

THE MISSIONARY *Review of the* WORLD



APRIL, 1929



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CHARLES T. RIGGS

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Volume LII

Number 4



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THE MISSIONARY REVIEW OF THE WORLD

DELAHAN L. PIERSON, *Editor*

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Publication Office, 3d & Rely St., Harrisburg, Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City.

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

MRS. ORRIN R. JUDD, one of the members of the Board of Directors of the REVIEW, has been elected president of the Council of Women for Home Missions, of which formerly she was treasurer. Mrs. Judd is very active in Christian missionary circles where she is rendering valuable service.

* * *

MRS. JOSEPHINE MCDANIEL STEARNS, second vice-president of the United Christian Missionary Society, has recently been called to become general secretary of the newly created National Commission of Protestant Church Women.

* * *

DR. CHANG PO-LING, founder and president of Nankai University, Tientsin, China, is in America.

* * *

DR. WM. R. MOODY, elder son of the late Dwight L. Moody, the famous evangelist and founder of the Northfield and Mount Herman Schools and Bible Institute, Chicago, has resigned as chairman of the Board of Trustees of the schools. Rev. Elliot Speer, son of Dr. Robert E. Speer, is the president of the schools.

* * *

EDWARD J. HIGGINS, recently Chief-of-staff of the Salvation Army, has been elected to succeed General Bramwell Booth, the son of the founder, who has been in ill health for some time. The newly elected General states that reforms will be instituted to end "one man control of the Army"—especially in matters of finance.

* * *

DR. THOMAS COCHRANE, Editor of *The World Dominion*, London, and founder of the Union Medical College, Peking, is in America holding a series of conferences on "World Evangelism." He may be addressed in care of Miss Constance Brandon, 113 Fulton Street, New York.

* * *

DR. F. B. MEYER of London, the famous British Baptist preacher now in his 82d year is planning another visit to America this spring.

* * *

REV. WALTER B. WILLIAMS, Superintendent of the Kroo Coast District, Liberia, expects to arrive in the U. S. on furlough in May. He hopes to complete the fund for Hartzell Memorial Hospital.

* * *

REV. PAOLO BOSIO, pastor of the Baker Memorial (Waldensian) Church in Rome, is in this country as the special representative of Waldensian churches. Signor Bosio is one of the ablest preachers of the younger generation.

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CHANGING THE NATION'S ALPHABET IN TURKEY

Constantinople shops displaying names in both the Arabic script and in the new Latin letters. This shop does a thriving business in the sale of new alphabets and primers.



TURKISH STRAWS

BY REV. CHARLES T. RIGGS, Constantinople, Turkey

WHICH way does the wind blow in Turkey today?

Much is heard about the change of alphabet; but this is really one phase alone of a wider and deeper movement, which should be studied as a whole. For in this land, where but a short time ago everything was reputed to be as it was in the days of Abraham, nowadays one has to get up before daybreak to follow the progress.

These steps began before the great war. Some have been gradual, like the loss of picturesqueness in costumes and headgear all through the country. European dress had hardly made an impression in the days of our grandfathers; but there is pitifully little left today of the baggy trousers and the flowing robes and the bright colors of former days. Even the women tend to wear black, almost to the exclusion of other hues; and the men's clothing is practically all on European models.

A more sudden and un-Turkish change was made a quarter century ago, when the business houses of Constantinople began to use European time. The old Turkish method of reckoning hours was based on that of Biblical times—the twelve hours in the day, ending

with sunset as the twelfth hour, or twelve o'clock. But in place of the watches of the night, they reckoned hours again; so that an hour after sunset was one o'clock; midnight was approximately six o'clock, and so on. The fixed point, instead of being noon, was sunset. Summer and winter, the minute when the sun went below the horizon was twelve o'clock. Your watch might go wrong, and seem to indicate that the sun went to bed earlier in winter than in summer; but that was the frailty of human inventions; God's clock never made a mistake. Today the only relic of this system is seen in clocks in mosques, which keep the old time; but the five daily prayers of the Moslem are not regulated by that.

Still more drastic was the change in time reckoning which came with January 1, 1926, when the numbering of the years was changed to make the calendar uniform with Europe. Instead of 1342, the date was officially announced as 1926. Previous to that, the Turks had used two different dates: a religious year, of lunar months, dating from the flight of Mohammed from Mecca to Medina in the year 622 A. D., which became the year One for the Mos-

lems; and a civil year, introduced in the time of Mahmoud the Reformer, which was a solar year, and began March 1st. By this curious reckoning it was 1341 in our year 1925. This anomalous civil calendar was given up, and all dates except those exclusively religious are now put on the European system. These Moslem Turks have even made the concession of calling it, not indeed the Year of our Lord, but the "Year of the Birth,"—meaning the birth of the Prophet Jesus. They differ from us in dates only in that they write and read 928 instead of 1928.

The Revolutionized Government

The series of reforms that have come since the great war has completely revolutionized the government of Turkey. To be sure, constitutional forms and a parliament came into being in 1908, after the absolutism of Abdul Hamid; but with the complete defeat of the Union and Progress leaders in the war, and the subsequent assassination of all three leaders of that party,—Enver, Talaat, and Djemal Pashas,—the idea of breaking away also from the system of Sultans grew in popularity. Finally came the proclamation of the Republic under Mustafa Kemal as President, and a little later the abolition of the Caliphate, which had been allowed to remain in the Osman dynasty even after the civil power had been taken away. This was accomplished by the expulsion of the whole former imperial family, none of whom are now allowed to live in the country. Remembering the fact that this dynasty had been continuously in power since the Turks became a nation, one can see the sweeping nature of the change.

With the removal of the Caliph, and the assertion that the religious must no longer dominate the civil power, there followed logically the closing of all the *medresses*, or theological schools, as centers of sedition and reaction; then the abolition of the dervish system, with the secularizing of all the *tekyes*, or establishments of the Dervish orders. No longer can the curious tourist attend the weird ceremonies of the howling and the whirling dervishes. They do not exist any longer in the country. No longer does one see the mendicant dervish with his motley collection of bowls, battle axes, and outlandish garments; he has gone to other and more hospitable climes. Even the gentler and more broadminded Bektashi dervish,—brother of the Shriners of America,—has been forbidden to hold property or to gather for religious rites. Closely connected with this movement was the sealing up of the *turbes*, or tombs of Mohammedan worthies, to prevent their use as centers of superstitious veneration. Furthermore, the public has been forbidden to go to the graves of supposably holy men of old time, to pray and to tie the accustomed rag to a neighboring tree or bush, so as to remind the spirit of the saint that that prayer should be answered! All such superstitions are unbecoming a modern and progressive nation, they are told. The mosque, or the home, is the place to pray; and even the tomb of Mohammed I, in Brousa, is closely locked and invisible to tourists or citizens.

Then came the order to wear hats, and to throw away the fez. Only two or three years previous to that, when the Turkish troops again occupied Constantinople aft-

er the Inter-allied troops cleared out, all Turkish citizens who had dared wear hats during that anomalous time, either burned or threw away the hated foreign head gear, to blossom out as loyal Turkish citizens with the fez. But now, of a sudden all this was changed; and the wearing of a fez became the sign of disloyalty, while the trade in hats and caps became most lucrative. When certain persons in

white turban, indicating their religious character.

Immediately preceding the alphabetic change, was another of similar character—the adoption of the European numerals in place of the set of numerals which the Turks, Arabs, Persians, and practically all Mohammedans have been using. This in itself seems but a slight thing; yet it has great significance in being another effort



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MODERNIZING TURKEY—OUTSIDE A CINEMA THEATER

The transition period is shown by the posters printed in Arabic script and in "New Turkish," as well as in French. The Alhambra flashes on its screen every week a humorous story in the New Turkish alphabet.

Marash insisted that they had a right to wear a fez if they liked, and were arrested, and tried, and executed as traitors, it made a deep impression; and today it is the rarest thing in the country to find a fez anywhere. Even the *imams*, or religious leaders in the mosques, who were allowed, one for each mosque, to retain fezes, have found it impossible to renew their stock from any shop in the bazaars, and have had to take to a fez of a different color and style. These "priests" still have to wear a heavy

to break away from all that ties up the Turk to the companionship of Oriental nations, and link up with Europe. All official documents today use the European figures; and in a short time, the use of the old Moslem numerals will be forbidden entirely. Yet in 1923, all European numerals were removed from automobile and carriage license tags, from street doors, from the smokestacks of the Bosphorus and Golden Horn steamers, and all other public places, as being unpatriotic!

Now comes the greatest change of all—the adoption of a new alphabet. The Turkish language is still used but the Arabic alphabet, till now employed in its writing, has proven inadequate. Its vowels are scarce, and do not well represent the Turkish sounds. There has always been perplexing difficulty in writing foreign names in that system, for one must know the pronunciation of a word before he can read it, as the same combination of letters may mean several different sounds. Perhaps the most serious matter has been the impossibility of using the Arabic letters in medical prescriptions. All doctors and pharmacists had to use the Latin symbols; and it was confusing.

The adoption and mastery of the Latin alphabet, as modified for the Turkish language, will make the acquisition of other European languages far easier for the Turk. Just now, it is easier for a foreigner to learn the new Turkish alphabet than for the Turks themselves; and when the latter has once familiarized himself with his new system, he can quickly pick up other languages having the same letters. His mind now turns more and more naturally westward for leadership; and this step has made this trend more promising than ever.

Other reforms are in the air. The new session of the Grand National Assembly began November 1st; and we are assured that at an early date the proposition to change the weekly day of compulsory rest from Friday to Sunday will be introduced in the form of a bill. Furthermore, we have the assurance that this measure has already in advance the approval of the Cabinet. It is being pushed by

the Constantinople Deputies, not for any religious motive whatever, but because of the difficulties banks have in trying to do business with the European banking system, when Europe's banks are closed on Sundays and open on Fridays. The compulsory Friday holiday, introduced since 1923, is not really a religious measure at all; for Islam knows no day of rest, such as is indicated in the Judæa-Christian system, but merely a cessation of other occupations at the noon hour on a Friday so as to facilitate faithful attendance at the mosque devotions on the "day of assembly,"—which is the meaning of the Moslem name for that day—*Jum'a*. So we may shortly have the seeming anomaly of a Mohammedan government compelling Christian and Moslem alike to close up their shops all day Sunday.

Which way does the wind blow in Turkey today? There are other and subtler signs of a great, deep, pervading spiritual dissatisfaction, and a looking around for something better. For the Turkish heart is profoundly religious by nature, and will not be content with merely throwing away what is outgrown; it must have satisfaction. And many of their thinkers are now studying the various religious systems of the world, and especially of Europe, to see what they can recommend to their countrymen. It is significant that many have already pointed out the superiority of the Protestant form of Christianity over other forms; but we must hope they will not be satisfied with any cut-and-dried system, but will work out for themselves what will best suit their own genius, providing its center and core is the only Saviour of the world.

ARE MISSIONARIES NEEDED IN INDIA?

BY R. C. DAS, M.A., Kurigram, Bengal

A Convert from Hinduism and for three years Professor in the Agra and Calcutta Colleges, India

FOR many years the western countries saw India only through the eyes of missionaries, retired government officials, tourists and business men from Europe and America. A few Indian holiday seekers or Indian Rajas and Nawabs (princes) very occasionally visited the West but more recently Indian students, both Christian and non-Christian, preachers of Islam and Hinduism—*Sannvasis* and *Maulvies*—have traveled in a much larger number and some of them have been earnest defenders of Indian religion and civilization. Naturally the people of the western countries—particularly the less educated and those of the younger generation—have listened with greater curiosity and credulity to these Hindus and Moslems rather than to missionaries and other westerners who are often considered prejudiced from religious and political motives. These uninformed listeners do not realize that missionaries have been pioneers in oriental scholarship—that they have come to India from spiritual and philanthropic motives. No one can estimate what men like William Carey and Alexander Duff have done for India. They were not merely propagandists from the West.

India is too vast to admit of generalizations. She is a continent containing many nations, races, religions and civilizations. It is easy under the circumstances to exaggerate things or make misstatements. Indian speakers and writers are sometimes guilty of the

same offence. Miss Mayo's "Mother India," while one-sided, truly represents most of India. Politically sensitive, India naturally resents anything that tends to lower her in the estimation of the world. While we deprecate the tone of Miss Mayo's book we cannot shut our eyes to the facts enumerated therein. Many Hindu sects, social and religious reformers have themselves denounced Hindus and have condemned Hinduism in stronger and more defamatory language than that of Miss Mayo. The mutual warfare—verbal and sometimes actual—between Saktas and Vaishnavas has been notorious. No language has been too insulting or provocative to be used by these sects in their mutual recriminations. Hindus and Moslems are today indulging in the same pastime of villipication of one another's social customs and religious practical propaganda of the Arya Somaj—a very virile body—is a poignant tirade against modern Hinduism. The book called "Sat-zartha Prokas," written by Swami Dayananda Swaraswali, founder of the Arya Somaj, is a virulent attack on all religions including Hinduism, Mohammedism and Buddhism. The Brahmo Somaj criticisms of Hindu social customs and religion, though intelligent and reasonable, are very sweeping and painful.

It is not fair to condemn the missionaries for criticizing Indian life and customs. If they are to follow truth and to establish righteousness in the world they must point

out the evil as well as the good. Of course they should be above racial hauteur and must not regard their own country or civilization as necessarily superior. That is not the Christ-way. Our Lord vehemently condemned many things in the social and religious life of his own people without being prejudiced and with a heart of love and concern. We must closely follow in His footsteps.

On the Defensive

Wounded by modern criticisms and face to face with the living forces of Christianity, Islam and Hinduism are now on the defensive and aggressive as well. Both these religions are passing through a Renaissance bringing out their original beauty and vitality. For the missionary or the Indian Christian there is absolutely nothing to fear in these fresh developments. New wine is being poured into old bottles which are sure to crack. The breaking has already begun. Many self-designated Hindu and Islamic preachers, students and others are now visiting western countries who are no more true representatives of real Mother India than are the missionaries or orientalists. They are guilty of more objectionable exaggeration and misrepresentation than the Westerners. They defame missionaries and missions and paint everything Indian in glowing colors.

Christian missions and missionaries with sympathetic hearts and strong convictions, are greatly needed in India and will be needed as long as the following conditions remain. Even when these conditions will disappear, men will still need the saving grace and power of the Cross of Christ. The whole

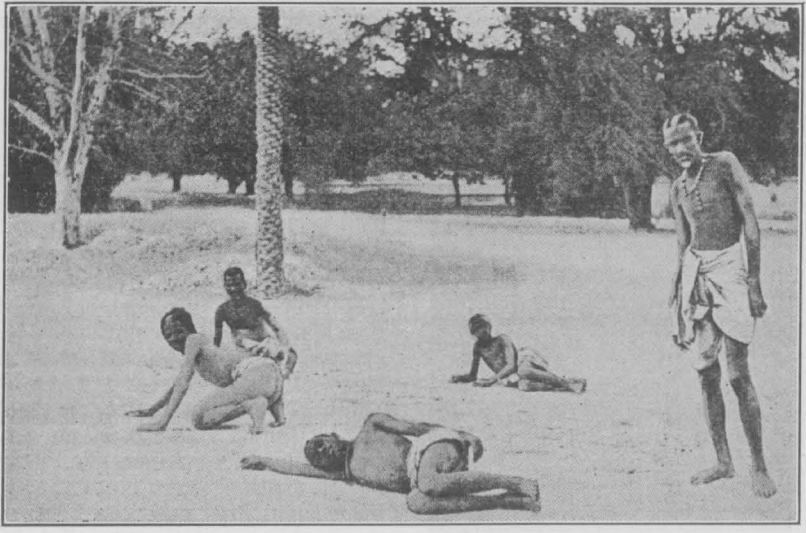
world is the field wherein the seed of God's truth must be sown and the Gospel of Christ must be proclaimed.

1. Depressed Classes. As long as the sixty millions of men and women are treated as slaves—as subhuman dregs, worse than dogs and cats—the responsibility of western Christians will remain insistent. These men are depressed and downtrodden on account of religious ideas and philosophical conceptions, by social customs and tradition coming from time immemorial. An effort is being made in political circles to reduce the number of oppressed classes merely by no longer designating them as “depressed” in Government Census reports. This will not change the actual social conditions. In order to deceive the Government and the missionaries some Hindus have taken to social reform work either on public lecturing platforms or among the people. Their work is advertised out of all proportion to actual cases. Nationalists want the number of Hindus to remain intact because, with the diminishing numbers, their political influence will also be reduced. Spiritual, philanthropic or humane motive is absent. The reform work does not touch even the fringe of the problem. Nor does it essentially change the social status of the “depressed classes.” They still remain untouchable and even unapproachable in some areas. If British and American influence were withdrawn the Hindu philosophy of life and social institutions would reign supreme.

2. Caste is the greatest Hindu institution. Their sacred books and customs support it. Philosophy sustains its growth and ramifications. The greatest efforts to

crush it by men like Kavar, Nanak and Chaitanya and by movements like the Arya Somaj and Brahmo Somaj of modern times have all miserably failed. The mingling of cultured folks and statesmen in public places like restaurants, railway trains and tea shops cannot destroy caste. The system is entrenched strongly in the villages. The man who freely eats with a Christian or Musalman cannot so

sponsible for most of the evils and grievances. In ancient times their fate was better. But while women are required to have only one husband both in life and death, men have absolute freedom. In law the status of women is inferior. Most women are physical wrecks from being confined in Purdah. Prostitution, both commercialized (legal) and clandestine is extensive. Women are woefully ignorant and



"CRAWLING PILGRIMS"—DO THEY NEED CHRIST'S WAY OF LIFE?

eat on a social occasion of the Hindu caste to which he belongs. In like manner a few intercaste or intersectarian marriages backed by British legislation cannot remove caste restrictions on marriages. Hinduism has throughout the centuries acted like a piece of rubber that can be twisted or expanded in any way you like but as soon as outward pressure is withdrawn it resumes its own size and shape.

3. Women. The general condition of women is deplorable. The double standard of morality is re-

superstitious. There are bright sides to their life, but unless guided by Christian example Hindu men will not do much to ameliorate the condition of women. Hindu men are conservative and reactionary in their ideas regarding womanhood.

4. Idolatry is based on Hindu philosophy and is regarded indispensable for ignorant masses. Recent years have seen a renaissance of Hindu idolatry. Many members of the Brahmo sect are falling back into popular Hinduism, since they

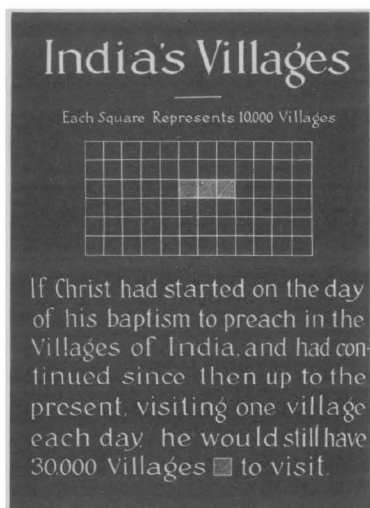
have neither one holy scripture nor one religious guide. Christ alone can satisfy the deep human hunger that has given rise to idolatry in every age and clime. Popular Islam is also heavily animistic and idolatrous.

5. Indian Religious Intolerance. Hindus and Moslems are quarreling, fighting and shedding blood over religion and politics. Religious music of Hindus is abomination in the Moslem ear, particularly

have arisen between these religious zealots over idolatrous performances in educational institutions. There is no true liberty of conscience anywhere in India. If they had the power, Hindus would violently stop all conversions to Islam or Christianity. A convert is instantaneously cast out as an unclean thing. The Hindus also have begun *shuddhi*—reconversion—yet they are intolerant. After rioting and bloodshed in several places in recent years both the Hindus and Mohammedans have wanted Christian magistrates because they have confidence in their impartiality and justice. How can India so burning with communal hatred and religious intolerance progress without Christ and the help of His followers?

6. Religious Contradictions. Hinduism is full of illogical contradictions and inconsistencies. A theist, an idolater, a pantheist, an atheist, a good man, an immoral man—all of these are found in true Hinduism. It is the name that unites them. There is no one standard either of morality or religious truth. There is no one supreme and final religious book or one final incarnation or teacher. A man may follow anybody, anything or nothing and still remain a Hindu. And yet some few western women profess conversion to Hinduism! Who does not feel the need of the dynamic personality of Jesus Christ and the unifying power of the Bible?

