there is a marked tendency to disperse and move to smaller towns and rural areas. Jews are found in 3,943 rural incorporated villages of 2,500 or less, and in 3,292 unincorporated districts. Many of these are engaged in agriculture.

The total number of Jews in the United States is divided as follows:

109,600 in rural areas.

185,967 in towns of 2,500 and over.

3,932,462 in cities of 25,000 and over.

More than two-thirds of entire Jewish population reside in these eleven cities.

New York	1,765,000
Chicago	325,000
Philadelphia	270,000
Boston	90,000
Cleveland	85,000
Detroit	75,000
Baltimore	68,000
Los Angeles	65,000
Newark	65,000
Pittsburgh	53,000
St. Louis	50,000

—Our Jewish Neighbors.

The Negro Boy's Oath

NEGRO boys are being taught the following oath, it is said:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act. I will live a clean, decent life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise. I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience. I will not allow myself to be overcome of evil, but will strive to overcome evil with good. I will endeavor to develop and exert the best powers within me for my own personal improvement, and will strive unceasingly to quicken the sense of racial duty and responsibility. I will in all these ways aim to uplift my race, so that to every one bound to it by ties of blood it shall become a bond of ennoblement, and

not a byword of reproach."—*Record of Christian Work.*

A Bottle Evangelist

PROBABLY no method of spreading the Gospel is more unique than the one followed by Miss Juniata Anglemyer, for forty years a helpless invalid of Fremont, Nebraska. Her method is to seal printed tracts in bottles, and cast them on the waters of the Platte River. She believes that if anyone will read even a small portion of Scripture the Truth will make its own appeal, for did not the Master say: "The words that I speak unto you, they are the spirit and they are life."

While in her teens, Miss Anglemyer contracted arthritis, and for twenty-three years she lay in a Dayton, Ohio hospital. By patient perseverance she has learned to write with an almost useless hand, her letters so filled with light and the spirit of faith that their influence is felt in far off places. It is a matter of pride with her that she has improved and extended her work, sealing her bottles with waterproof material so that the contents may remain legible after being in the water for years. Some have been tossed into the Pacific in the hope that they may be washed to some foreign shore, and she has had letters of thanks, giving proof that her messages had been found.—*The King's Business.*

A New Mormon Utopia

A NEW type of Utopia, in which every worker will be taxed all of his earnings above the amount necessary to provide a living for his family, is to be established on a tract of 11,000 acres recently purchased in the Ozark Mountains by the Reorganized Church of Latter Day Saints. The colony, although operated along communistic lines, will depend upon the religious standards of members rather than on economic laws for success. Announcement of the project came from Dr. Frederick M. Smith, President of the

Latter Day Saints' Church, and direct descendant of Joseph M. Smith, one of the founders of the Mormon Church.

In the Ozark Zion every member will be protected with life insurance and financed by the colony. Members of the colony will own their own houses, but schools, churches, public utilities, and public enterprises will be owned by boards of trustees.

Indians and President Coolidge

PRESIDENT COOLIDGE, when he visited the Sioux tribe of Indians at Pine Ridge Reservation, was presented with a memorial by a group of Christian Indians which was in truth a challenge to Home Missions. Part of it is as follows:

You have seen much of war paint and feathers and dances. These are all things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry and religion, and we pray that you will help us find these necessities for a useful life. Give to us, great Father, understanding, sympathy and protection. In the America which was ours before it was yours we desire to take our place in the ranks of Christian citizenship.

—*Woman's Missionary Magazine.*

Mexican Texans

FEW realize the significance of the fact that from one-seventh to one-fifth the population of Texas, or 750,000 to 1,000,000, are Mexican. The immigration increase is probably 30,000 a year, and of this about 90% from the ranks of the unskilled. The Southern Presbyterian Church endeavors to turn this situation into an asset, with a result of 40 organized churches, 18 ministers and 2,246 church members. In our Baptist mission at Waco, Texas, 700 converts have been made in 15 years.

Help for Chinese Communists

DURING the past few years, Chinese students in America, have begun to concern themselves in behalf of unprivileged groups of their own people in the Chinese communities of

the U. S. The American Missionary Association has cooperated with this student group in looking into social and economic conditions. Recently, the Chinese Student Christian Association has decided to appoint a secretary to give more special attention to this work. It is an axiom that the most effective work is done by the nationals themselves, and it is significant that those who have enjoyed privileges are feeling this responsibility for others.

United Home Missions in Canada

THE United Church of Canada has 1,571 Home Mission fields with 4,368 preaching places, constituting about 56% of the preaching points in the whole Church. Since the General Council meeting in June, 1926, 375 fields have been taken off the list of those receiving aid, having reached the status of self-support, and 285 new fields have been opened with an average of between three and four preaching points in each. The United Church has thus occupied new Home Mission territory within two years at more than 1,000 points in Canada.

Re-arrangement of fields and amalgamations of former competitive Home Mission charges, rendered possible by a Union of the churches, are responsible for sixty-five charges reaching self-support during the past year, while thirty-two additional charges have by normal growth and the prosperity of the country also ceased receiving aid. The Board of Home Missions expends more than one and one-quarter million dollars annually.

LATIN AMERICA

Fifty Years in Mexico

MISS ALICE J. McCLELAND, writing for the *Christian Observer*, makes the following comments on the results of fifty years' effort toward the evangelization of our neighbor to the South:

Evangelical missionaries began working in Mexico over fifty years ago and

have devoted themselves to preaching the Gospel, to education and to healing. Much effort has been expended in the circulation of the Bible, which was an almost unknown Book, even to the priests. Today there are enough Evangelical Christians in the country to make their influence felt in all phases of life. There are churches which are entirely self-supporting, and the different church organizations are rapidly becoming self-governing and self-propagating. The function of foreign missionaries has been changing and many readjustments have been made and will have to be made to meet these conditions. But they are conditions due to the success of the enterprise, and the readjustments necessary can be made with thankful hearts.

The following quotation from a letter from the field will show how the Mexican ministers are carrying forward their part of the task:

In the country districts the prospects for the acceptance of the Gospel are especially promising. In one congregation about twenty-five miles below one of the stations, on the railroad, fifty-four adults were baptized a month ago. This is a congregation that the Mexican pastor has largely cultivated under the guidance of the Holy Spirit, though the missionaries have given a little assistance. He has great enthusiasm for the work out in the small villages. He has recently opened up work in several villages near Lake Patzcuaro where the Tarasco Indians live. In one village 200 were present one night, and in another 150. In two of the villages the Indians have moved the organs of the Catholic church down near the door, and our preachers have used them for teaching Gospel hymns. There are no priests to visit the villages, and in most of the places no one has education enough to conduct a Catholic service.