All men need moral and spiritual regeneration—a new birth, forgiveness of sin and power to resist sin. Jesus Christ deserves supremacy and the allegiance of Indian mankind.



when heard during prayers in mosques. Cowkilling as sacrifice by devout Moslems is shocking to the Hindu and is a blow at their religion. The Hindu is a *Kafir* to the Moslem while the Moslem is a *Yaban* to the Hindu. Each hates the other with all his heart. The Mohammedan, though educated, religious, and once mighty emperor of India, is untouchable. The Moslem evildoer indiscriminately kidnaps and outrages Hindu girls. Recently quarrels

SEEING THE GOSPEL AT MIRAJ

STANLEY ARMSTRONG HUNTER, D.D., Berkeley, California

SEVERAL years ago one of the well-known Maharajahs of India was injured in the jungle while engaged in his favorite sport of pig sticking. Wild boars are pursued by hunters on fleet ponies, and when overtaken are speared with long lances. In this instance the Maharajah by an accident speared himself instead of the pig, the lance piercing his arm. He was a tall man, six feet, four inches in height, of gigantic build, weighing nearly 350 pounds. In the retinue of forty attendants who accompanied him everywhere was a hospital assistant who sewed up the severed artery with a piece of string. The Maharajah gave up his hunting party and, worried over his arm, started homeward. He remembered the medical missionary at Miraj and the American Presbyterian Mission there, in which he had shown heretofore but little interest. Some of these native princes allow no missionaries to work within their domains. He himself had not been so much opposed as indifferent.

As Dr. William J. Wanless was engaged at his usual rounds shortly after the accident a very excited *sowar* or horseman garbed in the livery of the Maharajah raced up to the hospital. His horse was lathered with sweat and was as excited as the courier himself. He declared that His Highness requested the doctor to leave his patients and come immediately. Dr. Wanless hastily left his work and started in a tonga, meeting the wounded prince fifteen miles away. "I'm coming to your hospital," he

said. He looked very pale and haggard from the loss of blood. Knowing that native princes and their retinues always go together, the missionary made a hasty survey in his mind of the possibilities of entertaining the whole party of



SIR WILLIAM WANLESS, M.D.

forty, each of whom had the right of access to the room of the chief. Dr. Wanless scribbled a message to the superintendent of the hospital to clear out the cots and tots from the children's ward and install the biggest bed that could be found in the center, putting upon it two mattresses and strengthening it in every way possible for this great man. He added that the

forty attendants would camp on the four verandas which surrounded the children's hospital. To his wife he sent a note asking her to entertain the two young sons of His Highness and the two wards.

Dr. Wanless had built the children's ward out of gifts totalling \$800 which he had collected before he left the homeland. His little sister, a victim of tuberculosis, had made the initial contribution, handing him on her deathbed in Toronto a purse with forty copper coins. The money was sacred because it had been contributed out of sacrifice as well as friendship. In this children's ward the mighty prince was soon installed on a bed reinforced with rope. When operated on that evening Dr. Wanless took out of the arm "something that looked very much like a hawser." He responded well to treatment and soon went home, taking the doctor with him to his palace, his private car having been left near by at the railroad. For several days Dr. Wanless returned to dress the wound and a friendship sprang up which grew stronger through the years. Years later when the Maharajah gave to the mission fifteen acres of land in Kolhapur on which stood several buildings of an old military hospital, he made the suggestion that the new hospital for women and children be named the *Mary Wanless Hospital* in memory of the missionary's helpmate who had died of cholera "in the line of duty." A gift of forty acres of land was made to the American Presbyterian Mission in Kolhapur for a school. The Maharajah even endeavored to have him move "his whole show" over to Kolhapur, his capital. He frequently came unannounced to

witness operations, and always left gifts for needy patients. On one occasion one of the nurses, not knowing who he was, refused him admission unless he put on a gown and cap. "The gown being one of my own went only half way round him," said Dr. Wanless, and with his two attendants holding up his heavy hands as was his custom, he made such a comical figure in the operating room that we all could not keep from laughing together."

A Champion of Outcastes

Years later Dr. Wanless was travelling by rail with the Maharajah, who was telling him of his interest in the sixty million "untouchables" of the country. The Maharajah had become the president of the national organization which was seeking to alleviate their troubles. He had presided over many meetings on their behalf. At a meeting in a tent he had even suffered the indignity of being stoned by the Brahmins for championing the rights of those whom they had oppressed. The Maharajah asked the missionary if he had heard of his recent proclamation that henceforth there was to be no discrimination against the outcastes or low castes in public institutions in his state. It was the first action of this kind in any native state. It meant that the lower castes should not be debarred from the public wells as they had been. Henceforth they could be employed in public offices without discrimination.

"It was a tall order," says Dr. Wanless, "one that had never before been given in any native state. It had given the Maharajah a great deal of trouble in enforcement."

"I was asked by some of my peo-

ple the other day," said the Maharajah, "Where I got this idea which had troubled them so much. Do you know what I answered them? I said that I got it in the Miraj hospital where I had seen the lower castes receive the same sort of treatment as the Brahmins from the nurses and doctors. I made up my mind then that it would be a good thing for my state."

He too had "seen the Gospel at Miraj." Many interesting stories, "all in the day's work" will be told you if you press the missionary for some of the chapters of his fascinating life.

On February the 6th of 1928, Dr. Wanless retired at the age of sixty-three from the work which he had built up during the past thirty-nine years. Miraj is an out of the way place, 200 miles south of Bombay and about 100 miles from the sea, but all over India there were expressions of regret. Sixteen farewell receptions were given. At Poona at a great public mass meeting in a theater His Highness, the Aga Khan, the religious head of millions of Moslems, presided. The customary address in the silver casket was given. Although the head of a great body of Moslems, the Aga Khan declared his convictions that only Christianity could have accomplished such results. The editor of the *Bombay Evening News* referred to him as the leading surgeon of all India. This is high praise, when one considers the caliber of the Indian medical service and their remarkable discoveries in research. A careful estimate has been made of the number of patients that Dr. Wanless treated during his thirty-nine years. As the hospital and its dispensaries had treated over

1,250,000 and he himself had seen personally three-fourths of these, the public was amazed to find that this one man had treated nearly a million patients! From two or three o'clock in the afternoon until nearly midnight he had performed countless operations having saved his mornings for teaching his students. In the Medical College which he had founded he had trained over 200 physicians who are now carrying on in all parts of the land. Practically all are Christians. The government of India has given to this medical college its official recognition. By successful cataract operations he had restored eyesight to over 10,000 people who could say—"Once I was blind, but now I can see." The incidence of cataract is heavy throughout India because of malnutrition and also the condition of the houses. Smoke escapes mainly from the roof and the eyes of many are constantly irritated. The houses are also dark and the sharp contrast caused by the brilliant sunshine outside makes for eye strain. It is a memorable experience to hear Dr. Wanless describe the thrill which comes when a man who has been blind for ten years, has the bandages removed from his eyes in the hospital and sees objects for the first time! "He regards this as ocular proof of the love of God," says the doctor, who thinks that the oral presentation of the gospel is not enough, although no one is more interested than he is in telling the story of the Good Physician to the many patients who come.

In India friends and relatives often accompany the sick, and so the opportunity of teaching them is not overlooked. "Each one of our five medical missionaries takes

an active part in the religious work," says Dr. Wanless. "I always try to give a bit of the message of the Master in the wards at the Sunday service. "A Bit of the Message of the Master" might well be the title of this article.

The British government honored Dr. Wanless in 1910 with the silver Kaiser-i-Hind medal "for distinguished public service in India." Ten years later he was made the recipient of the gold Kaiser-i-Hind medal also. Friends throughout India rejoiced that in the list of honors on New Year's Day 1928 King George V made him a Knight Bachelor of the Empire. As it was impossible for him to remain for the Investiture by the Viceroy or attend a royal levee in England, letters patent with the royal seal were forwarded. Knighthood goes back to the eleventh century and the volume of explanation which accompanied the large gold medal or decoration which is given with the title revealed a most interesting history. The old friends of Dr. Wanless now call him Sir William in conformity with the new title. Being a Canadian, he is privileged to receive this honor. It meant a great deal to his Indian supporters to know that the British government had given this recognition of his unselfish services, which for them stands for chivalry at its best. He left Miraj satisfied that the four medical missionaries on the staff would carry on the work which he had built up, with over seventy-five assistants and helpers. The nurses' training school and medical college with sixty students is well-known throughout the whole land. The physical equipment is valued at \$250,000, and three-fourths of this has been given by Indians themselves.

The average distance traveled by patients who come to Dr. Wanless is over two hundred miles. From the closed land of Afghanistan, into which no missionary may enter, from interior points in Arabia, even from distant Africa, the afflicted make long journeys to the threshold of the man who works what seem to them to be modern miracles.

The story of how the work has been built up is a thrilling one. Dr. Wanless recalls vividly the first group of patients which came to his door. The Mission Board had directed that he devote himself entirely to language study the first year. He recalls, however, the group of dejected and depressed people who refused to be sent away with the word that the young sahib could not treat them but must confine himself to the study of their language. When they greeted him again on his second day their need and misery so impressed him that he started in to work for them without neglecting his language study. Even his careful medical and surgical preparation in New York University had not anticipated all the emergencies. Some time later the young missionary was traveling in one of the villages when one of these early patients accosted him. He told him of the joy which had come to him when his health had been restored, and especially of his new found faith in Christ. "I am a Christian now," said he. "Recently when one of my family died I wanted to give him a Christian burial. You will forgive me for I do not know exactly what should be said in a time like this, but over his grave I repeated the Name of Christ, and then I spoke your name also."

Before the discovery that the

germ of bubonic plague is carried by the fleas which desert dying rats for humans and so infect them, Dr. Wanless ran many risks of contracting this dread disease. On one occasion he entered a home to find a child, the only survivor of the household, crawling over the bodies of seven plague victims. The presence of so many fleas on his own clothing led him on that, and on other occasions as well, to suspect that there was a connection between them and the disease. During one plague epidemic when Dr. Wanless was asked to be chairman of a city committee on sanitation, by means of his bicycle he visited over five thousand homes, inspecting the surroundings of each and insisting on cleanliness. The Maharajah of Miraj contributed a building in appreciation of this service.

Many grateful patients have contributed generously to the hospital. One block costing \$3,000 was erected by a Parsee in memory of his child. A Bombay mill owner gave \$10,000 and a Hindu widow a \$5,000 block. One Parsee woman has collected over \$5,000 in small amounts from Parsees in many lands. In India \$100,000 is being raised for a tuberculosis sanatorium, which at the suggestion of Sir Leslie Wilson, the Lieutenant-Governor of Bombay Presidency, will bear the missionary's name. He also contributed a thousand rupees along with the suggestion. Dr. Wanless was summoned to Bombay to broadcast by radio an appeal for this institution—his first broadcasting experience. Several years ago a leper asylum was built which is now maintained by the Mission to Lepers. Six lepers have been discharged as cured, and there are 120 under care.

2

In his addresses in America Dr. Wanless speaks about the wonderful lure of India and refers to the many kindnesses and courtesies which he has received from the hands of the people. He reminds his hearers that the vast mass of the population is rural and presents a vivid picture of life in the 700,000 villages. It is plain to see that the poor and needy have a great place in his heart. "One beautiful custom that they have in India," says Sir William, "is that the people do not wait to say nice things about you until your death." He bears high praise to his colleagues of the Medical Mission Association who maintain 250 hospitals with 300 dispensaries.

The late John H. Converse publicly referred to the \$25,000 which he gave for the new hospital in Miraj as the best investment of his life. Miss Mary Converse, his daughter, who spent several days in Miraj, was greatly impressed with the achievements of the institution. Dr. Wanless was not only the surgeon in the early days but the undertaker as well. He was not only the architect of his buildings but also the contractor. "This," he says, "has some advantages because there is never any friction between the architect and the builder!" Through it all he has maintained the Christian emphasis. The aim of all his work in his own words has been "by our service and message to make clear to our patients and to their friends the fact of Christ as the great Physician to sin sick souls, as well as the real Founder of the institution whose physical benefits they, the patients, are receiving."

Dr. Wanless is now enjoying a well-earned rest with his family in Glendale, California.

THE BIRTH OF A TIBETAN ORPHANAGE

BY DORRIS E. SHELTON

The author, a daughter of Dr. and Mrs. A. L. Shelton of Tibet, had intimate contact with the Orphanage started by her parents in Batang, where the United Christian Missionary Society has an important work.

WHEN father first went out to Tachienlu, Tibet, he found a little boy who had been studying for the priesthood and had run away. Father decided to take Lee Gwa Gwang in off the streets. He clothed and fed him and started him in our school.

A short time after the child had been with us, father found another little ragged, dirty, sick boy sitting on the steps. Lee Gwa Gwang volunteered the information that it was his little brother, Lee Gwa Yin. These two boys grew up and were educated for what they wanted to be—Lee Gwa Gwang for a preacher, now the pastor of the church at Batang, and Lee Gwa Yin for a doctor, today one of our best medical assistants. My father was very proud the day that the boy he had taken in became a pastor and baptized his own two girls.

Several years later when we were in Batang, mother and Mrs. Ogden talked about the need for an orphanage and wondered if it would ever be possible. But dreams that are born of kindness and unselfishness have a way of coming true. When the hospital was built father told them that one of the large wards downstairs might be used for our mission orphanage for a while. Soon it was filled with children who were orphaned and helpless.

I remember Saturday as the day the orphans had their bath and to some of the little Tibetans who had never had a bath it was a new experience! It was lots of fun to see them clean and happy.

One day mother and I were walking down a little narrow cobblestone street in Batang and we noticed a tiny girl standing in a doorway—a very tiny, dirty girl with a slight slant in one of her eyes. We stopped for a moment and some women told us that the little girl's mother was very sick. We went into the small mud house and found the mother lying in a cold corner on the ground, very sick and weak. Mother asked if she could do anything for her and the woman said something about her baby girl—that if she died she had no place to go. When we started to leave, after mother had promised to send food and have father come with medicine, the little girl ran after us and caught hold of mother's skirts, crying and refusing to let her go. She must have felt that we were her friends, ready to help her. Mother knew the orphanage ward was full, and there was no place to put the child. Father went to see the woman and found she was dying. The family talked it over together and in a few days our family again had a little orphan. When she was cleaned up and fed she really was cute! Le-zong Lhalmo has been very interesting in her growth and development and has always been mother's orphan. Now Le-zong Lhalmo is one of the older girls in the mission, capable, bright and loved.

After mother had her orphan, each of the family decided to have an individual orphan. Dot took one and I took one and ever since we have had "our own orphan."



SHEIKH ABDUL EL AZIZ IBN SAUD AND HIS ATTENDANTS

ARABIA APPROACHES THE CROSS ROADS*

BY C. STANLEY G. MYLREA, M.D., Kuwait, Arabia
Missionary of the Reformed Church in America

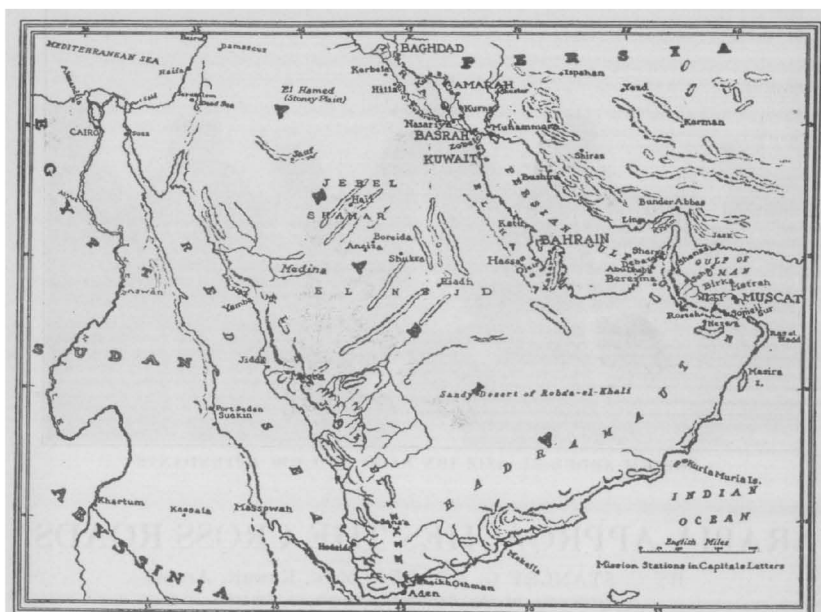
ARABIA—The very word is synonymous with mystery, romance, and the fairy tales of the ages. There is a wondrous association in the minds of most of us with sights and sounds, and just to see the word "Arabia" or to hear it spoken, is to conjure up a vision of long lines of swaying camels, bearing their precious freight of "spicery and balm and myrrh" across the dry, blazing, trackless desert. The poets have ever loved to sing of the great unknown and most people will quote glibly from Longfellow to the effect that "the cares which infest the day shall fold their tents like the Arabs and silently steal away."

Arabia has always been one of the remote countries of the world and distance has but lent enchantment. It is a country which has always enjoyed a splendid isolation.

Geographically a peninsula, it is in effect an island, for the sands of the north are just as sure a barrier as the seas to the west, south and east. In these days oceans connect, they do not separate, but the deserts are still one of the most formidable barriers of the world. The great southern desert of Arabia, the dreary "Empty Quarter" has never been crossed, at all events by a white man. It remains an absolutely impassible barrier. In the future, the near future, aeroplanes and motor cars will doubtless wrest its secrets from it, but for the present it remains as it always was, silent and forbidding. Not for nothing do the Arabs speak of their country as "The Island," for an island it is, securely compassed about with sand and water.

Arabia is one of the few countries which has never excited the cupidity of the empire building nations. The reason is simple. Ara-

* Plates borrowed from the Board of Missions of the R. C. A.



bia has nothing to attract the conqueror. Sand and sunshine are about all the natural resources enjoyed by the greater part of the country. The game has never been worth the candle and it is impossible to contemplate without a shudder, the terrible hardships which would await any western army foolhardy enough to attempt the military conquest of Arabia. The only commercial hope of the land seems to lie in the possibility of the discovery of large oil deposits but if or when such discoveries are made, agreements will be come to, not by force, but by concession. The only troops which have ever been able to accomplish anything in the deserts of Arabia have been Turks, who about a century ago broke the power (temporarily) of the Wahabis and carried their victorious arms into the very heart of the Nejd. A great tribute to their endurance.

On the whole, through the ages, Arabia has been pretty well left alone and the result is that she can show an unbroken national existence equalled by few nations. As the Arab was centuries ago, so he remains today or at least so he remained till yesterday. It is worthy of notice that the Arabs were probably pioneers in the great art of transportation. The desert and the Arab between them produced the camel, and from the days when Ishmaelites carried Joseph into Egypt and sold him they became the desert carriers of the world. Great caravan routes grew up and the tide of trade flowed from Constantinople to Baghdad, from Aleppo to Damascus, from Baghdad to Teheran, Meshed and India. Wherever there are stretches of desert to be negotiated, whether in Morocco, or China or India, it is the camel which keeps the communications open, and the

hackneyed title "The ship of the desert" is justified. It is scarcely necessary to stress the relationship between the Arab and the horse. The word "Arab" suggests the finest horse in the world. It was the camel and the horse, in the hands of the men of the desert, which made possible the great conquests of the Arab armies and which gave them their great empire. How these men of the desert stir our imaginations! Any nation which could even exist in a country like

"He will be a wild man, his hand will be against every man, and every man's hand against him" is still true. The Arab is an individualist in every fibre of his being. Harmony and cooperation are far to seek and it is doubtful whether the Arabs have ever been altogether united in their whole history, even in the days of Mohammed and the early Caliphs. Like Cyrano de Bergerac, the Arab leads, he does not follow. The individualism and the selfishness of the Arab are of



"HUDWA" OR NATIVE CIRCUS, STAGED FOR THE MISSION MEETING AT KUWAIT

Arabia would compel our admiration, but the Arabs have given the world a language, a literature, and a faith that are marvels of history. The Arab is a man of force, a man of character. He is, as he would say in his own language, a man. A race of weaklings would not last two generations in Arabia. The Arabs are strong because they have endured and they have endured because they are strong.

Nevertheless the Arab with all his potentialities, is to be reckoned among the most backward races of the world. The prophecy in Genesis

course largely due to the country in which he lives. Tribe is separated from tribe by tremendous stretches of sterile waste. Life is one long struggle. It is a case of "each for himself."

There has, however, been one great bond between men in Arabia, at all events since the days of Mohammed. The bond of Islam! And what a marvellous bond it has been! How one's heart thrills as one pictures those Arab armies going out to conquer the world with their battle cry of "Allahu Akbar" in their hearts, and in their eyes

and on their lips! For it was their religion that was their bond, their driving force and the secret of their irresistible might. The Arab fought as the Koran puts it "in the way of God." There is nothing to equal a religious ideal to bring out the fighting qualities of the Arab. His wars are God's wars. He is enlisted in the armies of the Living God.

Of late years, in the opinion of thousands of pious Arabs, men have fallen from grace. Islam is not what it was. The world, the flesh and the devil have captured men's hearts. Men do not keep the faith as they once did. Some twenty years ago, away out in the heart of the desert, the fires of Wahabism which had been smouldering for more than a hundred years, began to break into flame. Men began to teach and to preach reform. Prayer became more regular and the fast was better kept. The great Sultan, Abdul Aziz Ibn Saud, King of the Hejaz as he has since become, the most remarkable man Arabia has produced perhaps since the time of the prophet, watched the reviving fire and pondered. At that time Ibn Saud had but lately recaptured the kingdom of his fathers in the south center of Arabia. He was no longer a refugee—living in Kuwait under favor of Sheikh Mubarak. He had won his spurs and in his heart had grown up a great ambition. He pondered on the doctrines of the great reformer, Abdul Wahab and remembered how more than 100 years ago, those doctrines had conquered the country. He believed in those doctrines himself. And as he thought, he realized that, here in this reform movement, was the weapon he was seeking. It lay ready to his hand. Ibn Saud bent all his energies to-

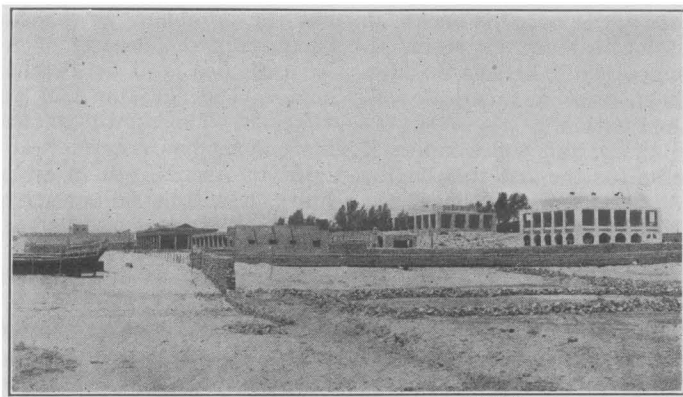
wards developing the New Movement. Religious teachers were encouraged to do their utmost to revive the ideals of Abdul Wahab. Out in the desert somewhere about 1913 the city of Artawiyah sprang up, that religious center of Wahabism, 10,000 strong at least, a city which Philby saw in 1918 but did not dare to enter, contenting himself with a long look through his field glasses, at a distance of four miles. The Wahabis named themselves the Ikhwan (the brethren) a name which suggests love and peace and charity with all men. But the name has come to be associated with all that is the very opposite of those three beautiful attributes. To the Ikhwan all other Moslems are heretics and it is war to the death. "Join 'the brethren' or fight," was the challenge which went up and down the land. The movement grew. Those who fell fighting for the brotherhood were martyrs to whom Paradise was assured. Those who survived were consoled by the acquisition of the spoils of war; women, camels, sheep, goats, tents and merchandise.

And so Ibn Saud's army became an invincible reality, praying, fasting, murdering and looting, the latter always in the name of Allah, of course. In 1912 Ibn Saud drove the Turks out of the fertile province of Hasa. The enemy were only a handful and made but a poor resistance but the conquest of Hasa meant a valuable revenue to Ibn Saud, and money is power in Arabia as everywhere else. In 1918 he began operations against his hereditary foes to the north, the tribes of Jebel Shammar, but due partly to a certain lack of resolution and partly perhaps to political factors, the capital city of

Hail did not fall until 1924. From that moment, however, Ibn Saud was more or less master of Arabia. In January, 1926, he was proclaimed King of the Hejaz and this great province, the seal of his campaigns, for Hejaz included within its borders the holy cities of Mecca and Medina, was added to his dominions.

All of this empire had been won to Ibn Saud through the might of his army of fanatics. Without them Ibn Saud would be merely one more Arab Sheikh and the world would

tween him and Great Britain.) In the case of Kuwait, the Ikhwan have been a thorn in the side ever since 1920. For one reason or another, with or without excuse, the Ikhwan have raided Kuwait caravans, have plundered Kuwait shepherds, have massacred and terrorized, all through the past nine years. It has come to actual war twice and Great Britain has interfered but with only temporary relief in each case. Kuwait is a semi-independent Arab state guaranteed by Great Britain. Ibn Saud knows



VIEW OF MISSION COMPOUND, AT KUWAIT, FROM THE BEACH

never have heard of him. If report runs true, the Ikhwan have been at pains to remind him of this, occasionally, when they and he did not see eye to eye. And now Ibn Saud finds himself in the traditional position of Alexander, sighing for more worlds to conquer. His army chafes under inaction; it ever longs to be on the war-path and so it is constantly raiding here and there, now on the borders of Transjordan, now on the borders of Iraq, now in the territory of Kuwait. (It is said that Ibn Saud does not want these raids which only make complications be-

this, of course, and whenever he is called to account by the suzerain power, he either makes the excuse that the Ikhwan for the time being got out of control or he has what he considers to be a sufficient pretext for what he has done and proceeds to present a counter grievance. On January 21st last, a party of the Ikhwan attacked two motor cars in which some Americans were traveling from Basrah to Kuwait. Henry Bilkert of the Arabian Mission of the Reformed Church of America was hit and died within an hour. If either or both of the cars had

been disabled, the entire party would doubtless have been massacred. Fortunately however, the cars succeeded in getting away. It remains to be seen what Ibn Saud will say about this, and while his ability to control the Ikhwan may be a matter of opinion, it is hard to believe that Ibn Saud has *never* been able to prevent his men from harassing Kuwait. When a course of action is persisted in more or less energetically, for years, one cannot help suspecting a deliberate and studied policy. Moreover, it is difficult to reconcile Ibn Saud's enormous power over his men with chronic disobedience. It seems almost impossible to believe that Ibn Saud is helpless and cannot control the situation.

Once again, and one wonders if it is to be for the last time in the history of the world, we have the spectacle of an army committing every crime in the decalogue, in the name of the Lord of Hosts. If ever an army was sincere, these Ikhwan are sincere, just as much so as were Godfrey de Bouillon's Crusaders, or Cromwell's Ironsides. These fanatical Arabs honestly believe that they are doing God service. It was hinted above that as the Arab has been for centuries so he is today, or more accurately, so he was yesterday. Perhaps, after all, the Arab will be compelled to modify his attitude towards the rest of the world. His old ally, transportation, is deserting him and going over to the enemy. The camel and the horse will inevitably surrender to the motor car as that piece of mechanism becomes better and better adapted to the desert. When the nomad of Arabia has lost his mobility he will have lost his most powerful weapon. The Arabia of Doughty and

Palgrave is doomed. Early in December, 1928, two motor cars, traveled from Riadh to Hasa in two days! The distance must be some 250 miles. From now on, the Arab will have to divide his distances by ten, and Arabia will shrink. The Bedou will be forced to readjust his ideas of time and space and learn, as Einstein is trying to teach us, that everything in this world is relative, and nothing is absolute. The aeroplane may have its shortcomings as a fighting machine and the Arab has been marvellously quick to realize these shortcomings but the aeroplane as a means of conquering the deserts of Arabia is unrivaled and is destined to achieve ever greater and greater victories. The giant type of dirigible balloon has not yet been even tried in Arabia, but in all probability, it will be sailing across the desert before many years are past. There remain the wireless telegraph, telephone and radio which can defy the wildest Arab, who indeed is powerless to stay the passage of those marvellous impulses through his territory. The recent evacuation of the Europeans from Kabul, Afghanistan, has been a lesson on the efficacy of the aeroplane and wireless when they work together. In the process of time, Arabia must inevitably take her place in the world. There is no help for it.

Is Arabia of importance in the world's councils? How much is Arabia's influence worth? To answer these questions, it is only necessary to remember that Arabia is the center of Islam, the religion of the prophet of Mecca. Islam was born in Arabia. The Koran is an Arabic book. Islam is an Arabic religion. Every time a Muslim prays he prays in the Arabic lan-

guage, even though that language be a foreign tongue to him. Every time a Muslim prays he turns his face in the direction of Mecca. Finally, every Muslim hopes to be able some day to make the pilgrimage and visit Mecca in person. In other words, Islam centers round Arabia its heart and soul. In so far as we Christians can influence Arabia, we can influence to the same extent the 235,000,000 that

to do great things in the realms of the temporal. Harrison and Dame have proved that even the Ikhwan can recognize the spiritual worth of the Christian and that the missionary can match their fanaticism of exclusiveness with the fanaticism of service. The one thing the individualistic Arab needs to learn is the Christian meaning of the word "Brotherhood" with its gospel of service and love of neighbor.



DR. MYLREA AND AN ARAB PATIENT

make up the exceeding great army of Muslims. But Arabia is still "Neglected Arabia." The Red Sea and the South Coast are still unoccupied with the exception of Aden. Only the Persian Gulf side is being at all evangelized.

Will the Arab be willing to learn from the Christian? The answer is almost certainly in the affirmative. The Arab, being a man himself, recognizes a man when he sees one. Lawrence and Leachman, Shakespear and Philby, have all proved that the Arab can be taught

He needs to learn the great truth that Christ taught, namely that the world is his neighbor, irrespective of race, or color, or religion. He needs to know that God is love and that man too should be—love. God grant that the Ikhwan may soon realize that their system is out of date, that God is not the particular patron of a narrow sect, but that He is the Lord and Father of mankind, who wishes only that men may turn from their wickedness and live. For which cause we bow our knees in prayer to God.

ATTACKING OUR RURAL PROBLEM

BY REV. CLARENCE A. SHAKE, Evansville, Indiana

"BLUE GRASS" is an open-country circuit in southern Indiana, Evansville district, Indiana conference. It consists of four churches, all situated in the open country—not even a village as a setting for any one of the four with parsonage eight miles from the nearest town. The pastor goes eight miles for his groceries and mail is delivered from the same distance. Three of these churches are just the ordinary one-room, frame church building such as can be duplicated most anywhere in the open country. One of them is a brick structure with a Sunday-school room in addition to the auditorium.

This parish is about fifteen miles long by about ten miles wide. There are no other churches in this area, although six churches of other denominations are on the edges of this parish.

This is purely an agricultural constituency—grain and dairy farming claiming the entire interest of the community—or rather communities, for there are four distinct communities. Just now we are beginning to feel the coming of a new problem, for a concrete highway right through the heart of this parish and leading to Evansville, is opening this up to that group of folk who want to work in the city and live in the country. These people have built, at their own expense, some ten miles of electric light line and have given it to the light company in Evansville that they might have service. This line makes electricity available to some seventy-five farm

homes. So now we are facing a completely new problem. But up to this time our problem has been strictly rural and with folk engaged only in agricultural interests.

Intellectually these folk have been about average rural folk. When we came here nine years ago there were but two college graduates in the entire constituency. One entire township still clings to the antiquated one-room school buildings. English and Scotch extraction—small appreciation of the aesthetic—good livers, not wealthy but all owning their farms which are handed down from father to son—complacent, religious, according to the customs of their fathers—limited outlook upon life—satisfied.

They had a very fine crop of rural America's finest product—boys and girls—and these were not as satisfied as were dad and mother. The city lights, from 10 to 20 miles away, were very attractive to the younger generation. Dad and mother realized that unless they did something to counteract the influence of the city, their boys and girls would soon be drawn into it. About this time the Centenary movement began. The district superintendent saw the opportunity here for a project, suggested it to them and found the folk willing to undertake it. So the project began in 1919.

When we came we found religion being interpreted as a thing apart from life instead of a part of life with an annual revival as the sole program of the Church.

We began to preach a social gospel, not neglecting the gospel of the inner life. We have tried to keep a sane balance between religion of conduct and religion of character not offering either as a substitute for the other. We tried to interpret religion in terms of life and to make our program meet the needs of the immediate situation instead of some time-honored custom.

We made our program to cover every phase of life for which there was an evident need of leadership and for which no other agency was offering guidance. Our program dealt with economic improvement, educational advancement, social and recreational expression, cultural growth, community development and a more efficient church school.

In some of these we assumed direct leadership, in others—the agricultural improvement—we merely sponsored movements looking to improved methods and encouraged advancement either directly or indirectly.

Some Results

In agriculture our community has given more and more attention to dairy farming until today they are one of the outstanding dairy sections of Indiana. From breeders of scrub stock they are known now throughout the middle west as breeders of pure-bred Jerseys. Our Sunday-school superintendent had the first gold medal herd in Indiana. For eight years the state agricultural college (Purdue) had offered a gold medal to the dairy farmer whose herd would meet certain standards. In eight years no herd had ever qualified. In 1925 Richard Riggs, (our S. S. Supt.) claimed the medal and in 1927 he

claimed a second such medal. Purdue University has now given out four such gold medals and Mr. Riggs holds three of them. In 1925 the American Jersey Cattle Club selected the 1925 gold-medal herd of Mr. Riggs to be their official exhibit at the International Cattle Show held at Indianapolis.

In 1926 Ray Clutter (our church treasurer) won the grand reserve championship on single-ear exhibit at the International Corn Show. When asked by an agricultural paper to give the secret of raising championship corn, he replied: "There were three factors that entered into the raising of this corn: First, the church that furnished inspiration 'that whatever is worth doing is worth doing well, and that life consists in giving one's best in whatever enterprise we are engaged'; second, the county agent who furnished the information; and third, my wife who furnished the encouragement when I grew discouraged."

In Boys' and Girls' Club work (4-H Clubs) we have a number of state winners. Laura McCutchan, state champion in canning; Harriet McCutchan, twice state champion in canning; Martha Riggs, state champion in baking; Agnes Hilliard, twice second in state; Alice Schnurr, most perfect girl in state in health contest; the next year Henrietta Peck, another of our girls, carried off the same honor for the state; three of our girls have twice won the state championship in demonstration work.

Last May (1928) we held an Achievement Banquet at which we presented as the achievements in the last nine years, 12 girls who had won 13 Firsts and six Seconds in state contests in various phases of 4-H Club work. Also eight men

and boys who had placed First or Second in fifteen state contests; a basketball squad that had won the championship in a league of 29 teams two years in succession; an eighth grade boy who lacked one point of winning highest honors in Indiana in eighth grade examinations. Over a period of nine years time 81% of our boys and girls have gone to high school (in a country where the average is 50%); 65% have gone to college; and 86% of all boys and girls above 12 years of age are affiliated with the Church. We have had, or now have, in all sixty-eight of our young people in the various colleges and universities of the country.

In recreation we have tried to give adequate outlet for recreational activities through supervised Saturday afternoon playground; and through athletics conducted in our Community Hall (built in 1920 at cost of \$17,000). Basketball seems to be the most continuous and satisfactory form of recreation. We have had from three to ten basketball teams each season for the past eight years. Usually we have three or four representative teams. Last year our "Class A" team won the championship of the Evansville Sunday-school Basketball League with twenty-nine teams entered. This team lost but one game in the entire season. Our "Class B" team was a close second for honors in their division.

Our cultural program covers a wide range of interests:

In pageantry: our young people were invited to put on an evening of pageantry at our Epworth League Institute (1,200 enrolled) and we took 55 of them 120 miles to put on four Biblical pageants. We have given a number of pa-

geants of various types, both at home and away from home. In 1926 we organized two orchestras of about 30 instruments each (and out of the 60 only two had ever played an instrument), in 1927 this combined orchestra was invited to play before a conference on church music. We have conducted lyceum lecture courses; singing schools; music clubs; concerts, programs of various types.

In community development we have built seventeen miles of concrete, 25 miles of rock road in the last nine years; ten miles of electric light line through this rural section; a number of homes, landscaping their grounds; church grounds landscaped and foundation plantings; general improvement in appearance and convenience of homes; from one to four autos to each family; several radios in use.

Hold Farmers' Institutes; held one Farmers' Short Course; have one of the biggest community fairs in Indiana; pay out from \$1,500 to \$2,000 each year in premiums; community will tackle almost anything that comes along (except an adequate school system). Haven't yet convinced them that their system is inadequate.

Graded three Sunday schools with splendid primary departments in two of them. Have taken 160 of our young people into the Church; three young men entered the ministry without even a suggestion on my part—one of them, a college graduate, was licensed in May, 1926, and is now completing theological course at Garrett this month; has worked out his master's degree and will have some credits on his doctor's degree by June 28; a second is a junior in college; a third is a senior in high school.



CHILDREN OF BENGAL, INDIA—WORTH WINNING TO CHRIST

CHRISTIAN INFLUENCES IN INDIA

BY REV. JUDSON T. PERKINS, Hyderabad, Deccan, India
Missionary of the Methodist Episcopal Church

THE thinking of India has become honeycombed with Christian teaching. In talking with the people in the shops, the office, on trains, and at railway stations one realizes that the religion of Jesus Christ has spread far beyond the bounds of the mission compounds.

The Bible (in whole or in part) is the most widely read book in India. It is now available in some fifty languages and dialects and during the four years of 1924-1927 the Methodist Episcopal Church alone sold and distributed in India 5,523 Bibles, 12,691 New Testaments and 1,561,390 portions of Scripture and circulated 8,662,271 Christian tracts. Other churches are no doubt doing as much or more.

These Scriptures often carry their message where the preacher cannot go. I once sold a Scripture portion to a boy in a bazaar. In the evening as I was going through another village on my way home I chanced to see this same boy sitting in a doorway reading aloud from the book. Inside of the house I could see several women sitting on the floor, listening and outside were several men and boys also listening. This is what generally happens.

I once met a young Brahmin lawyer on the train, who told me of having heard his father read the Bible when he was a small boy. His father had long since died and that copy of the Bible had disappeared, but said he "I have often thought of what I heard and have

determined to secure a copy for myself." Subsequently he came and purchased a New Testament.

There are the mission schools scattered all over India, from the little village night or day school to the colleges where Scripture teaching is given.

Many a conversion has been definitely traced to the Christian teaching received in these schools, one of the most prominent of these is the conversion of Sadhu Sunder Singh.

Many men have told me with evident pride that they had been educated in a mission school and were glad of the Christian teaching they had received. Some years ago a Brahmin Government official told me that he had received his B.A. degree in Hislop College, Nagpur. He said in substance "You missionaries should not be discouraged because of the small number of converts from among the students. I know positively that when I was in college practically every student, both Hindu and Moslem became a secret follower of Christ."

The part medical work has had in the spreading of the Gospel may be hard to gauge. It is certain that it has broken down prejudice and opened the way for a more direct appeal. I have found opposition to the Christian message completely broken down after one or two visits of some of our medical staff. Most mission hospitals and dispensaries have trained evangelists who give Scripture teaching to all who visit the hospital. What has been done and is being done in this direction has a large place in the spread of Christianity.

Direct evangelistic work is carried on in several ways. Street or open air preaching is one of the commonest forms of this work.

Coupled with this is lantern lecture and singing parties. These with the regular organized church services form what may be called the mass appeal. The individual appeal is carried in house to house visitation. The individual or personal work may be done through consultation in connection with the mass appeal. During the last two and one half years I have had much opportunity to do this very thing among Moslems. One has already been baptized and another will be baptized within a few days.

The man who is to be baptized was a born "Miskeen" or Moslem beggar. His father and mother were beggars and he had never done anything during all his 25 or 30 years but beg. He came to me, not to beg, but to ask the way of salvation. Somewhere he had heard of Christ. One foot was bandaged and I asked what had happened. He told me that he had cut it on a piece of glass. After giving him some ointment and bandaging it he turned to me and said, "You are the first one who has asked me how I hurt my foot." I told him to stop begging and go to work. He agreed to this. Then I found that he used opium and told him that too must be given up if he was to become a Christian. He promised to try. He has come several times since then and is proud of the fact that he has found work as a coolie at sixteen cents a day and has completely given up the use of opium. He says "I believe in Christ. He is my Saviour. Please baptize me so that all will know I am a Christian."

Christian missionaries have always done more or less of social service and it has been worth while. Many non-Christian organizations are closely imitating

Christian methods. During the bubonic plague epidemic early last year, a wealthy Hindu turned his movie theatre into a plague hospital and ran it under the name of "The Social Service League." He was in reality the whole league though he had a lot of voluntary Christian and a few Hindu paid helpers. Time and again plague patients, both Hindus and Moslems, told me that it was Christ who made the many Christians help. But said they, "There is nothing in our religion to cause our own people to help us. We would die if it was not for you Christians."

Recently I baptized a Moslem convert who was a graduate of the Moslem University at Aligarh. He said that his desire to become a Christian had become more firm as a result of his studies there where the whole emphasis is on the religion of Islam and definitely anti-Christian.

Some one may ask what message there is in the Gospel which leads a Hindu or Moslem to exchange the religion of his birth for faith in Christ. In talking with a Moslem Government official he suddenly turned to me and said, in effect: "Your religion is based on righteousness, justice, and truth. This has long since departed from our religion." Another day, on the train, an educated Brahmin, learning that I was a Christian preach-

er, asked me to sit beside him on his rug, took my right hand and placing it on his head said "Pray for God's blessing to come on me for you have the truth. We have not. Only Christ can save."

Recently we baptized a Moslem who told me that he was not led to become a Christian by reading the Bible but by the kindly treatment of European superior officers.

While traveling on the train one day I was led to give my testimony as to how I became a Christian. A young Moslem engineer who heard my testimony told me that he had searched in every sect of his religion for the experience of forgiveness from sin. He further said, "Your religion has given that experience to you. Mine has not given it to me; yours must be true; mine false, for I have never heard such a testimony before." While he talked, an old red-bearded Haji who had made the pilgrimage to Mecca nodded his head and said: "True, true, it is true."