Mexico in Transition

THE constitutional provisos regarding worship and the Mexican government's edict of June, 1926, affects at least four religious groups in Mexico. The Roman Catholics have been led to open revolt, in some sections as yet unsuppressed. The assassination of General Obregon is but a single incident of the rebellion.

The civil authorities are hoping for the success of an independent Mexican Church, while for the most part Protestantism has taken an encouraging

turn. It has proved that it can survive a crisis, and native pastors are taking an increasingly important share in the work.

The fourth group affected by the law comprises occult sects, such as Spiritualists and Theosophists, who evade restrictions by calling themselves philosophic organizations. These sects also satisfy the craving of the masses for the miraculous.

Progress in Central America

ON MY trip into Central America and Mexico, I was rejoiced to see the wonderful progress made in the past eight years. In one district where eight years ago there were not more than twelve preaching places to the Indians, today there are eighty-four. In another district where there were seventy or less, there are more than one hundred and fifty. Then there were less than seven hundred Indians in the entire country who had been reached, while now there are eight thousand or more among three tribes. The missionaries told me that where Spanish churches had become dead and moribund, when the Indians began to be reached, the Spanish churches became alive and active. In parts of the country where eight years ago there were practically no Indian Christians, today there are about fifty organized churches.—L. L. LEGTERS, *Pioneer Mission Agency*.

Bible Selling in Panama

IT IS proverbially difficult to sell Bibles in Catholic lands and in about 90 per cent of our calls we sell nothing. If I fail to make a sale I leave a Scripture portion if the occupants can read or will receive it. In the province of Chiriqui in the republic of Panama in three months' work I left 9,942 portions of the Word of God, much of it in places never hitherto visited. During July we held street meetings in the City of Colon, which is perhaps for its size the wickedest city in the world. During that month we distributed 3,657 portions of the Word in

English, Spanish, French, Yiddish, Chinese, Italian, and many of the languages of India.

I took the trouble for a day and a half to gather the statistics of why people do not buy our Scriptures. In twelve hours' work I had 240 prospects, which classified as follows:

- 50 hindered by poverty.
- 24 promised to find me later.
- 14 homes, no responsible person.
- 2 poor eyesight.
- 18 downright fanatics.
- 26 absolutely indifferent.
- 3 sickness.
- 30 already had Testaments.
- 43 could neither read nor write.
- 5 could not classify.
- 25 bought Scriptures.

That is a pretty good average cross-section of conditions in Central America.—R. C. H. in *The Word of Life*.

Broadcasting the Gospel

WE USE our Radio transmitter to carry the message to invisible audiences in the Argentine. There are now more than twenty-five receiving stations in this city with from six to eight loud speakers. When I transmit they can hear nothing else from other parts, so they have to hear for at least one hour on the nights of transmission. The new bishop has also a fine receiving station with his aerial wire from the tower of the Cathedral. We avoid all possible allusions to the church or their doctrines, and seek only to present Christ through simple explanation of the way of Salvation, illustrations and Gospel singing. Sometimes my wife or I give a Gospel solo, and sometimes sing together.

Rome Wakes Up in Argentine

NEITHER Evangelical Christianity nor the Roman Church has flourished in Argentina, but within the year has come a singular awakening, not as a furtherance of the true Gospel, but as an attack against Protestantism and the United States, as its promoters frankly aver. A new Cath-

olic Missionary Society has been formed, a holiday decreed called "The Day of the Gospel" and a prominent man of letters has written a book entitled "The Invisible Christ." Protestant Sunday-school methods, even tent meetings have been used. But such aggressive tactics are better than the former dead materialism. The door of opportunity will swing open, and must not be allowed to close.

EUROPE

A Family of Eight Thousand

TO FEED, clothe, house and educate 8,000 boys and girls is no light undertaking, even in these days of wonders. That is the daily task of Dr. Barnardo's Homes.

It was in the early 'sixties when the late Dr. Barnardo laid down his now famous Charter: "No destitute child ever refused admission."

In the sixty-two years since then, the tally of orphan and destitute little ones admitted to Dr. Barnardo's Homes has reached the high figure of 105,500. Over 2,000 boys and girls and babies entered the "Ever-Open Door" in 1927, and the present number of the family is almost 8,000, some hundreds of whom are crippled or afflicted in various ways.—*The Christian*.

Salvation Army Rule Reform

IN SAILING for England, National Commander Evangeline Booth sent a long wireless message to the *New York Times*, dated December 22d. The substance of it was this: When the great founder died, he left to the Army the rule that he was to be succeeded by his son and that future leaders were to be appointed on lines of nepotism. Since then, the organization has spread over the world, to mission lands in particular. Miss Booth radioed the following and much more: "I feel the onerous responsibility laid upon me and my five American commissioners of representing the United States on the High Council of the Salvation Army, consisting of sixty-three delegates from all parts of

the world, which will assemble on January 8th in London. The task allotted to the Council is to harmonize the present constitution of our organization with a broader form of government which will put into force a long-looked-for measure of reform, increasing both individual and collective responsibility for the salvation of the bodies and souls of men."

The Salvation Army officials here believe that this means the deposition of her brother, General Bramwell Booth, who has been in feeble health for two years, and her appointment as head of the world-wide Army, though she rejects the latter proposition. Manifest fitness for leadership and world-wide policies should dominate the new General, and not the continuance of the old "Dynasty" scheme, they think.

Italian Fascist Youth Organizations

THE following figures give an idea of the extent to which the Italian Fascists Movement has permeated the youth of Italy, and of the systematic efforts which it is making to train the new generation in the Fascist spirit:

Men Fascists	1,027,010
Women Fascists	88,006
"Young Italians"	66,253
"Little Italians"	365,781
University Groups	16,965
Avanguardisti	325,127
Balilla	780,937
Total	2,670,078

If to this total are added those enrolled in the various national syndicates and Fascist associations under the direct control of the party, the total number would be 6,814,703.