The greatest appeal of the Christian message comes when the non-Christian who knows the teachings of Christ, sees those teachings lived out in the lives of those who profess to be Christ's followers. If only the professing Christians in India—European, American, Anglo-Indian and Indian—would live Christ day by day, India's millions would soon be won for Christ. Let us do it for Christ's sake.

"O God who hast made us incurably incomplete without Thee, and hast set the thirst for communion with Thee deep within our hearts, teach us to pray! Forgive the old selfish prayer of the past! Give us a great love for thy will, even where it conflicts with our dearest desires! Center all our desires upon Thee, and grant us that poise of soul which comes from putting Thy will first in all things! Through Him by whom all true prayer approaches to Thy mercy-seat, Jesus Christ our Lord! Amen."—*S. M. Shoemaker, Jr.*

AN INDIAN STUDENT'S VACATION

BY DEVATALA GABRIEL, Jubbulpore, India
A Student in the Methodist Theological College at Jubbulpore

AT THE invitation of the Rev. John Patterson, I went over to Vikarabad to spend my vacation in one of the villages, putting into practice what I had learned in our Methodist Theological College at Jubbulpore. I took the necessary implements to run a school, such as slates, Telugu vernacular readers, a blackboard, a hurricane lantern, soap, pieces of cardboard, and a new volley ball.

I was located in a village called Thummalapelli which is twenty-five miles from Vikarabad. The name of the village, Thummalapelli, comes from *thumma*, a kind of thorny tree with a big trunk, and *pelli* meaning a village. The whole village was once a forest, and it is still surrounded by these trees.

I entered this village with the new volley ball well inflated in order to get acquainted with the boys and girls. To these villagers my volley ball was one of the latest wonders of the modern world. As I walked from house to house with the ball under my arm in search of the children, men and women all stood wonderstruck and asked: "Panthuloo (teacher), is that a city pumpkin?"

At first I had a difficult time to get these children to play. They could not believe that the ball was harmless. The nearer I came the farther away they backed. In the crowd there was a stout chap whom I hit playfully with the ball so that he learned that it was light and harmless. He ventured to throw the ball back to me, and thus we

had a two-catch game for a few minutes. Soon the other children followed his example and entered into the play. That evening the children learned how to handle the ball and the next day all came running to me without my calling them. The high-caste people felt the ball to see whether it was hard or soft and then without distinction joined in the game. Some days I taught the children games with this ball, other days we played Indian games or had competitions in sports. Games are a means to get village children interested in school work for them.

Village Sanitation. My courses in science and village problems helped me to put into practice principles of sanitation. The villagers pay little heed to keeping their surroundings or themselves clean. In this village of Thummalapelli, in front of or behind every house there was a manure pile which is a breeding place for every kind of disease. No wonder that these poor villagers suffer every year from small pox, cholera, malaria, plague, etc. Every day during my stay I advised the women to clean their houses within and without. As they were very slow to follow any advice, the village school children and myself took brooms and swept the lanes and the court yards. The women felt ashamed, and said that it was the duty of the women and not of the men to keep houses clean. From that day the good women began to keep their houses and surroundings clean.

Next I taught them to keep their drinking water clean. The well from which these villagers get their water is shallow and exposed to every kind of contamination from cows, bulls, buffaloes, donkeys, and other animals that leave germs of diseases in the water. The people themselves wash their clothes and bathe in the same water. I told this to Mr. Pitta Buchanna, the head of our Christian community and can still picture his horrified expression. He replied: "Panthuloo, our people are foolish; they do not use their brains, they are not beasts to act like that but they are men and they must seek the benefit of the community. Tomorrow I will gather all these fellows and tell them strictly not to allow any beast or human being to pollute the water."

The next evening, as I was holding my school, Buchanna gathered the men and women and asked them to keep an eye on the well. Then he beckoned to me and asked me to tell them the danger of polluting drinking water, and how they reap the consequences in the form of cholera, skin diseases, worms and other evils. I pointed out how they could keep the well from contamination by a fence, by prohibiting the people from washing, bathing and throwing refuse into the well, and by not allowing cattle to go near. They confessed their ignorance and said that no one had ever instructed them in this manner. The men at once took an oath to try their best to keep the well from pollution and passed a resolution that whoever is found guilty of contaminating the water in any manner must be fined. At the time of my departure I gave a handful of potassium permanganate tablets into the hands of

Buchanna and told him to put them in the well to purify the water.

Medical Aid. Dr. Hugh H. Linn of Vikarabad gave me free of charge tablets of six different kinds for the most common ailments. Every morning and evening when I visited each house in the Christian community, they mistook me to be a great physician and when I asked their well-being, they complained about their diseases. How I wished I were a physician to rightly diagnose their cases! Dr. Linn's tablets rendered much wonderful service. A young man who had suffered from sore throat and cold, after taking one of the pills said that it seemed as if a heavy stone was rolled away from his head. He believed in the power of the white man's medicine which he promptly recommended to his fellow men.

Small pox spread from one of the villages into Thummalapelli and attacked adults and children. Miss Simonds and Miss Morgan visited my village and saw the terrible ravages of the disease. Dr. Linn and another worker came with serum for vaccination. The Chevrolet in which they arrived was another wonder of the world to these villagers. Dr. Linn also brought his gramophone and it attracted a great crowd. Some of the high caste people were vaccinated with the depressed classes, making a total of two hundred and three. This was the largest number that Dr. Linn had ever vaccinated in one village.

The Village School. I was told to teach the village children to read by the direct method, which is prevalent in Vikarabad district. It seemed to me as if I were building a house without foundation, which needed alphabet teaching in a lan-



MR. GABRIEL'S VILLAGE SCHOOL

He is to the left and wears a black headdress. In this first picture is a typical group of Deccan Telugus with their Panthulloos and the Christian community headman, Buchanna, wearing cap and white turban respectively. The children in the first two rows are the "scholars" of Thummalapelli village.

guage, like Telugu which has fifty-six letters, each letter capable of assuming different forms. At last I said to myself, "Let me take the new road and find out where it leads."

Pieces of cardboard were given to me upon which were written the words of an interesting story for children. It had eight parts and I was asked to teach the whole story within a month.

On the first day, I related the whole story, using the methods I was taught in the story-telling class in the Seminary. The children were very much interested in this story of "A Little Chick" for which they had admiration and sympathy. Next I held out a piece of cardboard before them, and read the words written on it. They very

carefully observed the characters and when I asked them what the words were, most of them correctly read the words. Then I held out another piece of cardboard and read for them the words two or three times; they easily repeated them, and read correctly upon my questioning them. I gave them practice upon each section and in three weeks to my great surprise they had learned the whole story. Every night the parents and relatives used to sit behind their children and watch the teaching. When they saw their children reading what was written on the cards they were thunderstruck. I heard some one saying, "This is magic." When these children missed reading the words correctly, the adults advised me to beat them, but I

politely declined. The new method which I had once despised helped very much in my village school.

There were fifteen children in my school; nine were from six to twelve years and the rest below six. Nine children never missed even one day (except one girl who left that village during my last days there). Among these nine there were four boys and five girls. When I told them that their photograph was to be taken they washed their faces, hands and feet with the soap and combed their hair. Some put on their village best and others nature's own costume. These boys and girls learned a dozen Christian lyrics and Bible stories; they love to sing and tell stories of Christ. In the competitions in story telling, reading, singing and reciting Bible verses, the girls showed their superior mental ability and put the boys to shame.

A Community Centre. I had no hut or house in the village in which

to hold my school, but a generous lady permitted me to hold night school in her courtyard. Thus I had the night school in the open air and the day school under cool shady trees. I boarded with my parents who live two and half miles from this village and I had to walk daily five miles in the hot sun. The villagers saw this and asked me, "Panthuloo, why don't you stay in our village?" I said, "I have no house even to hold school for your children; in whose house shall I stay?" Buchanna saw the need and showed the people the need for a schoolhouse. He set them an example by doing his part. He brought some wooden beams and the rest followed his example. Like the Jews of the ancient time, some brought stones, some hay for roof, others volunteered to do carpentry work; others masonry in building walls, and the women helped in what ways they could. Within a week they built a model village



BUCHANNA (third from the right) WITH HIS HOUSEHOLD, MR. GABRIEL, AND A FRIEND

Christian community centre house accommodating thirty people. Towards the close of my work this house was completed and they were happy because they thought that I would live there and teach them for some years. I said to them that in case I went away the missionary would send another young Panthuloo. I called Buchanna privately and told him that as the head of the Christian community it was his duty to gather all the children and adults on every Sunday and hold a service for them in that community centre house and make the best possible use of it. Though Buchanna is illiterate he is not wholly ignorant; he can think and reason well. He has the secret of influencing and winning the favor of the rest of the community and is therefore a leading man in every respect. Many a time he testified to the Christ of his experiences before educated Christians. He has that capacity for preaching sermons of Christ to his fellow men and so he promised to keep the charge.

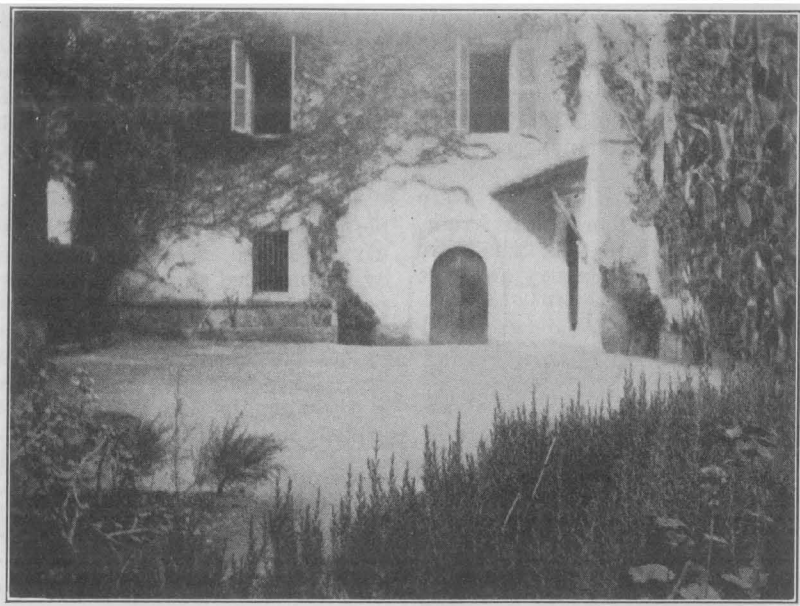
The Conversion of Buchanna. In conclusion let me tell you something of the conversion of this Buchanna and his family.

A decade ago Buchanna and his family were staunch Hindus who observed Hindu customs to the letter, and despised Christianity and its adherents. Though he was a man of substance, trouble arose between him and the village headman in connection with land which was taken away from him unlawfully. He spent hundreds of rupees to get back this lost property but without success. He went to the village authorities but they could not do anything. Lastly he approached our Christian people who received him and satisfied his phys-

ical hunger. Then they presented Christ the giver of eternal life and wealth. In the darkness of his spiritual life, he felt the hand of Christ and believed on Him. He did not hide the light within him, but went home and told about Christ to his parents and family. They too believed and were baptized in the name of Jesus Christ. Henceforth they received the ministers of Christ into their house, set before them food, and gave thank-offerings to God freely. Now their house is open to every Christian. They broke the barriers of old Hindu customs and gave up strong drink. Three of their children are in our boarding school at Vikarabad and their eldest daughter was married recently to one of our Christian boys, and the young couple are happy in a Christian home. Even after they became Christians they were not free from troubles; their crops failed on account of scanty rain fall, very recently one of Buchanna's youngest daughters died of small pox. Seeing all these misfortunes befalling him, people remarked, "See you have become a Christian and therefore you are having all these troubles," and the good-hearted Buchanna answered them, "Let anything happen! as for me and my family, we will never forsake Christ; and we do believe that He too will never leave us because He has a strong grip on our hand. Therefore nothing can separate us from the love of Christ." May God bless his family and use them as real shining Christians for the glory of His Kingdom.

By words and works we can but touch a few; by our prayers we may benefit the whole world, and every individual, high and low, friend, stranger, and enemy.

J. H. Newman.



"DAR NAAMA," ALGIERS—MISS TROTTER'S ROOM WITH OPEN SHUTTERS

LILIAS TROTTER OF ALGIERS*

BY ISABELLE MAY

ON THE wall of the long narrow Arab room in Algiers, where Miss Trotter was confined by illness for the last four years of her life, were written these lines:

For while the tired waves, slowly breaking,
Seem here no painful inch to gain,

For back, through creeks and channels making,
Comes, silent, flooding in, the main.

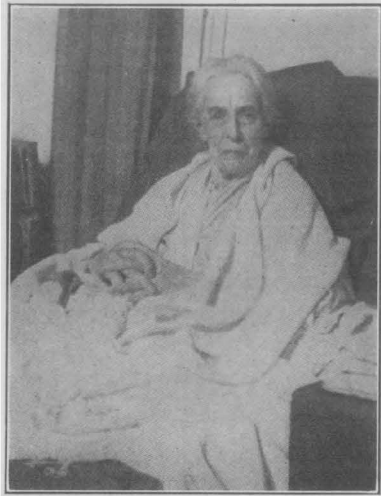
They express the faith and vision which prevented that room from being, what it might have seemed to many, the prison cell of an active spirit, and made it instead the center of life and inspiration not only for her large

mission household, but for all the missionaries of the district and for many visitors from regions beyond, who stopped for a day or more on their way to and from the homelands. They found their way to the suburb of El Biar and to the little door in the long gray wall under the tall cypress tree that marks the entrance to the rambling gardens of Dar Naama (House of Grace). This is an old Arab pirate's palace which was given to Miss Trotter some years ago and which has become the headquarters of the Algiers Mission Band.

Those verses tell the expectation that filled Miss Trotter's heart with hope during forty years of her missionary service in Algeria. They tell also of the long years of pa-

* Miss Trotter, who went out to Africa in 1886, fell asleep in Christ on the 27th of last August.

tient endurance and slow, persistent effort by which that hope was strengthened. Forty years ago when Miss Trotter and her friends, Miss Hayworth and Miss Freeman, first began their pioneer work, they did not go out to a well established mission and they were not welcomed either by the Arabs, nor yet by the French, who were the rulers of the country and who



LILLIAS TROTTER IN HER YEARS OF ILLNESS

alone could give these women the authority to preach and to distribute the Word of God. The Arabs considered them infidels to be shunned and hated, the French at first thought them spies to be watched, if not driven out of the country. These three ladies remained and followed the injunction of the Lord to His apostles; when rejected in one place, they moved on to another, content for awhile, with tents for shelter and camels for transportation.

In those early days Miss Trotter and her companions used to pray for "open doors, open hearts, open

heavens." God in His faithfulness marvelously answered that prayer, not all at once but little by little, until she could say: "the doors are open, the hearts are open and we wait and look for the open heavens."

This little mission band, composed at first of a mere handful of women driven from place to place by ill-concealed and often open opposition, has grown to a well organized mission with committees in Europe and in the United States and thirty-four men and women workers on the field, with helpers of four nationalities who are welcomed by Arab men, women and children in seventeen outstations. In the cities and towns where the missionaries are settled they now own most of the houses where they live and hold their classes for boys and girls. There is also a constantly enlarging work of itineration in villages of the mountains and the plains and even in the desert cities of the Sahara with their hitherto unreached populations. It is in this itinerating that one is increasingly aware of the immense change of attitude in the hearts of the people. Nowadays it is no uncommon thing for the missionaries to come home with a car emptied of its load of Christian literature which has been given away and, with all the Scriptures, sold for what, to an Arab, represents no small outlay of money. Truly the "doors are open" and the "hearts are open."

There is response to the preaching of Jesus Christ, the Son of God as the Saviour of the world and of this and that Arab soul in particular. A few even openly confess Him, although among these people the acceptance of Christ is considered a cursed thing, deserving pun-

ishment by death. Any open stand for Christ means the willingness and often the necessity to part with all that has been held most dear and sacred. We cannot wonder because hitherto the open response has been comparatively meagre. It behooves us to continue in prayer that in very deed the "heavens may be opened" for the Holy Spirit alone can bring to a Mohammedan or any other heart a conviction of its need of a Saviour who is Christ the Lord.

seemed to delight, and also of the events of the day, small and great.

Three outstanding qualities in her character might be mentioned: her hospitality, her understanding of young people, and her practical spirituality. We had an abundant share of her hospitality and saw it exercised toward many others. She lived in an old Arab house of some fifty-five rooms which lent itself to such a virtue, but her heart was bigger than her house and it was not only the quantity



SOME ALGERIAN CHILDREN WON BY THE MISSION BAND

Miss Trotter died "in faith, not having received the promises" for her dear Arabs but having seen them and greeted them from afar. For herself she richly entered into the fulfillment of God's promises. No one could enter her room, which she never left during the last four years, without being conscious of her radiant presence and of God's presence within her. Miss Trotter kept to the last a broad and sympathetic outlook on life and talked of many things, not only of God and His work but of the flowers of the fields, unusually varied in North Africa, and in which she

but the quality of her hospitality that was so striking. When a friend was taken acutely ill in a hotel in Algiers and considered going to the English hospital there, Miss Trotter entreated this friend to come and be nursed in her home.

How few people of advancing years can keep in touch with young people, especially in these days when standards and ideas seem to change over night! There again Miss Trotter excelled. Perhaps she did not follow or even know about the latest trend of thought among them but she knew that young missionaries needed recreation from

confining tasks, constant confidence in their desire to serve their Lord, despite temporary clouds of homesickness and discouragement, and, above all, loving understanding of heart and these she gave to them in amazing abundance.

As for the last trait, it has ever marked the saints of God. Miss Trotter had it in no small degree. She was essentially spiritual. No one could see visions and dream dreams better than Miss Trotter. She inspired others in that line. Yet she was also intensely practi-

cal and dared to face facts. She absolutely refused to have anything written about her work that might give a false impression as to results. Near the close of her life on earth she said, "we are now looking for the open heavens," feeling that this crowning of faithful labor must soon come.

No one has taken Miss Trotter's place. "There came a man sent from God" may be said of many a man and woman whom God has sent out to prepare His way among the nations.

A THIRSTY LAND AND GOD'S CHANNELS*

A Parable by Miss Trotter

IN OUR northern lands a water-course shews out as the richest green of the meadowland, broken by a ripple and a glimmer and a glitter through reeds and ferns and moss.

Not such are the African water-courses and not such are God's counterparts in the spiritual kingdom. Out here you can detect the channel by the clue that it will be the barest of bare places—sun-bleached rounded stones, stretching across a plain, or a deep-cut gully, winding among the tablelands that bound the Sahara to the north. The nearer the time of the water floods among the hills, the more sterile they will look. "I will cause the rain to come down in his season," that is the promise: the season for that outpouring is when the apricot color of the dried-up grass has faded to yellow gray under the summer scorching.

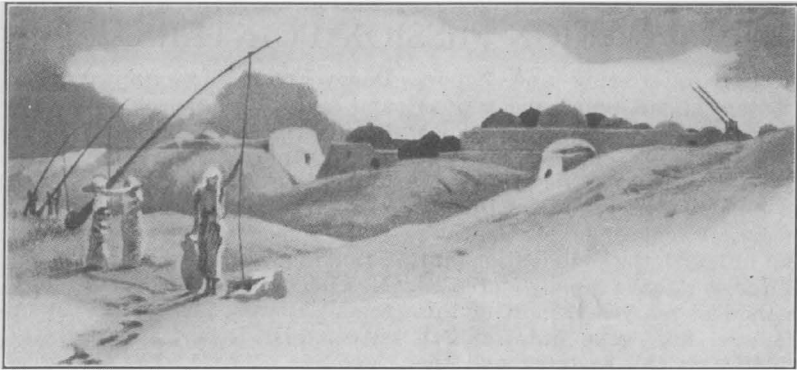
But summer and winter you will see in those barren waterways a supply going down to the oases

that cluster among the cliffs and bastions, where the plateau breaks down to the desert. Trace the gully upwards till it is but a trench, and you will probably find that it starts with a scooped-out hollow in the gravel, no more than a couple of feet across, holding a pool that shews a bubble now and then. In that pool lies the source of life for the oasis below. Will it win its way?

The water begins by grooving that trench at the lowest level that it can find, and it seeks all the time to make that level lower still. Gently it chisels and undermines, first on one side of its bed, then on the other, carrying away all the soil that it loosens. And as the stream works downward and ever downward, the flow grows stronger, receiving fresh infilling by little rivulets from the heights above, and these supplies only serve to lower the depth of the chasm.

Further on the chasm becomes a gorge; the cliffs that it has hewn asunder stand back, and the stream suddenly finds a cluster of young

* From the A. M. B. magazine, *The Thirsty Land*.



From *A Thirsty Land*.

ONE OF MISS TROTTER'S SKETCHES—OUED SOUF OASES

palm trees on its shore, then another and another. A few hundred yards more, and the watercourse has reached the meaning of the lonely path, the stripping bare, the ever deepening emptiness. For the last sweep has sent it forth into the glory of its mission. Away beyond stretch thousands upon thousands of palm trees, waiting for the treasure that it has brought down. The power of the water, and the laying low of the channel—between them they have opened this gateway. "Thou didst cleave the earth with Thy rivers."

Even now the waterway is as bare as ever; it has widened into a bed of shingle, holding a stream that hardly needs stepping stones whereby to cross it, for it has been tapped farther up in the gorge for the supply of the higher slopes of the palm gardens, and here, below, it sinks under the earthen banks and vitalises the lower stretches. When the oasis is left behind, the water and its channel vanish together: no trace can be seen of one or of the other in the waste beyond—only the work that they have wrought remains.

Have we read the lesson as we went along, as the Arab children do when we tell them a story? If God has brought us inwardly by that path of the water courses, it will need no explanation.

But others there may be, to whom it will be a new view of the meaning of being "channels only"—words sung so easily and with so little thought of what may be involved.

For many a one begins the quest for the Promise of the Father with dim comprehension and mingled motives. Hopes lie in the direction of becoming successful workers, always going about with a satisfactory sense of capacity for any task, and of fitness for any responsibility, any emergency. "All that would be very delightful," as Bishop Wilkinson said once, "only it is not God's way." Instead of being a life of conscious power, it will probably, if He is going to do any deep work in us, be a path of humiliation, of stripping, of emptiness, where no flesh may glory in His presence.

For the way of God with us is as the way of the water courses.

FOREIGN MISSION POINTERS

SOME interesting and important trends noted and actions taken at the Foreign Missions Conference last January, are noted in the *Conference Bulletin*:

"Foreign Mission Giving During the Last Twenty-five Years," shows that although the contributions for church work have rapidly increased in the last ten years, most of this increase has gone into church building in this country and the amount of giving for foreign mission work has actually fallen off in the last five or six years.

* * *

The number of foreign missionary candidates being recruited is far below that of former years. College students are raising many questions about the administration of missions and the wisdom and advisability of carrying our religion to other countries.

* * *

The officers of the Foreign Missions Conference for 1930 are Miss Helen B. Calder, Chairman; Dr. E. W. Smith, First Vice-Chairman; Dr. D. R. Drummond, Second Vice-Chairman; Mr. Leslie B. Moss, Mr. Milton T. Stauffer, Secretaries; Dr. George E. Epp, Recording Secretary; Mr. James M. Speers, Treasurer; Mr. W. Henry Grant, Mr. F. P. Turner, Honorary Secretaries.

* * *

The new members of the Committee of Reference and Counsel elected are Dr. Mills J. Taylor, Mrs. F. J. McConnell, Dr. H. E. Stillwell, Dr. Robert E. Speer, Rev. A. B. Parson, Dr. J. E. East, Dr. John R. Mott, Dr. J. R. Edwards, Rev. B. Willis Beede, Dr. E. F. Bell, Prof. K. S. Latourette, Dr.

Darby Fulton, Miss Anna V. Rice, and Mrs. F. I. Johnson.

* * *

The American members of the Committee of the International Missionary Council are Dr. Ralph E. Diffendorfer, Dr. James H. Franklin, Miss Helen B. Calder, Mrs. Thomas Nicholson, Hon. Newton W. Rowell, Prof. K. S. Latourette and Dr. Robert E. Speer.

* * *

The Committee of the International Missionary Council is to meet in Williamstown next July and will make a special study of the financial support of indigenous churches. Inquiries will be sent to the secretaries of the North American mission boards and it is hoped that they will cooperate fully in making this a fruitful study.

* * *

The theological colleges in Great Britain are showing a deep interest in the statement of the Christian Message adopted by the Jerusalem meeting and a call has been issued by the Archbishop of York for a conference of representatives of these theological faculties to be held in York on April 2 and 3 to consider (1) The Modern Christian Apologetic; (2) The Content and Method of Religious Education; and (3) The Relation of Christianity to Industrialism.

* * *

It was voted that the Missionary Research Library accept the hospitality of Union Theological Seminary, New York City, and be removed to Broadway and 120th Street. It is expected that all essential elements in the present service of the library will be continued in the new headquarters.

Resolutions: on China Famine Relief—Cabled advice from the National Christian Council of China confirms information received from other quarters of the grave famine situation confronting large areas of China. While prevented by constitutional provision from endorsing any particular organization, we believe that the need of immediate relief is so urgent as to justify an appeal to the American public during the winter and spring of 1929 to supplement the efforts being made by the Chinese to meet the present emergency.

* * *

On International Treaties—Whereas four international treaties have been referred by the President of the United States to the Senate for its approval, namely—The Convention Revising the General Act of Berlin and the General Act of Brussels, signed at St. Germain, September 10, 1919; the Convention relating to the Liquor Traffic in Africa, signed at St. Germain September 10, 1919; The Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and the Slavery Convention, signed at Geneva, September 25, 1926, and Whereas these treaties are important international agreements for the welfare of the people in Africa and in other lands, and Whereas the Revising Convention includes guarantees of religious liberty and missionary freedom in Africa, therefore, resolved, that this Conference recommend to all the Boards that they give early attention to these treaties with a view to the taking of such action as each Board may deem advisable in order to arouse public opinion in support of the ratification of these treaties by the

Governments of the United States and of the Dominion of Canada.

* * *

Relationship with the Federation of Woman's Boards of Foreign Missions: (1) An action authorizing election of the President of the Woman's Federation as a member of the Committee of Reference and Counsel was approved. (2) That the following committees of the two organizations hold joint meetings from time to time for the furtherance of cooperative plans and activities: Home Cultivation, Christian Literature, the Encouragement of Prayer, the Preparation of Missionaries, and Foreign Students.

* * *

The budget of \$59,330 was adopted including an item of \$20,000 for the International Missionary Council. In addition to the regular budget approval was given to a contingent additional budget of \$7,000 for the International Missionary Council, expenditure to be made only as the necessary income is assured.

* * *

The Home Mission Council has agreed to recommend that all denominations observe a Rural Life Sunday each year on the Fifth Sunday after Easter. The Foreign Missions Conference also recommends to the Boards that they bring to the attention of their constituent communions the observance of the day, that sermons be preached on the theme of a Gospel for the millions of people in the rural areas of the world, and that prayers be offered not only for the fruits of the soil, but also for the husband-man himself, his wife and his household and for all rural life and work.

THE NATIONAL CHRISTIAN COUNCIL OF INDIA AT MADRAS

BY K. T. PAUL, Calcutta, India
Indian National Council of the Y. M. C. A.

AMID a population of three hundred and twenty million, a Christian community of five millions scattered over a sub-continent may sound thin, but with all its defects the quality is out of all proportion to the quantity, and it is well realized that the quantity is increasing at such a rapid rate that it is a continual fight to maintain the standard of quality. Furthermore, there are nearly five thousand missionaries and millions of money come from abroad to support scores of colleges, thousands of schools, numerous hospitals, and many other forms of service to the millions of Indians who are without as well as to those who are within the Christian Church. In the "N. C. C." (National Christian Council) which meets every second year, the Christian enterprise in India is best visualized in its many aims and varied problems.

An enlarged meeting of the Council was called in order that the great work of Jerusalem might be vitally and authoritatively related to India.

India is the one country in the world where the Christian enterprise faces the greatest historic religions—Islam, Hinduism and Buddhism—as also a powerful expression of modern scientific materialism. Here, more than anywhere else, is the profound significance of the Jerusalem message realized in its full implications. The Jerusalem "Call" to non-Christian religions is in a peculiarly real sense a call to India.

The Younger and Older Churches

It is significant that the term "Mission and Church" so familiar through many decades was displaced for a few years by "Sending and Receiving Churches," which at Jerusalem, definitely gave place to the new term "The Younger and Older Churches." The Christian Church is one and its different parts need the help of one another. The N. C. C. made an advance on Jerusalem in working out the implications of it to definite conclusions, as to the opportunities that should be made available to Indian Christians and in the attempt to analyze the "self support" problem. The N. C. C. accepted the invitation of the British Conference of Missionary Societies that a mission be sent from India to Britain,—not for deputating in the interests of the missionary enterprise, but definitely to carry a spiritual message from the Younger Church in India to the Older Church across the ocean. When this idea was first brought up at Jerusalem it was very thrilling to us Orientals. At the same time it seemed a pious hope not to be realized in our day.

Education is the fundamental process on which so many branches of mission work depend in modern times. In India where the Christian enterprise has peculiar responsibilities—to a proletariat church on the one side and a high-browed non-Christian intelligentsia on the other—the study of education is

of indispensable importance. In a former generation missions pioneered "higher education" in India; in this generation similar privilege has been given unto missions to pioneer a type of "rural education" worthy of the name. The Council found it possible to emphasize the enormous importance of the right kind of education to India. Miss McDougal of the Women's Christian College, Madras, led the debate. The godless education hitherto obtaining in India, inevitable when the State is run by a power which is bound to be neutral, will now apparently give place to something which implants religion into the curriculum, at all events into the life of the schools and colleges. The secularistic tendency is best combated in that way. Moreover the practical problems will be—what to teach, who should teach and how to teach. Personal and social ethics, as also devotional and religious exercises of all sorts will perforce come under review. This and other problems so vital in every way to the shepherding of the flock within as well as to the presenting of the Christ to those without, will now go before the Provincial Councils and their constituents with a fresh appeal and insistence. Dr. John R. Mott met a special Conference on education at Agra, at the end of January, to carry the matter further.

Rural Problems

The council had before it the report of the Royal Commission on Agriculture, and the recommendations of a special conference which had taken place the previous week at Coimbatore in a thoroughly rural setting. The whole time services of an officer of the N. C. C., was asked to study the various

methods now employed for the solution of the rural problems and to help toward the adoption of the successful ones widely over India. It is significant that before the N. C. C. broke up it invited to the position of its chief secretary (as successor to Dr. N. Macnicol) a man whose chief qualification is his success as a rural worker, the Rev. Z. Hodge of Motihari. We may well forecast that a large part of his time will be given to the rural problem.

Closely allied to this is the mass movement problem. It was understood that to a mission which has the care of a large mass-movement church, the "Rural Reconstruction" program (strictly so called) will be primarily, in many cases even exclusively applied to the Christian community. As for the other missions which have no such responsibility rural service will, like higher education or medical relief, be a form of the presentation of Christ and His salvation to the non-Christians in concrete human terms.

Conclusion

It was quite clear that India has taken Jerusalem very seriously and is addressing itself to respond to its various messages conscientiously and with vigor. Every such response will be well considered and subjected to thorough study; but there was little doubt that the Jerusalem Conference was most timely.

The N. C. C. has never lacked the presence of Indians of first class leadership. This is natural as the personnel is picked from all India. It was abundantly clear that the work of the Kingdom in India was already substantially passing under the guidance of Indians, men and women.



TOPICS OF THE TIMES



ANTI-CHRISTIAN MISSIONS

THE Christian Church is not the only organization conducting active propaganda along religious lines. It has often been said that there are only three missionary religions seeking to win the world to their faith—Buddhism, Islam and Christianity. Each is driven by an impelling and propelling motive and is following an ideal and is propagating the teachings and example of the founder. Buddhism arose in India five hundred years before Christ as a reform movement and, after a gradual growth in the land of its birth, sent out its missionaries to other lands until it spread over India, Ceylon, Burma, Tibet, Siam, China, Korea and Japan. But it became static and, in spite of much truth, has been decaying through lack of a living leader and a living message and a dynamic.

Islam arose in Arabia some six hundred years after Christ as a reform movement and after conquering the home land spread to Persia, Mesopotamia, Turkestan, Afghanistan, Syria, Turkey, North Africa, Southwestern and Southeastern Europe, India, Malaysia, the Philippines and into China. This religion depended largely on physical force and material inducements to spread its sway. Today Islam is static and is losing power in the lands where it has long held sway. Only among the primitive peoples of Africa is it still making large progress.

Christianity arose in Palestine and in spite of fierce persecution, its influence spread through spiritual preaching, through Syria, Asia Minor, North Africa and Europe. The support of earthly monarchs led to material advance but spiritual weakness,

until the Reformation when a new awakening from within brought a return to the Founder's ideals and teachings. Since then Christianity has spread over Europe, North, Central and South America and Australia. It has penetrated Africa, the islands of the sea and has become established in every part of Asia except Afghanistan and Tibet. In some lands the followers of Christ are few and still weak; in other lands they have backslidden and opponents declare that Christianity itself and all religion must be replaced by a rationalistic materialism and a rejection of all supernatural religion.

There is today in America and Europe a strong propaganda in favor of Atheism. Having its rise in Europe, where nominal Christians gained power and used it in oppression, many who never knew the true character and power of God as revealed in Jesus Christ became bitterly antagonistic to His Church. Revolution brought a lust for the exercise of power and the establishment of an atheistic socialism in Russia has stimulated a desire to spread this doctrine over the whole world. The leaders are misled into seeing in all religion a means of ruling through fear of an all powerful and invisible God. These see clearly that there is "no concord between Christ and Belial." There must be continual conflict between those who believe in God and His laws and those who seek to establish a state based on materialistic atheism. The propaganda of these anti-Christian, anti-religious communists has spread in Europe and Asia, it has nearly wrecked China and is seeking to entrench itself in North and South America. By subtle appeals to fair play and rationalistic philosophy an

effort is made to win students and nominal Christians to their standard. Revolutionary communism is scattering its literature and proclaiming its doctrines, with high sounding sophistries, especially among the foreign born in all the large cities and manufacturing centers of America. Lavish promises are made of a new freedom from poverty, war, governments and the domination of the present capitalists, politicians and intelligencia.

This atheistic communism is as missionary in its spirit and program as any religion. There is more passionate devotion than in many Christians. They are seeking to win the world—and then they promise peace and prosperity. The speech of one propagandist recently set forth their spirit and their aims as follows*:

It is very important to pay attention to the Philippine Islands situated in the neighborhood of China, with the revolutionary movement in China and Indo-Asia. The American Communist Party must send its members to carry on this work.

Latin America is one of the most important bases of American Imperialism, the fight with which will be carried on under the slogan of the united anti-imperialistic front, although the unity of Latin America in the sense of a Federation of Latin States is impossible. . . . I consider also that the revolution in Mexico is not over, and that in fact the very center of the struggle with North American Imperialism lies in Mexico.

At present the fundamental problems of the Communist Party consist in the following: to draw the workers into the Anti-Imperialistic struggle; to unveil pacifism mercilessly; to win the active cooperation of the workers of America with colonial and semi-colonial masses, combining the struggle of negroes with the anti-imperialistic fight in Hayti, San Domingo, etc. Also, the drawing of the small bourgeoisie into our Anti-Imperialistic movement. Also, we must make contact with the natives of Latin America in the United States, and organize a section of the *All America Anti-Imperialistic League in the United States*. . . . Labor Temple, 14th and 2d Ave., New York City, January 12, 1929 (see *Daily Worker*, January 14th).

* By Conrade Gomez (U. S. A.), printed in *Pravda*, the organ of the Executive Committee of the Communist Party, Moscow, August 25, 1928.

The Communist Party in the United States must mark the way for the struggle with Imperialism.

Still clearer evidence of the bold atheistic propaganda in America is seen in the activities of the American Association for the Advancement of Atheism, the secretary of which has even been invited to debate in some churches and forums under so-called Christian auspices. A leaflet handed out freely in one of the New York churches, that is seeking to serve the foreign born population, contains the following*:

The Central Committee of the All Russian Communist Party (of the Bolsheviks) decided that the most important task at hand for the party must be the most attentive consideration of the problems on the program of the VI Congress, and the most important question of that program for the Communist International is the militant demand, the fight against religion.

In this regard the program of the Communist International is considering the problem in a clear-cut Leninist way.

The Communist International declares as the task of its program, the demand of its program a war against religion, a war which is systematic and unflinching. It could not be otherwise.

The Communist International could not accomplish its task if it did not declare a merciless war against religion and churches, against this "opium of the people," against this "agency of the ruling classes and the imperialistic clique."

There is only one Power that can stem the tide of this atheistic propaganda of misguided leaders. That is the power of God. If the followers of Jesus Christ are inspired by His spirit, if we will speak and live and work in harmony with His life and teachings, showing His patience, His love, His sacrificial devotion to the good of our fellow men, then all the weapons and attacks of the enemies will crumble to ashes. Preaching the truth is good; scattering the Word of God is a means of planting living seed; but the history of Christian propaganda at home and in every land under the sun clearly proves that the

* Translated from *Bezbojenik oo Stankor* (The Atheist at His Bench), Moscow, 1928.

spoken and written Word must be vitally linked with consistent Christ-empowered living and unselfish service if there are to be abiding and widespread results. The history of Jesus Christ Himself, of Paul and John the Apostles, of Augustine and Jerome, of Henry Martyn and Robert Moffat, of Hudson Taylor and Fidelia Fiske, of Adoniran Judson and Eliza Agnew, and of multitudes of others of all nations and tongues and peoples prove that the Gospel of Jesus Christ lovingly proclaimed, united with Christ-like life and service are invincible and win against all opposition. Pray for the misguided anti-Christian missionaries and for those who are seeking to overcome evil with good by revealing the true nature of God and the Gospel of Christ.

THE VATICAN'S TEMPORAL KINGDOM

FIVE hundred years ago the Pope of Rome ruled a large part of Europe. He made kings and deposed kings. The laws of the Church had more authority than the laws of emperors. As the so-called vicegerent of God on earth, the Pope sought to rule the earth. Gradually he lost his empire. The Reformation aroused many of his subjects to the need for reform and to the danger of committing their conscience to human control or of blindly following any human autocrat, especially in matters of faith. In 1870 the last of the Papal State was included in the unified Italy and the Pope's temporal power as an independent sovereign was ended. For sixty years the Vatican has never accepted this situation and has been out of joint with the Italian Government. The Pope has refused to leave the Vatican territory because he would not be received as an independent sovereign.

An event of great significance is seen in the treaty of reconciliation

which was ratified on February 11, 1929, between the Quirinal and the Vatican whereby a new State is created in Italy, a state of which the Pope is sovereign. It is the smallest independent state in the world, comprising only 105 acres or less than one-sixth of a square mile, with a population of 500 people—practically a childless state.

Both the Italian Government and the Vatican claim to be the gainers by the new treaty. Premier Mussolini and the Fascisti gain the allegiance of the dominant and powerful Church in the effort to make united Italy a great world power. A constant cause of friction is removed and the Pope becomes a defender of the State. On the other hand, the "Holy See" gains recognition of its sovereign power; its "canon law" is recognized as the law of the land; the Pope is no longer a self-imprisoned monarch but a free and ruling prince; the Church receives \$37,500,000 cash and \$50,000,000 government bonds in settlement of its claims; the power and prestige of the Vatican is greatly enhanced and it is possible that many nations will exchange accredited ambassadors with the Vatican.

The effect of this new alliance and the re-creation of a Papal State cannot as yet be clearly foreseen. It is a step in line with the ambition of the Vatican and many regard it as preparing for the fulfilment of prophecy. There seems to be little doubt that the recognition of the Pope as a temporal sovereign will strengthen the Church of Rome and will enhance the prestige of the Vatican in all lands. It may also increase the temptation to corruption and the abuse of power—as has been true in the past. The safeguard of the Church is its absolute dependence on God and on spiritual power and methods for its conquests rather than on human alliances or on material wealth and organization.



METHODS FOR WORKERS



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

FINANCE METHODS

How to Make the Budget Live for the Giver and How to Help the Church Raise the Budget

WE BELIEVE that church budgets should be carried through the practice of the *stewardship of possessions*. However, as yet we have not attained to that high level of church finance and so we seem to require *helps* to care for the budget. Although we have not attained, let us press on toward the true goal. In the near future an entire issue of this department will be devoted to Christian Stewardship as the supreme financial method.

The following methods have been tried out in a large number of churches and groups of churches. Thousands of dollars have been produced as a definite result of their use where dollars had previously seemed impossible to obtain. In working out a budget the *unit*, which is the individual giver, must continually be kept in mind. It takes less time to handle it *en masse*, but is it not high time for us who are working with budgets in Boards and local churches to sit down to the task of quietly, laboriously and prayerfully working out our financial cultivation plans with Mr. Brown and Mrs. White, and Jimmie Yellow and Jennie Green, as their unit center?

THE LURE OF GIVING

BY F. I. JOHNSON, S.T.D., New York

There is a double privilege always before the church. First, of securing ready funds for initiating and establishing the Kingdom of God throughout the world; Second, the education

of each oncoming generation of Christians to maintain and extend the work already begun.

The first is largely a matter of inspiration, based on a belief in the transcendence of Jesus; a knowledge of the conditions under which the peoples of the world live, and the attractiveness of the method used in getting the funds into the treasury.

These three factors may be exemplified as follows:

1. Inspiration Based on an Appreciation of the Supremacy of Jesus

Unless Christianity holds some redeeming and transforming power which the other religions of the world do not, why should we bother to introduce it into the nations? The hearts of the people of the world are hungry for God. They want to know *One who has power on earth to forgive sins*. We have such a One in Jesus. Wherever He has gone He has transformed lives and lifted races. This is the testimony of the highest type of men of every nation where Christ is known.