Spiritual and religious education is in the hands of 560 chaplains. By a recent decree four naval training ships have been placed at the disposal of the National Balilla organization for the naval divisions of the *Balilla* and *Avanguardisti*. The total number of camps organized during the summer was 120, with an attendance of more than 50,000 boys and young men.

Finnish Mission Progress

SINCE its organization in 1859, the Finnish Missionary Society of Helsingfors has extended its operation into provinces of Hunan and Hupeh, China, into Palestine, where work is done among the Moslems and Jews, and into Amboland in southwest Africa. In addition, the society maintains city and home mission work in Finland. The first Finnish missionaries were sent to Amboland just sixty years ago, in 1868. The beginnings were not promising: the first baptisms were not administered until 1883, missionaries were few, and the support from home was inadequate. But God has greatly blessed the field, especially during the last ten years. In 1907 there were 1,661 Christians; in 1917 there were 3,400, and in 1927 there were 21,037, with over 2,000 catechumens and 6,112 pupils in elementary and other schools. Besides fifty-one European workers, there are now more than 260 native workers, of whom seven are ordained ministers. The Bible is translated in Ndonga, but only the New Testament, the Psalms and the books of the major prophets are printed. A bi-monthly religious paper is published. The schools have received no grants from the British Administration, but some grants of drugs have been received for medical work, and, from this year, a grant of 300 pounds for hospital upkeep in Ndonga.—N. L. C. B.

An Anti-Religious Campaign

ANTI-RELIGIOSNIK, the anti-religious newspapers of Moscow, reports that anti-religious propaganda in Russia is carried on with special intensity during the time of the Church festivals, as for instance at Christmas-tide. Anti-religious "cells" are formed or re-adapted for the campaign; anti-religious wall-newspapers are published; preparatory lectures and talks are given, social evenings planned, special excursions and amusements prepared for the children's holidays—skiing parties, skating, games,

cinemas, athletics, competitions, etc., to counteract religion.

The preparatory work in the schools and in the groups consists in talks given to the children before they separate for the holidays. Attention is drawn to the customs and habits connected with the festival, and to the evil effects, and competition is organized on the subject, "Why is Religion harmful?" the children being required to give written or oral answers. Christmas Eve "socials" are arranged, beginning at an hour which would prevent the children from going to church.

Russian "League of Death"

PRESS dispatches report an epidemic of suicides among the youth in certain parts of Russia. A "League of Death," which caused eleven young Communists to take their own lives during the last summer and autumn, has been discovered in the far off town of Liesva, in the Urals. Suicides of some of the most active members of the local branch of the Communist youth had been occurring for several months before it was realized that the movement for self-destruction was organized. The results of an investigation have been published in detail in the *Moscow Communist Youth Pravda*.

Inquiries revealed that a pessimistic atmosphere had suddenly enveloped in its black folds a large section of the most intelligent young people. They assembled to read strange poetry and to discuss the futility of existence and of striving. They decided that life was not worth living and glorified death as the only sensible and beautiful thing.

Student Work in Greece

MR. PHILOTHEOS ZIKAS gives an account of his second summer's work in Greece.

"The first city visited was Xanthie. Irreligious teaching finds good ground there, yet there is a yearning for something better. Young Moslems have organized a Temperance Society

of 250 members and stand for high morality. I addressed them twice, and the questions after my talk revealed discontent and a desire to reform their lives. One liberal Moslem offered personal help in establishing a night school, saying: 'I desire an effort to reform the inner life of my people.' Two others asked for 200 tracts to distribute in their tobacco factory, one writing in the back of a tract: 'I will honor all who serve Humanity. I should like to be one.'

"In Comotini I was introduced to a sheik who said: 'I cannot but admit that we leaders of Islam have made mistakes and wronged our people, who now must pay for it.'

"Many of the Turks are pure materialists, and fear that religious belief—superstition they call it—will keep the people from advancing in civilization."—*News Sheet*.

AFRICA

Revolutionizing Al Azhar, Cairo

ONE of the most numerous attended universities of the world, visited by many travelers to Egypt, is the Mohammedan University in Cairo, Al Azhar. And now, wonder of wonders! if proposed plans come to fruition great changes are contemplated. At a gathering of the high Ulemas (a combination of a D.D. and Ph.D. among Moslems), the present Grand Mufti (officer in Moslem courts who interprets the Koranic law), the Grand Sheikh of the University, and others, totaling 180, have decided upon drastic reforms in this University, which was founded 976 years ago, and still is the principal seat of Islamic learning. It is proposed to change the institution from a mediæval Islamic religious school to a modern university based on European ideals. The University will be placed under the control of the Minister of Education, like other Egyptian schools. Those seeking to enter will be required to pass an examination and show proficiency in elementary subjects and to know half the Koran. The native press is not in favor of the changes, as "savor-

ing too much of the influence of Turkey." Recently a thousand Bibles have been ordered for distribution in Al Azhar for the study of comparative religion.

Islam in Egypt.

A NUMBER of proposals for the modernizing of El Azhar University, Cairo, are under discussion, and it is expected that many of them will be put into execution. They comprise: the using of the "El Azhar" Mosque for worship only, the purpose for which it was originally built in 970 A. D. and the building of four large colleges in the neighborhood for the educational activities which are at present carried on in the Mosque; the translation into Arabic from modern European languages of a number of scientific and other books which may be of use to the students; the introduction into the curriculum of the study of comparative religion, which would include the study of Judaism and Christianity.

Signs of a tendency towards enforcing Islam more rigorously in Egypt and for propagating it abroad, may be seen in the recent decision of the Ulema in Egypt that in accordance with the Sharia Law an unmarried Moslem woman has no right of freedom until she is past marriageable age, but is the absolute property of her legal guardians. This decision was given in the case of a young woman who wished to become a Christian. It is clearly contrary to the Constitution of 1922, which guarantees liberty of conscience, religious liberty, and individual freedom, and reveals an important contradiction between the religious and the civil law. It yet remains to be seen whether the religious law will continue to prevail. There is also a proposal to send Moslem emissaries to Europe to spread the principles of Islam.

Royal Enthronement in Ethiopia

PROBABLY those who have seen accounts of the coronation of the King of Ethiopia have not read these

particulars, found in the *Woman's Missionary Magazine*. "On October seventh, His Highness received the crown and became henceforth His Majesty, King of Ethiopia. The service was most impressive and was viewed with interest. At midnight, accompanied by his chiefs and near friends he went to a holy church, near the Empress's Palace—all churches in Ethiopia are not equally sacred; those supposed to have been visited by some saint are especially holy. From midnight until dawn there was a religious ceremony, chanting of the priests, burning of scented tapers, holy dances and all the ceremony of the Coptic Church. From the Church they proceeded to the Empress's Palace where the Empress was to place the crown. This ceremony was viewed only by the chiefs of the land and the Foreign Minister of each of the Foreign Legations there." Then as the procession started back to the church, that this coronation might receive the blessing and sanction of the church—for State and Church are one—the Empress stood with a little handful of personal servants while all the crowd followed the new King.

The Congo Jubilee Conference

PROTESTANT missions in the Congo celebrated the fiftieth anniversary of their establishment by a general conference which convened in Leopoldville September 16th and continued until September 24th. There were 190 delegates, composed of missionaries and missionary secretaries. More than twenty boards were represented, including Baptist, Presbyterian, Methodist, Lutheran, Brethren, Disciples, Mennonites, and Christian Alliance, representing churches in Europe and America, met together for days of prayer and conference. Swedes, Belgians, North Americans, Englishmen, Negroes worked together harmoniously and united in celebrating the Lord's Supper on Sunday afternoon, when the communicants were served by a Congregational American, a Belgian preacher, a

French preacher, a Liberian layman, a negro from Boston, a Swede preacher and a Scotchman.—*O. E. Goddard.*

Missions vs. Slavery

SPEAKING at the Congo Jubilee Exhibition in the Central Hall, Westminster, M. Ramsay MacDonald declared: "As soon as the missionary appears slavery is doomed. I do not say that it is doomed in 24 hours, but I do say the presence of the missionary has this effect, explain it as you may—that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror, are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We who have been called upon to attend to the secular affairs of life rather than the spiritual, will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power. Do not forget that the fabric of social organization—justice, order, law, rectitude, and uprightness cannot be defended unless we keep before our minds that mere material interests and powers must not govern this country or the world, but that the great eternal impulses of spirituality must guide and guard us."—*South African Outlook.*

New Day in Liberia

AN EXPERIMENT in Liberia, the first in history to combine a commercial and educational program, will be watched with interest. The Firestone Rubber Company of Akron,

Ohio, has contracted with the Government of Liberia for a ninety-nine year lease of 1,000,000 acres of land suitable for a rubber plantation. The company plans to spend \$100,000,000 in clearing the jungle, and to employ 350,000 Liberian laborers. Hand in hand with this must go the development of roads, harbors, water systems and agricultural methods. Above all there must be an educational system. Mr. Harvey Firestone, president of the company, is cooperating with missionary agencies in outlining plans for such a system. The development of village life, a higher standard of home life, the various facilities for welfare all afford opportunity for the work of the Church. Those who know the typical African village will rejoice in this experiment.

Wireless in Uganda

AFEW years ago people in Central Africa did not dream of the possibility of hearing a voice from London, but today, those who find their life's work in Uganda, are able to listen in to concerts broadcast from London.

A gift from Australia of a wireless apparatus to missionaries in Uganda has made this communication a reality.

"Now each evening from Monday to Friday, we are able to listen in to London's music," says Mrs. Rogers, writing in the *Church Missionary Gleaner*. Last Sunday we heard the closing hymn and voluntary from "somewhere," so we are hoping to be able to hear the whole service next week. What would David Livingstone and Stanley think could they revisit the "Dark Continent" today and find in this district alone seven wireless stations.

Winning Pygmies Through Sleep

THE Negro, Canon Apolo, is the Church Missionary Society's head of missionary work for these little men of Equatorial Africa. He writes to Rev. A. B. Lloyd, who had been aiding him in his work, as follows:

"I must tell you at once that your visit has been greatly blessed to the pygmies. They have now very much increased in numbers, and they are always talking of the love you showed to them, especially by your sleeping in their village with them. This, they say, is a great wonder and surprise to them all, and as a result they have all decided to read God's Word and they will not allow their [Negro] teacher to leave them for a moment; they read the Book by night and day. I went back to see them after you had gone, and I find there many who now really believe in Jesus Christ. I must confess that I am amazed at the blessings that have come to us as a result of your visit. . . . I do not hesitate to say that God, the Holy Spirit, was with you and he came down with supreme power upon the people. When they came to me in such numbers to be written down for baptism, I knew that they were sent by God the Holy Spirit."

A Movement in South Africa

A REMARKABLE religious movement has been inaugurated at Rhodes University College, Grahamstown, and in other places in South Africa through the visit of a party of seven men from Oxford who have spent their long vacation in the Union with a view to sharing with others their new-found experience of God. From each place they have visited extraordinary reports have come of their work and influence, says the *South African Outlook*.

Grahamstown was greatly stirred and to many of the students there the religion of Jesus Christ has become the supreme concern in life. The preaching of the men from Oxford contains nothing new but they emphasize, with a freshness and telling power, truths that have been the background of every religious awakening since the days of the early Church. This development among students in Grahamstown and elsewhere will be watched with close interest.

WESTERN ASIA

Emancipation of the Moslem

MUSTAPHA KEMAL, in officially adopting the alphabet used by all the Western nations, takes another tremendous step toward the ultimate emancipation of the Moslem. With that comes his insistence that all must learn to read with the new letters. He deplores the illiteracy of his people. Should he succeed in opening up to his people the whole wealth of literature of the West there will be set in motion forces that will eventuate in religious freedom and the disintegration of Islam.

The move among the adjoining Moslem peoples is in the same direction. Persia and Afghanistan are being powerfully influenced by the touch of the great nations of the world to more enlightened policies.

All these matters are of tremendous import to the Church of Christ, and it looks as though in this sphere the political programs of the prophets are moving to rapid fulfilments.