More than a theoretical knowledge of this, however, is necessary if we are to get the desired results. There is no particular advantage in refining iniquities or in "culturing" sins. The deeper the conviction that these can be overcome and blotted out by a Divine Power the more effective and abiding will be the desire to reveal this Power to the ends of the earth. Without this vital faith in a Living Lord there will be no lure to sending our gospel to other lands. No lure from over there, and no urge from within. Back of all else must be an appreciation of the efficiency of Jesus.

2. Inspiration Based on Knowledge of Conditions

This knowledge of conditions should be brought frequently to both old and young in every Christian church.

It is not necessary that every one who is asked to contribute to a world program shall have a minute knowledge of all the countries of the world, interesting as this might be. It is necessary that some knowledge shall be had of the life of the people and the conditions under which they live.

Remember, we are now discussing the quick process for getting results, rather than slower educational methods. The life of the people and the conditions under which they live can be briefly presented in the "Short Story." The mission fields are full of them; we have not gathered a tithe of the crop. The short story interests, informs and inspires. Every community has its school-teacher, its college or high school scholar, its pastor, or professional man or woman who can soon learn to tell a story. Short stories are enjoyed by everybody from the little child who lisps "tell me a toie" to the old man who is wearied by many a sermon, but wakens up when a living illustration is given. Stories are appropriate everywhere, in the kindergarten, the young peoples society and even in the pulpit.

"The children of the world are wiser than the children of light." They have discovered the value of the short story. More than a score of short story magazines have recently sprung into existence. They are sold by the million. The generation of young people is saturating itself with them. Even the older men and women, who rarely ever read a book, pore over these stories evenings and Sundays. The radio broadcasts them to rapt listeners. The stories are not always helpful, but they are interesting.

The church should search for, read and utilize the stories of its victories in all lands. Their heroism is unsurpassed; their inspiration brings rich results.

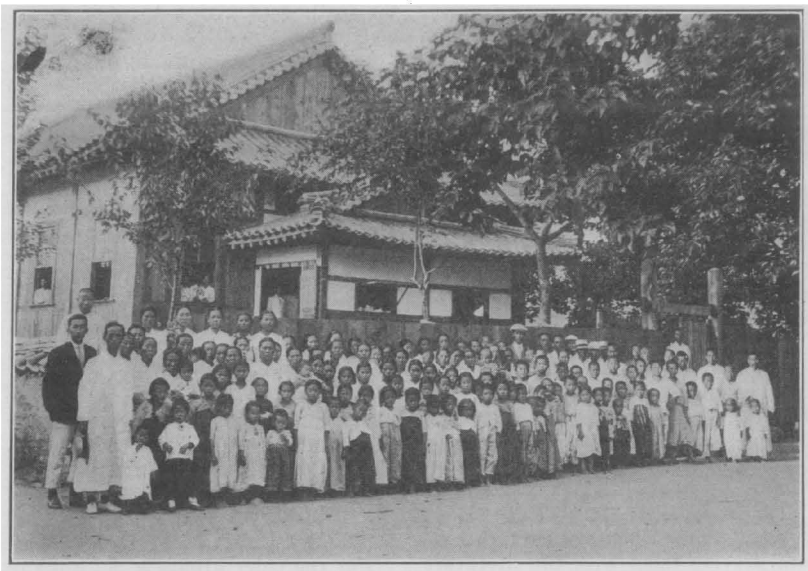
Would you like some good stories to use in your church? Write the Missionary Education Movement, 150 Fifth Avenue, New York; or to your own denominational publishing house, or to Fleming H. Revell, 158 Fifth Avenue, New York, and tell them what age you want the stories for.

3. Making Methods Attractive

(1.) *Making the Cause Live:* There have been many plans for increasing the interest of givers. One plan has been to connect a local church with a missionary, a native church, a minister or a native student on the field, so that there would be a living bond between the home church and the individual or institution in some foreign land. The plan is too limited in its possibilities to reach more than a small fraction of the church.

The need today is rather for an individual interest that will reach the entire membership. The support of a missionary appeals to the few who are capable of giving in relatively large amounts: but what we need is to interest the nearly seventy per cent who are making no direct contribution to benevolent work. They also should have the privilege of doing an individual and real piece of work, even though their individual gifts are not sufficiently large to support a missionary or a church in the foreign field. This can be done by making the individual units of work sufficiently small and interesting so that every one may be responsible for a definite thing.

By way of illustration:—The budget in one of the denominations for its foreign work approaches \$4,000,000. There is not much enthusiasm engendered in the average member who thinks he can give only a dollar or two, when he contemplates four million dollars. It is a rather abstract proposition anyhow. The feeling is "my little dollar, or two dollars, will not add much to this great sum, and will not be missed if I do not give it." So there is no warmth to the proposi-



A NEW CHURCH AND ITS CONGREGATION, KANGNUNG, KOREA



A SUNDAY SCHOOL AT CHUNGKING, CHINA

tion, and about seventy out of every hundred excuse themselves from supporting this prime objective of the church.

Let us analyze this four million dollar budget which looks so big and so abstract.

We find that this denomination has 327,564 full members in its mission fields. That an average contribution of two dollars for each one of these (in addition to what these members gather together themselves) will carry our end of the financial responsibility for a year in giving them the Gospel.

Similarly there are 349,922 preparatory members in these same fields. Two dollars for each one of these will continue the Christian ministrations for them, providing what they cannot supply.

There are 472,527 Sunday-school pupils. Three dollars each for these will provide them with the literature and other necessary equipment for continuing in the Sunday-school for a year.

Taking the other types of work also we get the following formula:

327,564 full members at \$2	\$655,128
349,922 Preparatory at \$2	699,844
472,527 S.-S. pupils at \$3	1,417,581
75,284 in grade schools at \$10 ..	752,840
11,301 in High School at \$20 ...	226,020
5,553 in college or above at \$50	278,900
16,499 Medical "in" patients at \$10	164,990
33,765 Medical "out" patients at \$5	168,825
380,264 Dispensary cases at \$1 ..	380,264
Total	\$4,742,532

Now tell your interesting story of evangelistic work, the Sunday-school, the day school, or the hospital. Even the children rise to the ambition to take one individual out there and care for him. And many older ones will want to care for several. While ministering to one individual in this fashion the interest in all is maintained. AND THE INTEREST IN MISSIONARY WORK DOES NOT EVAPORATE IF ONE STUDENT, ONE PREACHER OR ONE BIBLE WOMAN DROPS OUT, because each giver is interested in all.

(2.) *Making it easy to give.* With the present organization of churches and Sunday-schools it is easy to adapt

the method of giving to each group, and to make it attractive.

Begin with the infant department. These children are not supposed to have a deep sense of moral responsibility, but they are interested in beautiful things.

After telling some story or showing them picture cards of the children of other lands, instead of saying "now children, bring your pennies next Sunday to send the Gospel to these poor heathen," give each one an envelope that has some color on it, some life, so that they will want to preserve it, will think about it during the week, and will enjoy bringing it back the next Sunday full of coins they have saved or collected during the week. There is no adequate reason why bright and cheerful accessories should not be used in connection with all church work.

For the older groups a more dignified, but no less attractive receptacle should be used, such as a coin card, or a small purse.

Divide the approximate cost of the support of a member, a preparatory member or a Sunday-school pupil in the mission field into as many parts as there are missionary days in the year.

Some schools will have missionary day only once a quarter. Others will have such a day every month. If it is once a quarter fifty cents each time from an individual will care for a member over there for a year; or seventy-five cents will keep a pupil in Sunday-school for a year. If missionary day is once a month divide the total amount into twelve parts, and let them bring one-twelfth each time.

Why not use simple but attractive devices like coin cards or decorated purses or other attractive receptacles? Great institutions like savings banks and building and loan associations, whose funds run into the millions use these devices for making it easy for people to bring their money in. Should not the church be as wise as the "children of the world"?



THE FIRST DAY AT SCHOOL, ANGOLA, AFRICA



ON HER WAY TO THE HOSPITAL IN A CHINESE AMBULANCE

Interesting Adult Men

If international peace, fellowship and equity are to obtain in the world it will be because of missionary propaganda. Not necessarily under the name of missions, but in some way in which the Christian forces of the world unite and expand to reach all races. There cannot be much interest created between folks who know nothing about each other. The men of our churches have small opportunity for familiarizing themselves with the other peoples of the world. If they knew them they would be interested in them.

We have all seen men's organized classes and clubs arise, flourish over night and disappear. They had no adequate objective. Here is an objective which is both adequate and attractive. Organize the men into International Clubs in which the interests and conditions of the other nations of the world are discussed. There is now a wealth of literature on every country of the world. These clubs can well be interdenominational, especially in small towns and rural communities. They will thus answer a double purpose of acquainting the men with the conditions under which other men and nations live and work, and will unconsciously break down some of the local barriers which separate neighboring churches.

Not only is there a volume of literature available, but almost every community has in it, or accessible, some professor, lawyer, traveler, minister or missionary who can bring direct messages from one or more foreign countries.

There is no normal man in America who will not be interested in foreign countries, if he is shown how closely all are related.

A few years ago our government had to take radical steps to stamp out the "foot and mouth disease" which broke out among the cattle and sheep. Many had to be killed and buried in the effort to stamp out the

disease. Even the reindeer on the reserves were herded together and shot. The epidemic cost the government and the farmers of the west millions of dollars. Where did the disease come from? A Chinese junk emptied a bucket of garbage on the California coast. This garbage is said to have held the deadly germs which started the disease in this country. What farmer whose herd was slaughtered does not wish that China had had the knowledge by which the disease could have been eradicated over there?

Two years ago I sat as one of the guests at the annual patriotic banquet of the Methodist Social Union of Boston. At my plate was a beautiful silk flag, mounted on a standard more delicate than a toothpick, but with a gold ball at the top, a complete miniature of our national standard. My patriotism was stirred. I thought "there is one thing that is distinctly ours" even if foreigners are in large measure taking over our institutions. But as I picked it up and looked at it I saw a wee tag pasted about the staff, and on it "made in Japan." There are many men in America who live by commerce who do not know that this low wage competition will be eliminated when the standards of living of the Orient are raised.

With the nations as near together as they are today there is no realm of life, political, educational, commercial or religious that can be safe without reckoning with the conditions which obtain among the other nations of the world. The only abiding solution for these perplexing problems is for the nations to come to know each other and to settle the problems which perplex all, on the basis of Christian brotherhood.

We have discussed above, only one of the two "privileges" mentioned in the first paragraph. The second should have an equal amount of space for statement—which may be done at another time.

MONEY TALKS

A clever skit that will provoke thought. It will also help to develop a missionary conscience. (Adapted from *The Missionary Intelligencer*.)



The Disappointed Dollars

I wanted to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the Gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ but a little boy spent me for popcorn and chewing gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

A little girl gave me for missions, but the Church Board borrowed me for Current Expenses—and didn't pay me back.

I wanted to help build a chapel in the Philippines, but a deacon spent me for cigars.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me in his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heartbroken because we can't go. Won't you people who love the Lord and love those for whom Christ died be sure next time to put us in the offering, so we can help tell of Jesus all over the world?

The Happy, Joyous Dollars

I'm going to buy twenty New Testaments for China.

I'm going across the ocean to support a student in a mission school one week in India.

I am going to the Philippines to help print Christian literature.

I'm on my way to Japan to help run a Christian kindergarten.

I will supply Christian books for ten pupils in a day school in India.

I will support a native evangelist for a week in Africa.

I will pay the rent of a chapel for two weeks in South America.

I will give the Mohammedans two thousand one leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy! We don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Good-bye, God bless you." Some of the people prayed about giving us to missions and after he prayed, one man gave one hundred dollars instead of one.



The illustrations for the "Dollars" to be carried by participants are suggestive only. Adapt the wording to the character. Change the year 1917 to 1929.

"FOR WHERE YOUR TREAS- URE IS" *

BY LILLIAN E. HAYES

Passing down the street the other day, a very small child attracted my attention by calling out to the man who was loading the family furniture in a moving van, "Oh, Mister, please put this piece of my dolly in there—and be careful and not break it!" I walked slowly past and had a good look at the "piece of dolly"—just a head—hair gone, one eye missing, a tooth out, cracked—but it was the child's dearest treasure.

"There will your heart be also." Somehow, as I walked on, I had a feeling of uneasiness for the safety of the "piece of dolly"—of no value whatever to big folks, absolutely worthless—but the dearest possession of the little one. How many worthless treasures we older children are clinging to, of no account to others, priceless to us; some in which we have invested our all, some we have spent time and strength to possess. It may be in your garage tonight, and in the hands of a thief in the morning. It may be on the best corner lot in the city today, and a pile of ashes, or subject

to the decision of the court tomorrow. It may be accumulating interest in some safety vault, but when the final call comes and we make the last move, our earthly possession must be left behind. Our "treasures upon earth" are subject to moth and rust and thieves; our "treasures in Heaven" are increasing in value and can never be destroyed. The Giver of all good and perfect gifts is waiting to drop into your trembling, out-stretched hand gifts which money cannot buy. Reach out and claim the promise: "Ask of me, and I will give thee the nations for thine inheritance."

TOOL-TABLE NOTES

(1) "Thought takes a man out of servitude into freedom."—*Emerson*. *Living* books stimulate clear thinking. Have you read "JOHN BROWN'S BODY," by Stephen Vincent Benet?

(2) By all odds the finest help I have seen on how to present the study of Africa, is a booklet, "THE NEW AFRICA IN MY PARISH," by William E. Leidt of the National Council, Protestant Episcopal Church in the United States of America, 281 Fourth Avenue, New York, N. Y., price only 25c—but \$10 would not buy my copy unless another could be purchased.

* From *The American Friend*.

CHURCH CONTRIBUTIONS IN 1928

The United Stewardship Council reports the following amounts received for benevolences "from living givers" last year. The amounts in the last column include gifts from living givers and also income on permanent funds, legacies, and other sources. Totals include other denominations not listed.

Denomination	PER CAPITA GIFTS Benevo- Congre- All Pur- lences gational poses			Benevolences	Congregational	Total Gifts for All Purposes
Presbyterian (South)	\$12.40	\$23.18	\$35.58	\$5,513,747.00	\$10,312,726.00	\$15,826,473.00
United Presbyterian	9.36	23.70	35.55	1,639,382.00	4,150,165.00	6,224,733.00
Reformed Church in America . .	8.58	26.34	38.52	1,338,866.00	4,111,947.00	6,011,833.00
Presbyterian, U. S. A.	6.21	25.25	39.11	11,921,424.00	48,453,787.00	75,054,538.00
United Church, Canada	6.11	20.83	27.65	3,893,593.00	13,289,224.00	17,654,901.00
United Lutheran	19.56	23.93	76.284.73	18,247,450.00	22,368,113.00	40,615,563.00
Evangelical Church	5.66	23.64	30.44	1,234,037.50	6,165,834.06	6,654,843.83
Baptist, North	4.39	17.80	23.76	6,198,825.00	25,150,524.00	33,566,316.85
Protestant Episcopal	5.66	34.11	38.69	6,750,340.27	40,628,018.47	46,088,274.32
Methodist Episcopal	4.25	19.90	24.81	16,910,564.00	79,238,203.00	98,758,030.00
Congregational	4.07	23.75	30.95	3,779,199.00	22,056,818.00	28,736,212.00
Methodist Episcopal, South . .	5.34	10.92	16.70	13,768,782.95	28,125,728.00	42,837,697.00
Brethren	3.93	19.50	23.47	618,947.00	2,571,426.00	3,090,372.00
United Brethren in Christ . .	3.84	13.51	17.51	1,441,131.00	5,348,304.00	6,930,435.00
Disciples of Christ	3.53	10.59	13.97	5,753,698.56	16,292,564.77	22,046,263.33
Reformed, United States . . .	4.11	15.65	20.11	1,462,880.00	5,574,547.00	7,164,521.00
Christian	3.78	12.39	18.11	351,613.00	1,133,719.00	1,539,288.00
Evangelical Synod	2.61	23.46	27.07	646,966.71	5,809,569.11	6,702,967.53
Moravian, North	12.88	48.77	72.53	236,552.23	895,654.04	1,332,206.27
Baptist, South	2.09	8.53	10.62	7,904,778.00	32,133,481.00	40,038,259.00
Total of 25 Denominations	\$4.52	\$17.30	\$23.30	\$92,325,775.47	\$402,682,961.82	\$532,368,714.80

WOMAN'S FOREIGN MISSION BULLETIN

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

MINGLING THE NATIONS IN AN ALCHEMY OF LOVE

Perhaps the greatest realm in personal and national life from which Christ has been debarred is that region in which war and war psychology have so long held sway. This is an unevangelized realm in the hearts of thousands in our own country, a realm in which the Prince of Peace must be made known if Christians are to be Christian. It is therefore inevitable that the cause of peace between nations should be a part of missions. Every woman interested in missions is vitally concerned in the Fourth Conference on the Cause and Cure of War held in Washington, January 14 to 17, 1929, and should be responsible for the carrying out of the plans made at that conference. The Federation of Woman's Boards is one of the ten woman's organizations which compose the National Committee responsible for calling this conference, and for putting into effect its findings.

This conference has gained momentum year by year and has come in this country to be one of the great educational forces for peace. It was started primarily for the purpose of studying seriously the causes of war and trying to find out the cure of that evil.

The program of the conference this year was divided into two main subjects; the Present Status of Peace versus War, and What Are the Obstacles to be Removed before the Nations Can Feel Secure Against War? Speakers who are recognized authorities were chosen to present the various phases of these two subjects and the methods of presentation were such as to make the learning process as painless and as satisfying as possible. For instance one evening there was an International Conversation to which the conference listened with

absorbed attention. International Public Opinion was represented by Carrie Chapman Catt and Raymond T. Rich, while the points of view of the various nations were set forth by Arthur Bullard, James T. Shotwell, Reinhold Neibuhr, James McDonald, Sidney Gulick and Bruce Bliven. At other sessions such menaces to world peace as big navies, war chemistry, and war airplane activity were vividly and accurately described. The Monroe Doctrine and the new inter-American treaties of arbitration and conciliation, recently drawn up by the Pan-American Conference in Washington, were ably presented.

Through the whole conference ran an undercurrent of deep feeling in regard to the General Pact for the Renunciation of War. On the first morning of the conference delegates made what might be called a pilgrimage to the Senate office building to call on their respective senators and present resolutions from the various states in favor of the pact. More than twelve thousand resolutions were presented and it is of interest that the church group, that is the home and foreign mission organizations, had sent in the largest number of resolutions, more than four thousand. It was especially auspicious that on that very afternoon the Senate ratified the Peace Pact, with only one dissenting voice!

The conference in this its fourth annual session passed into a new realm of study and action. Heretofore attention has been centered largely upon war; hereafter the attention of this body will be increasingly upon peace, not abstract peace, but peace as an institution. Mrs. Catt, whose leadership has meant so much through the years, gave to the conference that term "peace institution," as she outlined the path of future progress.

The following recommendations

from the findings point the way on the road to peace that the Conference is to follow:

With Mrs. Catt we believe that "the road to peace may be long and difficult but it is straight."

We further recommend:

1. That the program for future work suggested in Mrs. Catt's message be adopted by the Conference, namely:

a. Support of movements to build up the institution of peace through more complete world agreements and the development of machinery necessary for the settlement of international disputes.

b. Frank discussion of policies and practices which continue the war institution and postpone the building of the peace institution.

2. That, inasmuch as it is impossible to foresee the specific ways in which the above program can best be made effective, the Executive Committee be asked to present to the member organizations timely information on which they may act according to their individual procedures.

3. That the program of another Conference, while necessarily continuing the examinations of the causes of war, give its attention primarily to a consideration of the machinery for peace.

The pact not only has renounced war but also has given peace an official standing in the minds of people throughout the world. Now the institution of peace must be built up. If that is to be done women must needs continue their efforts. They must be informed on international questions and work actively for certain definite means of settling international disputes. Probably the next step for the women of this conference is to understand thoroughly the two treaties signed at the Pan-American Arbitration Conference which closed January 5th and to do everything possible to see that they are ratified by the Senate. Perhaps the next step for the reader of this article is to "highly resolve" to know what these two agreements mean and to work for their ratification.

JEAN GRIGSBY PAXTON.

"Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—*Jesus Christ*.

ANNUAL MEETINGS OF THE

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA and the Foreign Missions Conference at Hotel Statler, Detroit, Michigan, from January 14 to 18, 1929

The Executive Committee met in Detroit on January 14, 1929. The past year has been characterized by some significant achievements, and at least two great failures in the life of the Federation, as the reports of our committees will testify. Cooperation with other groups of women in the defence of a great moral issue in our national election, and the campaign for the ratification by our Senate of the Kellogg Pact are but two of the victories of 1928.