The New Alphabet for Turkey

BEGINNING December 1, all Turkish newspapers appeared in Latin characters, leaving thousands of readers without news because the Turkish public, already eighty per cent illiterate in the discarded Arabic characters, has been unable as yet to become literate in the Latin characters. The nation is studying hard at adult night schools under a special corps of teachers. Angora has started a patriotic effort whereby all literates are voluntarily teaching their illiterate neighbors. Mustapha Kemal, the President, has set an example in personally giving lessons to his ministers and entourage in the Latin alphabet. Advantage has been taken of radio, and twelve thousand teachers have been used in giving the necessary instruction, and 1,000 Government employees were threatened with discharge if they didn't become proficient in using the new characters in two months. "The Ottoman language died

with the Ottoman Empire," the Government radio broadcast said. "The Arabic characters are unfitted for the needs of expression in modern civilization." Mustapha Kemal is destroying old Turkey and upon its ruins he is seeking to build a new civilization. The women of Turkey also are coming out of all their old prison houses of ignorance and bondage into the light of a new day. The entire nation is being rejuvenated and Kemal is urging them forward with all his power. With hot impatience he is making a clean sweep of old customs and habits which shackled Turkey and impeded it, and separated it from an advancing world. The things which Kemal is doing in a day seemed formerly impossible of accomplishment in a century. —*United Presbyterian.*

Reform Movement in Persia

THE reform movement is making headway. A number of students are going to Europe to study, the law courts are being reorganized, the cultivation of opium is being controlled, measures for the improvement of public health are to be enforced. Evidence of the strength of the Nationalist Movement may be discovered in the dismissal of the American financial adviser, the abolition of the capitulations, the demand that Persia should control her own education system, the movement for unity within the Christian Church.

This Nationalist Movement does not appear to be necessarily anti-foreign or anti-Christian. There is clear evidence that the Persian Government is not going to insist, as at first seemed likely, on the teaching of the Koran in missionary schools. The present Minister of Education has shown himself more tolerant towards missionary activity than his predecessor. Books containing extracts from the Bible may be employed in school hours, though the actual teaching of the Bible is forbidden. It is also permitted in school to teach the lives of great men and prophets; while out of school hours missionaries may teach what

they like. The present Minister of Education has granted to missionary schools a fair measure of liberty in adapting the curriculum which is enforced throughout all schools in Persia, to fit in with their educational ideals.

Progress in Arabia

THE Arabian Mission has reopened a medical work that has been closed for fifteen years. Dr. P. W. Harrison was appointed to Matrah in the Province of Oman and began a dispensary and in-patient department.

Matrah is a twin city of Muscat and is the head of the caravan route to the whole hinterland. Dr. Harrison hopes to reach many of the Oman villages with the Gospel by combined medical and evangelistic touring.

At Basrah the Mission is expecting to put up a building to accommodate the school for girls. The desire for a modern education is increasing in all the Arabian Mission stations. An Arab ruler recently stated that he is determined that his son shall have a thoroughly English education no matter how much opposition comes from conservative elements. Schools have been established in villages that never had them before. They are schools of the old type, but they decrease illiteracy, and open the door to all Arabic literature. The Mission has schools for boys in four stations and for girls in two.

The missionaries at Kuwait have made medical and evangelistic visits to several of the villages situated at distances from the central town. These give good opportunities for the distribution of literature, and as the trips can be made by motor car, the regular work is not interrupted.—*E. Calverly.*

Sky-Rocket Reforms in Afghanistan

ANOTHER man has tried to "hustle the East" and as a result has been hustled off his throne. When the thirty-six-year-old Afghan King Amanullah returned to Kabul from Europe with his modernized Queen Souriya,

he realized that his country, Afghanistan, was backward. He proclaimed many reforms, including new taxes, exploitation of the country's national resources, development of commerce, compulsory military service, the abolition of polygamy and of the veil for women, modern education for both men and women, European hats and other clothes in place of turbans and robes, and the introduction of many modern scientific improvements. But the people are all Mohammedans and are slow to move in the direction of reform. Turbans are related to their religion, as are many of their old time customs. Young men rebelled against military service and dress reform; husbands and fathers rebelled against modernizing women; *mullahs* and other religious leaders rebelled against secularization of the state and declared that the King and Queen were "possessed of the devil."

As a result Amanullah abdicated in favor of his older brother, Inayatullah, a religious devotee with four wives and twenty concubines, and fled from the capital. Now this elder brother has been deposed by the rebel chieftain. The process of reform will be more successful through the planting of truth, like a grain of wheat, and awaiting the harvest.

INDIA AND SIAM

A New Community in India

A VAST area in the Multan district of the Punjab, India, has, during the past six or seven years, been irrigated with canals, and thousands of acres of land have been brought under cultivation. As a result of this development thousands of colonists have flocked to the district, and among them some two thousand Christians. But, in spite of the fact that the Church Missionary Society is carrying on work in this district, scarcity of workers means that the responsibility of caring for and ministering to this Christian community, and of winning others from the newcomers rests upon one missionary, one aged

Indian clergyman, and two lay helpers. The need for more workers is great.

Christianity in India

MR. NATARAJAN, Editor of the *Indian Social Reformer*, writes in reply to an essay by Robert Smith Wilson on "The Indirect Effects of Christian Missions in India."

"The message of Jesus Christ whenever and wherever delivered, without ulterior objects and simply as a message, has been welcomed everywhere with open minds and grateful hearts. In proselytising missions, the religious purpose is overlaid with many secular purposes, personal, economic, and even political India has accepted Christ but has rejected Christianity What India has done is to take Jesus and the organization apart, and, while absorbing the former into her religious consciousness, has utilized the latter for lessons, which she sorely needs in organization for social work. . . . We do not think that an Indian Christianity will ever arise from the ashes of foreign religions. What is happening is that the old religions are gaining a new life from contact with the teachings of Jesus Christ."

A Stewardship Campaign in India

SECRETARY DAVID McCONAUGHY is now conducting a Stewardship Campaign among the churches, mainly Presbyterian, but in the United Church of India (North) as well. His first report from his initial meetings says: "There has been much prayer and expectant faith, and when the time came, the effect was at once evident. Pastors, elders, teachers, catechists, Bible women, as well as missionaries from the nearer stations, gathered from more than a score of churches. Sunday the attendance numbered 487, not counting children, 218 having come from outside and the distance averaging 35 miles for the 23 places represented."

Mr. McConaughy shows the reasons for questioning the value of such a

campaign among India's poverty-stricken lower classes who make up the bulk of Indian Christians. "The membership of the Church in India is drawn almost entirely from the lower classes, socially and economically. The margin of income over the actual cost of subsistence is very narrow. The better educated naturally aspire to an improved scale of living, with the consequent increase of expenditure. Inevitably there follows debt in many cases. Indeed, this condition is quite common among mission agents. Conditions are very different from those in the West, and undoubtedly many times more difficult." Despite poverty which is here too lightly stressed, Indian Christian leaders are anxious to get every possible hint to aid in leading to increased giving. The Indian Christian Press hails with joy this campaign.