The expanding program of the Federation is indicated by the call for two more Standing Committees; changes in the by-laws; the transfer of responsibility from the former Joint Committee on Women's Church and Missionary Federations to the National Commission of Protestant Church Women; the rapid growth of the World Day of Prayer; the triumphs of our Union Institutions on the Foreign Field; the growing work and limitless opportunities of our Committee on Christian Literature, whereby tens of thousands are reading His message for the first time in their own tongue; delightful and effective cooperation with the International Missionary Council and the Foreign Missions Conference; definite and valuable research and service by our Student Committees; continued cooperation with a score of other national groups in an effort to help Christianize all the areas of life; a growing consciousness and a definite longing for a deeper, more compelling, radiant and joyous life of service; for a spirit of adventure, of faith, of courage in this most glorious enterprise. In other words—"for the completion of our own conversion."

The discontinuance of *Everyland* because of lack of support. The one

and only paper for the development of *world friendship among the children of all nations*. Have you not already heard the sob of the children of the world because the January number of their beloved paper did not come?

There are twenty-five thousand women and girls who failed to invest even fifty cents in "Friends of Africa"—the official textbook prepared for them by that incomparable author Miss Jean Kenyon Mackenzie—a book which is said to be the deepest, truest and most exquisite interpretation of the conditions, needs and hunger of the people of that great continent ever written. What a failure! However, already one Board has sent out a call to five hundred of their women asking each to buy a copy and prayerfully to study its contents. The Federation earnestly asks every Board not only to make up for our failure with regard to "Friends of Africa," but to begin at once a persistent, ceaseless effort to put into the hands of every woman and girl in their

churches a copy of three indispensable books for this year:

1. "From Jerusalem to Jerusalem"—by Helen Barrett Montgomery, which provides a splendid background for the study of the Jerusalem Findings.
2. "Going to Jerusalem"—by Margaret Applegarth, for Juniors, a fascinating book for this important group.
3. "The Little Lord Jesus"—by Lucy W. Peabody, an exquisite story of the life of our Lord.

Here is the acid test, are we interested enough to put our words into deeds. Do we understand what Livingstone meant when he said—"The word 'sacrifice' is not in my vocabulary." It is this kind of service that is creative, curative, redemptive; the kind we are privileged to share with God—unselfish, costly, glorious. There are depths we have not fathomed, heights we have not reached, riches of which we have not dreamed; peace, power, love and abundant life we have not appropriated because so many of us have drifted into self-complacency. We are sure that the women of the Federation will be glad to accept this challenge of our day.

WOMAN'S HOME MISSION BULLETIN

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

CHURCH WOMEN PLAN ADVANCE

The annual meeting of the Council of Women for Home Missions was held January 9-10 at Atlantic City, N. J., preceded by meetings of the Commissions of the National Home Missions Congress which is to be held in Washington, D. C., December, 1930. The Council having been organized in November, 1908, this was the twentieth anniversary, and the annual meeting was marked by reminiscences of early days and by planning for advance, rather than much contemplation of the year just passed.

The meeting opened with an informal "Get Acquainted" afternoon tea for all delegates of the Home Missions Council and Council of Women for Home Missions, followed by a dinner

for the women delegates, at which Mrs. May Leonard Woodruff in a happy speech took us back to the beginnings, and asked all those to stand who had been members of the Council during its first year. They were Mrs. Philip M. Rossman, Mrs. D. E. Waid, Miss Miriam L. Woodberry and Mrs. Woodruff herself.

It was a very real pleasure to have with us for the first time Miss Adela J. Ballard, Western Supervisor of migrant Work, who for the past two years has had direct charge on the Pacific Coast. At the dinner Miss Laura H. Parker, national Secretary for Migrant Work, presented "High Lights" and at the evening session Miss Ballard told about the work in the western area.

Both evening sessions and part of one afternoon were joint with the Home Missions Council. It had been planned that Miss Helen M. Brickman, national Director, Religious Work for Indian Schools since last September, would tell of that activity. Owing to the death of her father she was unable to be present; Miss Bertha M. Eckert, a national Secretary in the Indian Department of the Young Women's Christian Association kindly spoke in her place.

The third speaker the first evening was Dr. William Adams Brown, Professor of Systematic Theology, Union Theological Seminary, who is Chairman of Commission I of the Home Missions Congress. The second evening Dr. William P. Shriver, author of the current textbook "What Next in Home Missions?" who has been Chairman of the Home Missions Council's Committee on City Work, presided. Dr. Edward D. Kohlstedt, Secretary of the Board of Home Missions, Methodist Church told of the present situation in the American city; Miss Emma Jessie Ogg, Chairman of the Joint Committee on Home Mission Literature, a joint committee of the Council of Women for Home Missions and the Missionary Education Movement, and Rev. Walter Getty, Secretary of Leadership Training and Promotion of the Movement, presented the educational program for the coming year.

Among interesting historical data of the twenty years the following was noted. For the year 1910, receipts were \$328.12; for 1923, \$60,922.97; the first year of the united home and foreign mission Day of Prayer, 1920, 50,000 programs were used; in 1923, 214,300; a contribution of \$25 toward home missions was received from one place in 1921, in 1928 over \$5,800 from 800 places; in June, 1919, there were 110 women's interdenominational groups on the list at headquarters, by December of that year 165, through intensive, systematic promotion the number having steadily increased until in 1928 there was record of over

900 that carry on various activities and over 400 that observe only the World Day of Prayer, a total of 1,300. (Since the report was written, 100 more have been added.) At organization the Council was composed of 9 boards, now 24; then 4 conferences were affiliated, now 19.

On the afternoon before the annual meeting a conference was held of general or executive secretaries of constituent boards attended by representatives of seventeen boards. Fruitful discussion in regard to literature, conferences and leadership led to a number of recommendations, all of which were approved by the annual meeting and should mean much advance. So enthusiastic were the secretaries over this opportunity for informal conference that they requested a similar one next year, with longer time allotted and to include all salaried officers.

The National Commission of Protestant Church Women, composed of six representatives from the Council, six from the Federation of Woman's Boards of Foreign Missions, six from state and local women's interdenominational groups and three women from the church at large, had been set up during the past year to serve as a guiding group, planning and advising with women's federated church groups, unifying and enlarging suggested programs for those groups. Relationships and scope of functioning of the Commission were discussed by the annual meetings of the Federation and Council, which most unfortunately were held in different cities. Until there has been further conference between the Federation and Council, no announcement as to adjustments can be made.

Mrs. George W. Coleman, President the first seven years of the Council through 1915, was made Honorary President, a newly created position. Her absence and that of Mrs. Fred S. Bennett, President for eight years from 1916 through 1923, were keenly regretted. Mrs. Bennett continues as a member-at-large on the Executive Committee. Mrs. Orrin R. Judd,

Treasurer during the past nine years, was elected President to succeed Mrs. John Ferguson, who had served for the past five years. Mrs. Ferguson remains Chairman of the Committee on Chautauqua which plans the Home Missions Institute annually held there in August, and she continues as a member of the Executive Committee.

Mrs. Judd for the past two years has been one of the representatives of the Council on the Administrative Committee of the Federal Council of Churches of Christ in America and at the Quadrennial Meeting held last December was chosen as one of the three vice-chairmen of the Executive Committee of the Federal Council. She is a member of the Board of Managers of the Woman's American Baptist Home Mission Society of which she was Treasurer for some years, and since 1918 President of New York District. She is a member of the Board of Trustees of Keuka College, of the Board of Directors of the REVIEW, prominent in the Woman's National Sabbath Alliance and many other lines of church and missionary work. Her husband is Chairman of the Board of Finance of the Federal Council.

The new Treasurer is Mrs. Raymond B. Fenner of the United Lutheran Church, who has been Treasurer of the Woman's Missionary Society of New York and New England Synod for the past six years. For two years she was secretary and for three years president of the Eastern Conference Missionary Society of that synod, and for two years President of the Lutheran Woman's League of Long Island.

Mrs. F. W. Wilcox, Vice-President-at-Large, and Mrs. Edwin W. Lentz, Recording Secretary, were reelected. The Vice-Presidents and Chairmen of committees for the most part remain the same. As Mrs. Philip M. Rossman for home reasons could not continue as Chairman of the Joint Committee on Conferences and Schools of Missions, and as the Joint Committee on Women's Church and Missionary Federations has been abolished, the Fed-

eration and Council elected Miss Carrie M. Kerschner, formerly Chairman of the latter committee, as Chairman of the Joint Committee on Conferences and Schools of Missions.

Home responsibilities prevent Miss Parker, Secretary for Migrant Work since the spring of 1923, from continuing after May. Miss Edith E. Lowry, for the past two years Assistant Secretary, was elected to succeed Miss Parker at that time. Miss Florence E. Quinlan, Executive Secretary since April, 1919, when that office was created, and Miss G. Evelyn Morse, Assistant Treasurer, with the Council since 1915, were reelected.

A BIT OF HISTORY

Issued by the Council, 1909

In response to the suggestion of the Woman's American Baptist Home Mission Society, representatives of five Women's Home Mission Boards met in New York, on December 13, 1906, to consider the establishment of Conferences for Women on Home Missions. The wisdom of such a step was at once manifest from the unanimous expressions of approval, which showed clearly that there was a well-defined need for such conferences.

As a result of this meeting, the Interdenominational Committee of Women for Home Mission Conferences for the East was formed. Through the courtesy of the leaders of the Young People's Missionary Movement the first Conference was held at Silver Bay, Lake George, New York, in July, 1907. The second Conference was held in Northfield, July, 1908. It had from the first been the desire of the Committee that the Conference should be held there, in view of the fact that Northfield has become the recognized centre of religious Conferences for the Eastern States. At this Conference the number of Boards represented had increased to nine. These Conferences were marked by great unanimity of feeling, and a spirit of enthusiasm for Home Missions.

On January 3, 1907, three weeks later than the organization of a Com-

mittee for an Eastern Conference, the Interdenominational Committee of Women for Home Mission Conferences of the Central West was organized in Chicago. This action would have been taken a little earlier except for the desire that the new organization should be formed on harmonious lines with the one already under way in the East. This Committee, which began with only four Boards, now includes nine. It has held summer schools at Winona Lake, Indiana, in the last week of June, 1907 and 1908. The immediate and enthusiastic response which these Conferences evoked, and the successful manner in which they were conducted, justify their existence and ensure their permanence.

The Summer School of Missions of the Rocky Mountain Region had its origin in the Colorado Chautauqua, which meets annually at Boulder, Colorado. A series of missionary addresses, given there during the summer of 1907, aroused such enthusiasm that steps were taken immediately that led to the permanent organization in October, 1907, of the Interdenominational Committee of the Rocky Mountain Region. This Committee is made up of representatives from the Mission Boards of each denomination having jurisdiction over Colorado and adjoining States. The Boulder Summer School of Missions, like that of Winona, presents both Home and Foreign interests. Ten Boards are now represented on this Committee. The first session of the school under this Committee was held in July, 1908, with gratifying success.

The Mount Hermon Federate School of Missions of the Pacific Coast has held sessions in the summers of 1907 and 1908, at Mount Hermon, Santa Cruz Mountains, California. The Committee in charge of this school is made up of representatives of the Home and Foreign Mission Boards of the Pacific Coast.

The remarkable spontaneity with which these organized efforts to unite the women of all denominations in a

forward movement for Home Missions sprang up from the Atlantic to the Pacific at practically the same time is evidence that there was a widespread, though perhaps unconscious, longing among Christian women for closer cooperation and a fuller measure of fellowship in service on behalf of their country. The Council of Women for Home Missions is the articulate expression of this widespread desire.

The initial steps for the formation of the Council were taken at the first Conference of the Interdenominational Committee of Women for Home Mission Conferences for the East at Lake George, New York, in July, 1907, when a Committee was appointed to prepare a possible plan of union between that Committee and the Interdenominational Committee on Home Mission Study Course. This Committee reported the following year at Northfield, recommending that an overture be presented to the constituent Boards and Societies represented in these two Committees, asking for the appointment of seven members from each Board to organize a Council to carry on all lines of Interdenominational Woman's Home Mission work. These representatives met in New York, November 20, 1908, and organized the Council of Women for Home Missions.

The purpose of the Council is to integrate the work of Home Mission Summer Schools or Conferences, to provide interdenominational textbooks for Home Mission Study Classes, to provide literature for interdenominational use, to arrange a service for an interdenominational Day of Prayer, to care for Home Mission interests in schools and colleges, and, in general, to promote interdenominational fellowship and cooperation among women's Boards and Societies. It is believed that the Council will prove to be a valuable factor in broadening the outlook of women, and in making more effective their efforts to extend the gospel of the Kingdom in the homeland.



WORLD-WIDE OUTLOOK



NORTH AMERICA

The Neglected Youth

DR. WALTER SCOTT ATHEARN, Professor of Religious Education in Boston University, estimates that there are 27,000,000 American children and youth, nominally Protestant, who receive practically no formal or systematic religious instruction. Of these, 1,755,870 are to be found in New York State. Is there any relation between these figures and the lawlessness of American youth which has so deeply disturbed thoughtful Americans in recent years? Or between the fact that, according to Dr. Athearn, there are 58,000,000 nominal Protestants in the United States who are members of no church? There are today three or four times as large a percentage of Americans in jail as there were in 1850!—*Stony Brook Bulletin*.

Federal Council Evangelism

IN JANUARY, members of the Commission on Evangelism of the Federal Council of Churches make a tour of about ten days, visiting one city center each day. The Protestant preachers and churches come together for the day's evangelistic program and addresses on evangelism are made to bring inspiration and help in putting over the program which the churches already have.

In the afternoon each secretary meets in conference the preachers and members of his own church to talk over the plans and program of evangelism which his own particular communion is working on.

Dr. Charles Goodell is secretary of the Commission on Evangelism. This January he and the members of the Commission visited the following cen-

ters: Wichita, Kansas; Tulsa, Oklahoma; Kansas City, Kansas; Lincoln, Nebraska; Topeka, Kansas; St. Louis, Missouri. Preachers within a radius of fifty miles were invited to attend the conferences.

These annual tours demonstrate the unity in evangelistic effort and foster the fellowship of all evangelical churches in the primary task of all Christians—that of winning souls to Christ.

Methodist International Conference

THE first International Missionary Conference of the Methodist Episcopal Church (South) was held at Memphis, January 1-3. The presence of the missionaries was a great satisfaction. The part taken by nationals—Yang, Dropiowski, Dobes, Osuna—gave a fine color of internationalism, and the distinguished guests from other branches of Methodism added much. As the message of need was presented, as the present world situation became more and more apparent, as the spirit of Christ became more and more dominant, the missionary task became more and more real. Such manifestations of concern were greatly heartening, but the rising tide was gently guided for sublimation into channels of quickening for the January and February period. It was agreed that this should culminate in a greatly increased free will offering upon the million dollar call.

Lutheran Missions

ON MONDAY, January 14, officers and members of Lutheran Foreign Mission boards, missionaries on furlough, presidents of synods and conferences, professors and students of Lutheran colleges and theological

seminaries, Lutheran pastors, officers and members of Women's Missionary Societies and other church workers met in Columbus, Ohio, at the annual convention of the Lutheran Foreign Missions Conference.

The following officers were elected: President, Rev. W. F. Kraushaar, secretary of the Board of Foreign Missions of the Iowa Synod; vice-president, Rev. Johann Mattson, secretary of the Foreign Mission Board of the Lutheran Free Church; secretary, Dr. George Drach, secretary of the Board of the United Lutheran Church; treasurer, Dr. J. H. Schneider, secretary of the Joint Synod of Ohio Board.

The United Lutheran Church reports in the past nine years 46,556 adult baptisms and a total net gain of 179,007 or sixteen per cent. In 1927 the total communicants numbered 676,496—a gain of 40% in nine years.

Negroes Honored

TWELVE awards aggregating \$3,000 have been announced by the Harmon Foundation for distinguished achievement among Negroes, in art, education, business and religion. In religious service awards carrying gold medals and \$400 in cash were made to Dr. L. K. Williams, of Chicago, and Rev. James S. Russell of Lawrenceville, Va. Dr. Williams has developed Mount Olivet Baptist Church in Chicago into one of the largest institutional churches in America. Mr. Russell, seventy-one years old, was commended as an outstanding missionary administrator in Virginia.

Indian Advancement

INDIAN paganism must give way to Christianity. Henry Roe Cloud, cites as evidence the instance of Clifford Parker, student in the American Indian Institute, in Wichita. Years ago, Quanah Parker, Clifford's grandfather, eager for political power, adopted the worship of peyote and became the great chief of the Comanche Indians. He educated his willing tribesmen into its mysteries, and

taught them to accept its distorted experience as an expression of the Holy Spirit. Peyote is a drug, found in the mescal buttons of a plant growing on the plains of the Southwest, but to thousands of Indians peyote has become a religion—rotting the bodies and souls of its ignorant followers.

Clifford, Christian grandson of the Indian chief, has learned a better way to lead his people than by this worship of a harmful narcotic. He is planning to take back to them the principles of Christ that they may know His simple solution for all life's complexities. He will introduce new opportunities, open closed doors. Health, work, home and school will profit. Yet this is no easy path of leadership. It means years of struggle and sacrifice. He foresees the slow work of planting, cultivating, and harvesting and turns to face its reality bravely, fortified by the strength of his new found faith.

No "Yellow Peril"

THERE are some 70,000 Japanese living in California, (or 2 per cent of the entire population) 20,000 of whom live in the county of Los Angeles.

In spite of all the propaganda regarding the "Yellow peril," actual statistics reveal that less than one per cent of California's land is owned by Japanese and only about three per cent of it is leased by them.

Racial prejudice is by no means one-sided. Many Japanese consider themselves superior to Americans and are by no means free from the racial dislike for Occidentals.

These Orientals are watching Americans very closely. Their genius is by nature imitative. What we are, that they will endeavor to become. What a responsibility is laid upon us! —*World Call*.

Mexicans in the United States

HUNDREDS of thousands of Mexicans on this side of the border are starving spiritually for the Bread

of Life. It is reliably reported that there are 150,000 in the city of Los Angeles and 300,000 in the Southwest. The birth rate among this people is very great and every baby born in this country is an American citizen. Their national importance is obvious. No foreigners accept more readily and joyfully the New Testament Gospel appeal than these Latin-American neighbors, nor more fully exemplify its teachings in their lives. Baptists in the Southwest are beginning to appreciate the Spanish-American Seminary that is equipping men for pastors for the 51 Spanish-speaking churches and missions scattered from San Diego to Detroit.—*Missions*.

LATIN AMERICA

Private Worship in Mexico

THE Mexican Secretary of the Interior issued an edict on January 19 that persons holding public religious ceremonies in their homes would be prosecuted under the law forbidding such ceremonies. Senor Canales made the statement after a newspaper had announced that religious restrictions were being lightened and that services in homes would be tolerated. Attendance of persons not members of the family, makes a home religious service a public one, in accordance with interpretations of the Mexican Constitution.

A Modern Martyr

THE day of Christian martyrdom has not yet passed. We read of the recent assassination of Rev. Pedro M. Sotelo, of the Presbyterian Mission in Mazatepec, Mexico.

"Mr. Sotelo was visiting one of his preaching places, and was in a room of a private house which is used as a chapel. One of the women workers of the church, Mrs. Micaela Nogueron, was in the building, visiting the family which has living rooms there, and had been in consultation with the preacher. At about eleven o'clock at night, a noisy mob of armed men, pretending to be in insurrection

against the government, rushed in at the large street door into the open court. They seized and bound Mr. Sotelo and Mrs. Nogueron, demanding twenty-five dollars. While friends were hurrying around trying to raise the money, they left the building, dragging the prisoners with them. At the edge of the village they killed Mr. Sotelo with two rifle shots from behind. What became of the woman was not known at latest accounts. The murderers had demanded that they shout: 'Viva Cristo Rey! Viva la Virgen de Guadalupe!' (Long live King Christ and the Virgin of Guadalupe.) It was a clear case of religious persecution. The local authorities were too indifferent or too timid to take any action. The government at Mexico City, when notified, promised vigorous measures to detect and punish the murderers. The martyred preacher left a wife and several children. For their sake he appealed to the mob to spare him, but in vain."

Persecution in Guatemala

DR. H. A. BECKER of the Central America Mission writes that the Indians of Yepocapa are interested in the Gospel but afraid of their own people and not the least of their leading men. Confession of faith endangers their lives. Often it has happened that Indians have been found in the street choked to death by means of the girdle that they wear. This fate is threatened them if they accept the Gospel. A faithful believer during last Holy Week offered a tract to a passer-by near San Pedro. In return he was struck in the face with a *machette*, or large knife, then slashed about the body and thrown over a bank into some brush. So they celebrate Holy Week in Guatemala.—*Sunday School Times*.

Preaching Christ from the Stage

REV. J. B. ARECENA, a Presbyterian pastor, in the *Latin American Evangelist* gives the following account of an evangelistic campaign held

in Concepcion under the auspices of Rev. Henry S. Strachan. He says:

For ten nights the messenger gave forth the message in the Concepcion theater with evergrowing interest. Ten minutes before the service began not a seat would be vacant. From twelve to fifteen hundred listened night after night.

Thousands of hand bills, the notices in the daily papers, the help of the evangelical groups, all contributed, but the message itself was the real attraction: Christ living, loving, tempted in all points as we are, always victor, and clothed with power and authority to help men everywhere.