Is India Dry?

AN ASTONISHING thing has happened in the Punjab. Citizens of the town of Taran have lately secured from the Provincial Government the privilege of holding a local option election as to whether liquor shops in the town should continue to operate. Over fifteen hundred voters went to the polls and voted "dry" to a man. This is probably the most decisive local option vote yet recorded in any country. The nearest approach to it possibly occurred in Kentucky some twenty years ago when about the same number of votes were cast, and all were "dry" excepted those of the two liquor dealers and their relatives—seventeen in all.—*Indian Witness*.

CHINA

Registration of Schools in China

THE following action was taken by the Protestant Episcopal Church in their recent convention in Washington relative to the demand of China that all schools be registered with the government.

1. Whereas, it is not the function of the Church, as it endeavors to make our

Lord know in non-Christian lands, to build up a system of purely secular education: And

2. Whereas, under the various regulations for the registration of schools in China both the academic and religious liberty of the schools is seriously curtailed:

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

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

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

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

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

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

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

Reconstruction in China

IN AN editorial entitled "Watch 1929 in China!" the October number of *The Chinese Recorder* names some reconstructive measures that may be looked for in the New Year. We are reminded that "a modern leadership is trying to adapt an ancient people to a world situation which itself, as the age of man goes, emerged but yesterday. Never before did a race face such vast reconstructive urgencies and have to meet them in so short a time as is now the case with China." The public interment of Sun Yat Sen on January 1st focused public attention sharply on his personality and policies. Four of these policies, already in operation, are: A period of political tutelage is being set up; the government proposes to control some important public utilities; the administrative power of the govern-

ment is to be under five councils, Legislative Executive, Judicial, Examination and Supervisory; China is to be under a one-party government. The Third National Representative Congress has been called and plans are under way for the completion of the registration of schools in 1929 and for the promulgation of new factory laws.

Peking Now Peiping

AS CHRISTIANIA has changed to Oslo, and St. Petersburg through Petrograd to Leningrad, so Peking (whose literal meaning is "northern capital") will henceforth be known as Peiping ("northern peace"). The alteration is due to the fact that Peking has been shorn of its former glory, though it may be the seat of the provincial government of Chihli. It is only in foreign newspapers that the old name still lingers, and the removal of the foreign Legations to the new capital, Nanking, is probably only a matter of time. The name "Chihli" has also been changed, perhaps because of its associations with the Chihli, or Northern, party, and the province is now spoken of in Chinese newspapers as "Hopeh" ("north of the river"), just as Honan gains its name from its position south of the Yellow River.—*China's Millions*.

Missionaries Returning to Stations

THERE has been a weekly average of over twenty workers leaving Shanghai for various parts of the interior," says Mr. Warren of the China Inland Mission in a letter dated November 2d. "There are now about one hundred and seventy of our stations occupied by missionaries, and approximately six hundred and fifty of our workers at ordinary duties, or traveling towards their locations. This shows a great advance on the situation six months ago, and we hope for a steady improvement during the winter. Eighty-five missionaries are now returning from the home lands and fifty-seven new arrivals during the last three months of the year. The

general improvement in the state of the country is being maintained, and in a considerable measure extended. Journeys are undertaken with much sense of insecurity, and at times with a minimum of comfort and convenience, in spite of which there is abundant cause for thanksgiving and praise for the large number of our workers who have reached their destinations without loss or hindrance."

Should We Withdraw from China?

WHAT ought to be the spirit and the policy of the Home Church towards these new movements in the Chinese field? Principal D. S. Cairns of Scotland, when in China recently had a long talk with a large group of Chinese Christians in Peking. I said to these men that my own Church (The United Free Church of Scotland) had seven great mission fields; that it was unfortunately very difficult to man them and raise sufficient money to maintain them; that we had no desire to remain in China after it was clear that our time there was up; that in that case we would throw our energies into other fields that wanted them more. What did they wish me to say to the Church at home?

A vigorous-looking young Chinese was sitting in a corner of the room, whom the others jocularly referred Principal Cairns and Chinese Leader to as the representative of the Kuomin-Tang, said nothing in answer to my question, but remained behind. After the others had gone he said with deep earnestness, "The missions must not think of leaving us yet." I said, "Why do you say that? Do you think Christianity would die out in China if we all withdrew?" "No," he said, "I am not afraid of that. Christianity will never die out now. It is too firmly rooted, no matter what happens. But what I am afraid of, if you do leave us now, is that it would sink to the level of one religious sect among others, and that it would accept that position. But if you stay twenty-five years longer with us, it will be strong

and mature enough to go ahead and win the whole people.

No one of the group expressed a desire to have the missionaries leave China.—*The Record*.

Chinese Church Progress

THE first annual report of the Church of Christ in China has many points of encouragement. The average giving in one Synod of 10,000 members is nine dollars per capita. Another Synod has opened a theological school, while still others are arranging to have Chinese women serve as elders. In the Swatow District the Christian organization is 60% self-supporting. A uniting feature of this united church is the establishment of a central fund, from which all pastors are paid, thus relieving the pastor from urging people to provide his own salary.

JAPAN—CHOSEN

Christian Opportunity in Japan

ACCORDING to Toyohiko Kagawa, Japan's great social worker and religious leader, the present is the best opportunity that Christianity has ever had, to enter the hearts of the Japanese. Two years ago the men, and last year the women primary school teachers of the Empire met in convention and declared that henceforth religion must be the basis for education in Japan. Anyone familiar with the former attitude of educators toward religion will understand this change to be revolutionary, for the Imperial Rescript has been considered a sufficient moral basis, and "religion" had not been allowed in the schools. Religion in this sense does not mean Buddhism or Shintoism, both of which have been more or less connected with the schools. Christianity, however, was formerly opposed because it teaches that God is greater than any earthly sovereign. If Christianity is now sought as a basis for education, it is partly because some more adequate authoritative and powerful basis is needed for moral character. For six-

ty years science has been the foundation of education in Japan, but now the educators have discovered that with the emphasis of science on materialism, Marxianism has found easy entrance, and they are turning back to religion.

Another reason that Mr. Kagawa gives for the turning of Japanese educators to religion as a basis lies in their devotion to Pestalozzi whose influence has gradually increased in Japan. Pestalozzi was a Christian teacher, and because he based education on religious principles, Japanese educators have agreed to do so.

While an open door is offered to Christianity, the anti-Christian spirit of Bolshevism is also growing. The Marxists are teaching atheism. The works of Lenin are atheistic, and so are those of Bucharin and Luccaci, and others which have been translated into Japanese. Dabbling's books against the church and theism have been translated also. If that spirit grows and becomes deeply rooted in the minds of the proletarians, it will be much more difficult to evangelize Japan.

A Korean's Importance

A CHRISTIAN in Andong, Chosen, had heard the missionary say that all believers should have family prayers, so the next morning he said to his wife, "Let us have family prayer." She had no intention of becoming a Christian and ran out of the house. Every morning he repeated his invitation, and soon she did not run out of the house but only into the kitchen; so he read the Bible in a loud voice, and prayed so that she could hear. What was the use of running any longer if she was to hear anyway, so she began staying in the room, sewing or working while he read and prayed. Then a woman missionary came to hold a Bible class, and this Christian husband gave his wife money and sent her off with the other church women to have a "sightsee" of the foreign lady. While attending the class she became a Christian.



BOOKS WORTH READING



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

The Jerusalem Meeting of the International Council, March 24-April 8, 1928, 8 Vols. \$7.00. International Missionary Council, New York City. 1928.

The June number of the REVIEW presented a full account of the meeting of the International Council in Jerusalem last Easter time. The official report of the meeting has now been issued in eight attractive and convenient volumes.

The first deals with "The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life." It contains the seven papers prepared in advance on the "values" of the great non-Christian religions and on Secularism, also a report of the discussions on the subject of the Christian Message and the non-Christian faiths, three supplementary papers written after the meeting by three delegates, one of whom was the Archbishop of York, William Temple, and finally the Statement of the Christian Message unanimously adopted by the Council. This is the freshest and most courageous treatment of the issue of comparative religion which is available. It is a tonic reassurance as to the clear and faithful Christian principle of the Missionary Enterprise. It is an authoritative affirmation of the uniqueness and universality, the sufficiency and indispensableness of the Gospel.

Volume II deals with "Religious Education." It contains the admirable preliminary paper by Professor Weigle of Yale and Mr. J. H. Oldham, the comments from six mission fields, the discussions and the statement adopted by the Council on the subject. The contributions of Dr. Weigle and of Canon Raven of the Church of Eng-

land are exceptionally suggestive and fruitful. There is no better treatment of this whole subject in a brief space than is found here.

Volume III on "The Relation between the Younger and the Older Churches," begins with Dr. Warnshuis's preliminary paper, and proceeds to the discussions summarized by Mr. Silcock of the British Friends' Foreign Missions Association. This is followed by a paper prepared by Archbishop Soderblom of Sweden, an address by Bishop Temple and a statement of the Indian view of the indigenous church by Mr. P. A. Philip of India. The findings adopted by the Council is followed by a call for larger and more intelligent support of the missionary enterprise by the Western Churches, and a very brief statement of relations with the ancient Churches of the East. A full appendix contains reports on many plans of devolution, or transfer of responsibility to the indigenous churches, and accounts of the constitutions of some of the recently developed churches. The findings reported here correct a good many erroneous views on both sides of this question of relationships.

Volume IV treats of "The Christian Mission in the Light of Race Conflict." There are four preliminary papers, three on the relations of the white and black races in America and Africa, and one on the race problem on the Pacific Coast of North America. Two briefer statements follow, made to the Council by Dr. John Hope on the American Negro Problem and Mr. Max Yergan on The Race Problem in Africa, and lastly a summary of the Council's discussion and a state-

ment of its findings. Again one must say that no other book provides in so small a space a true Christian view of the fundamental race issue of our day.

Volume V is entitled "The Christian Mission in Relation to Industrial Problems." The preliminary paper is by William Paton on "Christianity and the Growth of Individualism in Asia and Africa," the supplementary papers by Dr. Inman on "Missions and Economics in Latin America" and Mr. Grimshaw, of the International Labor Office in Geneva, on "Industrial Revolution Among Primitive Peoples." The account of the Council's discussion is followed by the addresses of Mr. R. H. Tawney and Bishop McConnell and the findings of the Council. Here also the word of the Council was clear and Christian. It dealt with principles but did not evaporate them in generalities.

Volume VI presents a body of new material on "The Christian Mission in Relation to Rural Problems" by Dr. K. L. Butterfield, Mr. W. J. McKee, Dr. Thomas Jesse Jones, Dr. E. deS. Brunner, Mr. K. T. Paul of India. The papers are unusually full. The great majority of the people of the world are country or town and village dwellers and any missionary effort to evangelize the whole world must deal principally with these town and country folks.

Volume VII discusses "International Missionary Cooperation" with a full paper by Dr. John R. Mott, and studies of the best forms of both national and international cooperation.

The last volume contains a brief history of the Jerusalem meeting and fourteen of the main addresses at the Council including the sermons on the opening and closing Sundays. Some of the speakers were the Bishop of Salisbury, Dr. Cheng Ching-yi, Professor Hocking of Harvard, Dr. John MacKay of South America, Dr. Stanley Jones of India and Bishop Linton of Persia.

These eight volumes will provide any minister or missionary society

with material for weeks of sermons or study classes or society meetings. They illustrate the continuing vitality of the missionary enterprise. They use the vocabulary of our own day but they set forth the everlasting Gospel and the ancient and undying faith. In this respect they are a good model of the right articulation of old things and new, of what is abiding and of new conditions in which that which is abiding must find its home and be given its control. As always many things are supposed to be new which are not new at all. They are only deemed new because of our faulty knowledge of the past. There is no greater need in our missionary work today than the need of a more adequate understanding of the history of foreign missions and the attitudes and experiences of the men and women whom we are too easily forgetting. Many of these were among the ablest men and women who have ever lived and they have wrought with just as deep interest in realities as any of us can claim today. Through ignorance, we are running the danger in our time of cutting the bonds of organic connection with history in the science of missions, as men are not doing in the physical sciences. In physics and chemistry and mathematics the present day investigators are working with a thoroughly competent knowledge of the past. A great many of our modern missionary students are inadequately informed as to the past of missions.

It would be well if many mission study classes would take up Volume I of this report and spend several months on its study. Any wise and competent pastor will be able to use at least six volumes of this report in this way.

Only time will show, of course, the influence that these volumes and the Jerusalem Council itself will exert. It is always difficult to tell how far such a gathering is a cause and how far an effect; how far, in other words, it represents an originating force resulting in new conditions and how far

it simply registers the effect of tendencies already in operation. It is interesting to note how prone each man is to find what he wants to find in confirmation of his existing opinions. At a recent meeting, where delegates to the Jerusalem Council made reports, it seemed clear that almost everyone brought away from the Council just what he took there. In the same way, no doubt, those who read these reports will be tempted to find in them simply confirmation of the views they already hold. If they read them carefully, however, they will certainly discover many corrective and enlarging emphases, and assuredly the report, as a whole, represents a comprehensive and transcending view of the missionary enterprise which gathers into itself many partial and fragmentary views. ROBERT E. SPEER.

Behind the Scenes. By Samuel H. Chester, D.D., 12 mo. 145 pp. \$1.25. Austin, Texas. 1928.

A recent book called "Back-Stage" is having quite a vogue, because it seems to satisfy curiosity as to actors when they are not before the footlights. A far more interesting book to many of us is the little volume just from the pen of a beloved secretary emeritus of the Presbyterian Church (South) describing many interesting experiences and recounting memories of a mission board secretary stretching over some twenty-five years. They include events and problems in the history of the Board, such as "Polygamy on the Mission Field," "Troubles in the Congo," "Inauguration of the Cooperative Program in Mexico," "The Missionary Side of the Inter-church World Movement," "The Layman's Missionary Movement," and others.

The author tells frankly the inside story of how a mission board and its secretaries work, what differences, sometimes violent, develop behind the scenes; how both foolish and wise decisions are made and the results.

All who know Dr. Chester, who has recently retired from directing the

foreign mission work of the Southern Presbyterian Church, will want to read this fine human story. Others will be deeply interested to know how the missionary work is conducted, what various elements go into determining policies and what a wise leadership can accomplish.

Few missionary administrators have seen so far and so clearly, the great objectives of the missionary enterprise, and none have been more unselfish in devotion to the larger issues of the Kingdom of God than the writer of these brief sketches.

S. G. INMAN.

The Way Out. 98 pp. The Pacific Garden Mission, Inc. Chicago, Ill. 1928.

Fifty years of continuous service is reason enough for the publication of a Memorial Volume, especially when the Mission has been instrumental in the salvation of such men as "Mel" Trotter and William A. Sunday, and other well-known Christian workers. Dozens of interesting stories are told concerning men and women who came to the Mission in rags and disgrace, but were saved and reestablished in honorable positions. There is also a fine history of the Mission, its founders and its superintendents from 1877. Pastors and Christian workers will find much to confirm their faith in the Power of the Gospel to save even those who seem hopeless. M. T. SHELFORD.

A Book for Boys and Girls. By John Bunyan. Edited by E. S. Buchanan. 12 colored illus. 124 pp. \$1.25. New York. 1928.

The 300th anniversary of the birth of John Bunyan naturally brings a revival of interest in him and his religious masterpiece, "Pilgrim's Progress," and other writings. The fact that he wrote "A Book for Boys and Girls" may not be generally known, certainly not among many of the youth of today. The book was first published in May, 1686, under the alternative title of "Country Rhymes for Children" and now re-

published in attractive form, with twelve quaint full page illustrations in color.

This product of the seventeenth century is different from any modern book for children, for most of the rhymes in theme and phraseology are more suited to the adult than to the child mind. Notably, "The Awakened Child's Lament," the second rhyme in the collection, is phrased as no child of the present day or even of Bunyan's would think or express himself. Bunyan evidently knew little of child psychology and cannot be accused of viewing life from the child's standpoint. There had not been developed at that time a literature really suitable for children. Bunyan thoroughly believed, however, in the need of religious instruction for the young and sincerely desired by his writings to lend what aid he could.

While the twentieth century expert in religious education would select few of these seventeenth century rhymes for children of today, yet he should have the collection on his shelf, as a testimony to the progress that has been made in the production of religious literature for childhood and youth, now suited to the intelligence and interest of each stage of growth.

GEORGE H. TRULL.

Stories of Grit. Archer Wallace. 133 pp. \$1. New York. 1928.

Grit is a quality universally admired, whether displayed by man or lower animal. It tones moral fibre and issues a challenge. It is like the tang of a refreshing wind to read of men who in spite, not merely of early but of life long handicaps, have overcome difficulties and made good gloriously.

Archer Wallace in his fourteen "Stories of Grit" presents, in the brief compass of 133 pages, incidents in the lives of fourteen men who attained their goal. They had other qualities; native ability, ambition, energy, perseverance, originality, cheerfulness, but sheer grit was the outstanding trait. The handicaps of physical defects,

deafness, lameness, constant pain, coupled in some cases with poverty, lowly origin, lack of influence, in no wise barred the progress of these courageous souls. They are an exhibit of what humanity may achieve. They are a tribute to the potential that is inherent in the race.

Some of them are well-known, others lesser known. Some attained wealth, others joy in their chosen careers, all served their fellow men and all attained distinction. Edward Bok, Andrew Carnegie, John Muir, Francis Parkman, Gipsy Smith, Booker Washington, Josiah Wedgewood, are among the group presented. The world still needs the display of the qualities these men possessed. The graphic, gripping stories will hold attention of young and old from the first page to the last.

GEORGE H. TRULL.

Team Work, being the C. M. S. Story of 1927-28. Maps. 119 pp. London.

This exceedingly attractive Story of the Year is one of the series presented to the constituency of the great Church Missionary Society, a Society which has been bearing faithful testimony for over a century and a quarter in the great continents of Asia and of Africa. Its members truly illustrate Lindsay's great tribute, "They gird the earth with valour; they heed their King's command." The figure of the team is carried admirably through this story of the year, developed through chapters with the interesting and progressive titles: *The Team and the World*; *The Team in Training (West Africa)*; *The Team on Trial (East Africa)*; *The Team and Its Equipment (the Near East)*; *The Team Spirit Against Odds (India)*; *Changing Places in the Team (China)*; *The Team Adventuring (Japan)*; *The Team and England*.

The maps illuminate the story; they are ingenious and very instructive. To those who are interested in the progress of Christian work in the great continents of Asia and Africa, this report is heartily commended.