The last meeting brought the greatest crowd. A Gospel was handed to each person, each containing a slip with a space for the name and address of those who desired more teaching and more evangelical literature. Of the six hundred and sixty slips that were handed back signed, five hundred were from people entirely unknown to the local churches. This means that at least five hundred new doors are open to Christian workers.

Unevangelized Peru

THE Spaniard who came to conquer was accompanied by the Romish priest who came to stay and whose presence has meant infinitely worse havoc than anything wrought by the forces of Pizarro, for nothing is more terrible than spiritual darkness and moral degradation. Miss M. D. Jones in *The Neglected Continent* tells of a trip last August when four went to the interior, traveling three days each way on mule back, to Abancay in the heart of the Andes. She says:

"Five days were spent at Abancay and visited with Gospel literature. Picture us sitting on a veranda in semi-darkness singing in Spanish, to the accompaniment of an auto-harp, many of the beautiful old hymns, like 'What a Friend We Have in Jesus'? Can you imagine what it meant for them to listen to the truth of those words for the first time? To them the name of Jesus is nothing more than an exclamation constantly on their lips.

"In Abancay there is a half-finished building which the government was putting up for a large school but ow-

ing to lack of funds the work had to be abandoned. The people of Abancay assure us that if we would complete the building the government would grant it to us for our missionary work. May it not be that God has prepared that place for the coming of His servants, and that in the coming days He will make it a center of light in the great darkness?"

Students of Britain at Liverpool

THE quadrennial conference of the Student Christian Movement of Great Britain held in Liverpool in January was a conference of much importance. A company of 2,000, of whom the greater number have not yet come of age, were assembled in the cathedral in the gray light of a January morning. Two main lines of thought ran through the program, "The purpose of God," and "The glory of friendship." The students, assembled in Liverpool—nearly forty nations had sent representatives—were different in race and in their lines of study, but they shared one common experience.

The conference was missionary to the core and in many groups and sections the claims of service overseas were made known. But it is significant that the first concern was for the character of the message and the messenger. In the main assembly the three addresses bearing upon the world situation were these: one by Mr. J. H. Oldham, on "The Call to the Missionary," one by Dr. T. Z. Koo on "The Remaking of China," and the third by Mr. C. F. Andrews of India, on "Racial Relationships." That the world is one mission field was the thought which underlay all the calls of the conference.

There were in all about 1,985 members of the conference. The chairman was R. O. Hall, author of "China and Britain." Canon Tatlow was secretary. It was the fourth conference to be held at Liverpool—1896, 1908, 1912 and 1929. There are 200 branches of the Student movement in England; in the world there are

350,000 members. During the years since the Student Volunteer Movement began, 15,000 volunteers have sailed overseas.

"Liverpool 1929" is over; and yet has but begun. It will be written in all that follows the lives of those who in this glorious age go forth to live the life of the friends of God. But there were many who went forth in peace and joy and a humble confidence. One day Canon Head, as he spoke of the greater opportunities which awaited this generation, said, "I wish I were a young man again."—*The Christian Century*.

Bible Distribution in Italy

THE Annual Report of the Scripture Gift Mission states:

To those who have watched events in Italy, and particularly the work of the Roman Catholic Church, such figures of the past year's distribution of Scriptures in Italy are cause for rejoicing. The opposition has been unceasing, and by public denunciation in the churches, and the public press, as well as by personal influence in household visitation, the priests have done all they can to hinder our work.

Our regular distributors have done good work, and we have had a large number of requests from strangers who have heard of the Scripture Gift Mission, and asked for copies of the Scriptures for themselves, and to pass on to others. In some places the people are awakening to their right to think for themselves, and the anti-Protestant attacks and tirades of the priests have roused them to read the Bible to find out the truth.

Christian Work in Belgium

IN THE early summer of 1927 two events happened. An experienced Dutch pastor, a graduate of the Moody Bible Institute, Chicago, having volunteered for missionary work in Belgium, left his church in Yakima, Washington, and, with his wife and four little children, started for Belgium. About the same time one of the Lord's stewards put in our hands

a cheque for ten thousand dollars. Then a cable came from the Assistant Director of the Mission, reading: "Building available in Ghent for three hundred and fifty thousand francs" which works out to be exactly ten thousand dollars. Mr. Winston had only twenty-four hours' option upon the property. The Lord saw to it that that cheque was in our hands *before* the cable was sent and He led Mr. Norton to cable it across without delay. Thus the beautiful building became the property of the Mission, and Mr. Van Lierop was able to enter at once upon his arrival.

In a few weeks the first hall prepared had become too small, and upon the second floor a larger one was created. Not only are there individual conversions but these same converts are being fired with the desire to win others, with their testimonies and the distribution of tracts and Gospels.—*Edith Norton*.

German Mission Items

IN DECEMBER, 1928, Dr. Eduard Kriele, Director of the Rhenish Mission celebrated his 70th birthday. On this occasion, he gave up the editorship of the mission publications of his society and was succeeded by Mis. Insp. Schomburg. Beginning with the January number the reports of this society will appear under the special name *Berichte* and the mission's news will continue in separate form. The new magazine presents an attractive appearance.

The German "Sudan Pionier Mission" has changed its name to "Evangelische Mohammedanermision Wiesbaden." The change in name is due to a change in organization necessitated by the assuming of the work among the Kurds in Persia.

All German missions together now have 1,265 men and women missionaries in various fields. They are assisted by 7,956 nationals and the total number of Christians is 935,923. The total income amounts to 5,744,691 marks. A large number of these so-

cieties closed the fiscal year with deficits.

Churches in Czechoslovakia

THERE are thirty-three organized evangelical churches in Czechoslovakia, of which 12 are fully self-supporting. Work is being done in 150 outstations, where churches are not yet organized. Tithing is widely practiced and church life is vigorous and devoted. The churches could by 1933, if adequately housed, not only carry the full support of the work, but carry on a growing program of evangelism—just sixty years after the arrival of the first missionary.—*The Missionary Herald*.

Bible Famine in Russia

RUSSIA is in a state of great spiritual famine. Thousands converted during the war have spread the Gospel and created widespread expectancy of a reformation. Whole towns in Siberia have sent deputations begging Protestant churches to give them more instruction concerning the Christian faith and life. The people are sick of a mere ceremonial religion. They are ready as never before for the message of God's Word.

There are practically no Bibles to meet this great awakening. There is a governmental restriction requiring the printing of Bibles to be done within the country.

Russia's heart has been plowed deep. Sorrow upon sorrow has come upon the people. The war took 100,700,000 of her sons and left 7,000,000 wounded, many of them permanent invalids. Civil wars, hatred and revenge, reprisals, terrible epidemics, and famines have added to the burden of sorrow. The tears of millions have prepared the soil for the seed of truth.

They must have the Bible in their own language and copies in their homes. There are newly formed Gospel churches which do not possess a single copy of the Scriptures. Copies are so rare that when one is obtained, it goes to a church for public use rather than to an individual. Think

of it—145,000,000 people and the Bible practically unknown!

The Soviet government has given permission to the Baptist Union of Russia, of which Mr. Hugh R. Monro, is the American treasurer, to print 50,000 Bibles and 50,000 Testaments.

The Russian Evangelical Union, of which Mr. Prokonoff of Leningrad, is the head, and which has an American representative at 156 Fifth Ave., New York, is also printing Bibles in Leningrad to reach the masses of Russia.—*King's Business*.

AFRICA

Egypt and Sudan Sunday School Union

AN IMPORTANT step was taken recently in the organization of the Egypt and Sudan Sunday School Union, made up of representatives of the Evangelical Church, the Egyptian Anglican Church, the Holiness Movement and the Sunday-schools of the Egypt General Mission. In time the Orthodox Coptic Church may also cooperate. Hitherto much of the Sunday-school movement has been in the hands of missionaries but the present plan is to entrust the principal responsibility to the churches of Egypt and to encourage more effective combined effort by Egyptian leaders supported by Egyptian gifts.

Plans for the school year include thirteen provincial conferences and one in Cairo; strengthening of the movement to gather street children into Bible classes; using as widely as possible the illustrated books for coloring, "The Finding of the Baby Moses," "The Good Samaritan" and "The Prodigal Son"; also the circulation of "Jesus the King of Love" and "Joseph the Kindly Brother." Professor Levonian's new book "Moslem Mentality" is cordially recommended to all missionaries and Egyptian teachers. Special prayer is asked that throughout Moslem lands teachers may consecrate themselves to leading pupils to personal surrender to Christ.

At the Congo Jubilee Conference

THE Congo Jubilee and West Africa Conference held at Kinshassa, Belgian Congo, in September brought together one hundred and ninety-one, including children, from Angola, Uganda, French Gabon, the Cameroons, Liberia, Nigeria, Europe and America. There were five Negroes in the Conference, two from Liberia and three from the United States.

One of the most noteworthy features of the Conference was the attitude of the delegates to a united church. It was a spiritual and mental uplift. Dr. Holly (colored) told the colored people of the West Coast that God liked the white people because they have character, and the white people have made all the spiritual things "white." Goodness is white; angels are white; Adam was white. They sing, "Wash me and I shall be whiter than snow. Now, what the black man must do is to develop character so that the white people will want to be black and, instead of singing, 'Make me whiter than snow,' will want to sing, 'Make me blacker than coal.'"

The sessions on land, labor and governments and on the indigenous church considered problems which may be solved as we get light and help from every source available.

The next conference is to be held five years hence and there will be regional conferences in 1931. The new officers of the Conference are: President, Mr. Cartwright of the Congo Bololo Mission; vice-president, Herbert Smith; full-time secretary, Emory Ross.—*Herbert Smith in World Call.*

More Missionaries for the Sudan

THE Sudan Interior Mission is receiving more applicants for service in the Sudan and Abyssinia than ever before. Five sailed for Nigeria on October 20th, and seven sailed the following week for Abyssinia. Seven hope to leave shortly from Canada, and seven have been accepted from New Zealand, with two from Australia.

Altogether thirty-five were approved last year in Britain.

Thirty new workers were sent on last year and a new field opened in Abyssinia. On the anniversary of that forward step three stations had been opened in that new field, and three new stations also opened in Nigeria.

The sending out of thirty-five new workers involves not only additional need of more than thirty-five thousand dollars this year, but demands the opening of at least seven new stations which can hardly be erected and furnished for less than a thousand dollars each.

But the mission has always acted on the basis of obedience to the Lord in praying that laborers shall be sent into their needy field, and they have always regarded the answer to that prayer as an indication that the Lord of the Harvest intended that every approved worker should be sent forth in the confidence that He who sent would surely sustain.

She Started a School

A WRITER in *Life and Work*, Church of Scotland magazine, gives the following account of seed falling on good ground in the Kikuyu country.

"My first Sunday at Nyeri a thin poor-looking girl came to greet me and said she could not come to sew as she had her school which *I had told her to start*. I was much astonished, but found that she had taken seriously my oft-repeated exhortation that those whom I taught should pass on to others what they had learned. Many years ago she had been brought to the hospital as a patient. After two years there she became as well as ever she will be. She did sewing for a time in order to continue at school, and two years ago went home 'to teach the others,' for there were no Christians and no school in her district. When I went to see her I found she had light in her hut, a space for her bed shut off, and the rest of it filled with tree-trunk seats. She had an ancient bit of blackboard, and several

of her scholars had bought slates and primers and even hymn books. Here she had been teaching for two years, holding morning and evening prayers, and had now a school of over 30 regular scholars, 30 occasional and 19 of them were going to the evangelist's class in Nyeri to prepare for baptism. The chief had threatened to burn her hut down once, and she had said: 'Very well, but you burn me inside it.'

"Her father is dead, and her mother and young brother are among her pupils."

Cruelty of Pagan Africa

MISS ELMS of Iyi Enu, Nigeria, tells the story of Mo-ozu, a clever musician much in demand at heathen feasts and dances, and in this way well informed of the secrets of *juju* worship. An infected hand brought him to the mission dispensary where he learned of Christ, became a Bible reader, and renounced the ways of heathenism. The *juju* priests were bitterly angry, fearing that he would divulge their secrets and spirited him away. After some months he reappeared, but with the mind of a child or even worse, wholly incapable of consecutive thought or speech. It was clear that the terrible punishment of the *juju* priests had fallen upon him. By some means his mind had been cleared of all past events so that he could not reveal *juju* secrets. There are martyrs who are slain for the testimony of Jesus. There are also living martyrs.—*Sunday School Times*.

In the Pygmy Forest

ONE of the outstanding personalities of the African Church is Apolo whose official title is Canon Apolo Kivebulaya, of the Church Missionary Society. It was from Alexander Mackay that Apolo first heard the story of the love of God in Christ Jesus, and, finding Christ for himself, he longed to tell his fellow Africans that Jesus loved them.

The story of "Apolo of the Pygmy Forest" was published some time ago,

and now Rev. A. B. Lloyd has written "More About Apolo." The story of his work among the pygmies is a wonderful record. When it was suggested recently that he should visit England, he said he would dearly love to see the wonders of this land; but before he consented he must seek God's will about it. Next morning he came to Mr. Lloyd and said, "Last night I prayed very much to God about what you asked me. I should love to tell the people of the great needs of the work out here. But, oh sir, it cannot be. Think of my poor people to be left without their shepherd; there is no one to take my place." With such men as Apolo in Africa—and there are many of them—who can doubt Africa's redemption?—*Church Missionary Gleaner*.

Battling Sleeping Sickness

SECRETARY W. R. WHEELER, in the January issue of *The International Review of Missions*, reports facts in the fight against sleeping sickness in Western Africa, the heart of the sleeping sickness area. Sixty-three per cent of the population is infected. But percentages vary in different sections. About 100,000 cases are at present known in the Cameroons. Until recently there was no known remedy for this dread disease, but now there are three, the best of which is the discovery of an American woman doctor, described in the December issue. Dr. Jamot, the French head of the government work for these cases, and his staff have examined 1,000,000 of the 2,000,000 in the Cameroons. He claims that practically all the patients in the first stage of the disease can be saved, and about sixty-five per cent of those in the second and third stages. Mr. Wheeler thus describes those in the third and fatal stage—unless relieved:

Those in this stage were seated upon benches outside the hospital. One of them gesticulated at us wildly—he had become insane—and kept counting in French. Next to these men were a group of those who had increased abnormally

in weight. Beyond them were a group of men and women, thin and emaciated, who as they tried to sit erect were continually falling forward in sleep. Again and again, one of them, a woman, tried to sit upright, her eyes fixed upon us in mute entreaty and appeal. Continually her head sank lower and finally, with a gesture of resignation and despair, she fell forward in the sleep that so resembles death.

This disease differs widely from so-called sleeping sickness in America.

Wireless to the Heart of Africa

IN THE heart of the Congo, American missionaries can now listen in to news from the United States. C. R. Stegall, superintendent of the Carson Industrial School, American Presbyterian Congo Mission, at Luebo, Belgian Congo, wrote to station WGY.

"I tuned in at 2 a. m., local time, and heard you with complete satisfaction until after 8 o'clock. In behalf of the group of 14 Americans here in the heart of Africa, may I express sincere appreciation. We knew through you of the election of our new president as quickly as did the general public in America. It takes the ordinary mail some times three months to reach this interior post, so that you will appreciate what this means to us loyal Americans."

Cooperation in South Africa

AT THE Dutch Reformed Mission Synod of South Africa, last autumn, the Moderator introduced the subject of cooperation between the Dutch Reformed Mission Church and the other churches doing work among non-Europeans in the Union of South Africa. The proposal to hold a conference at which matters of mutual interest would be discussed was heartily supported by various speakers. Rev. Mr. Botha referred to the necessity of creating a better mutual understanding among all the Christian denominations. Another advantage of the proposed conference would be that overlapping in the work and mistrust among people doing work of the same nature among the same people would

be avoided. They would show a united front against the common enemy of social evils and work unitedly for the improvement of conditions.

WESTERN ASIA

A Sunday School Conference

THE Executive Committee of the Union has voted that the name of the Union should hereafter be The Bible Lands Sunday School Union for Religious Education. Its activities are not limited to Sunday-school work and the by-laws state its aim to be "to organize and develop Sunday-schools, Young People's Societies, Vacation Bible Schools, The Servants of the Near East, etc., and to aid in all possible ways in the field of religious education."

Several national and regional Sunday-school conferences and conventions have been held in both Syria and Palestine and the time has come for a more general convention to discuss not only Sunday-school work but also other forms of religious education, and that such a convention should be officially open to delegates from Iraq, Trans-Jordania, Palestine and Syria. Plans are made to hold the convention in Baalbec, either the last week of March or the second week in April.—*World Wide S. S. News.*

The Baptists in Galilee

ABAPTIST church in Nazareth reports a Sunday-school with an average attendance of 235, maintained by the Southern Baptists. Its location is near the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons at a regular service, as described by Luke. The organization is rapidly becoming self supporting and the pastor reports that he is about to establish a new Baptist church at Cana, where Christ performed his first miracle. Converts number more than twenty, and come chiefly from people who have not been identified with other religious bodies. The future of Nazareth, from a business point of

view, fully warrants expansion, and the same is true of Cana.

Baptists of the South purpose to further extend their work throughout Palestine. They report twenty times as many baptisms in Southern Europe in the past six years as during the fifty years previous to 1921.—*Record of Christian Work*.

Evangelism in Persia

LITERATURE and the Bible are taking a larger place in methods of evangelism in Persia. A tract inviting Moslems to read the Bible and become Christians has been written by a young convert in joy for answered prayer when his father, living in another city, confessed Christ. This tract is designated by an experienced evangelist missionary of Persia as the best first approach to Moslems he has ever seen.

In a special Bible week in Tabriz, Persia, more than one thousand copies of Scripture were sold.

INDIA AND BURMA For Revival in India

A LETTER just to hand from Rev. R. J. Ward, of Coonoor, Nilgiri Hills, India, widely known as editor of the *Prayer Circular for India, Burma*, says: "All your readers who have laid upon their hearts much prayer for India at this critical time will be interested in knowing that 10,000 copies of a leaflet, giving a brief account of the Great Revival, 1857-59, and translated into the principal languages of South India, are being distributed among the Indian Christians, with the hearty cooperation of missionaries and Indian pastors. We count upon the prayers of your readers, that the result, by God's blessing, may be a great and widespread spiritual awakening."—*The Christian*.

India's National Christian Council

THE December meeting of the National Christian Council for India, Burma and Ceylon was the most remarkable session held since the for-

mation of the Council in 1912," says the Poona journal, *Dryanodaya*. Dr. John R. Mott, the Chairman of the International Missionary Council, and other international Christian leaders, like Mr. Chen of China, Mr. Max Yergan of Africa, Miss de Dietrich of France, were present. Striking addresses were made by Dr. Larsen, Mr. K. T. Paul, the Rev. C. H. Monahan and Miss Tilak, on the Christian Message and on Racial Relationships.

The most remarkable aspect of the Council was the evidence of the progress made in the direction of making Christian Missions in India Church-centric and, what is still more significant, Christ-centric. The progressive Indianization of the aims and ideals of the Council reached a striking consummation in the election to the chair for the next two years of the Bishop of Dornakal, Bishop Azariah, a noble son of India, the worthiest candidate for President.

One of the greatest problems before the Council, is how to bring the Indian Church itself into closer co-operation with the Council.

The Council invited the Rev. J. Z. Hodge to become a Secretary of the Council in succession to Dr. Macnicol and Miss Oliver was invited to become a Secretary temporarily in place of Miss Van Doren.

Among the topics discussed were: the promotion of international friendship, theological education, the legalizing of marriage and divorce among Indian Christians, the relief of depressed classes in the United Provinces, and the application of the findings of the Jerusalem Conference.

Open-Air Preaching

WHENEVER the Church has neglected Gospel preaching a period of spiritual decline has resulted, that has not been arrested until there has come a revival of zeal for evangelistic preaching. The Reformation in Europe was made possible by a preaching revival. The Wesleyan revival in England and America resulted from

a zealous determination to preach the Gospel. Wesley and his associates insisted on their right to preach wherever they went. When the churches were closed against them they took to the open air. In their meetings out-of-doors they won to Christ those who later erected church buildings and organized congregations for the Wesleyan and other Methodist Churches.

A majority of the people now living in India will never hear a Christian sermon unless there is a revival of open-air preaching. Relatively few Hindus and Moslems ever enter a Christian Church. A larger number hear the Gospel preached or taught each year in Christian schools but they who may go once in a lifetime to a service in a church and they who may attend a Christian school are as a drop in a bucket compared to the multitude who will never do either.—*Indian Witness*.

Maharajah Welcomes Students

MYSORE city gave a royal welcome to the conference. Mysore is an Indian state under a Hindu maharajah, and it is significant that he has invited the whole federation to his capital and placed at their disposal all conveniences during the conference. At the opening meeting the maharajah welcomed the delegates in the most friendly terms. The keynote of his address was the deep unity underlying the apparent differences between religions and the belief that the followers of all religions are engaged in "the quest of the human spirit after God," which he characterized as "so important, so universal, so heroic, and at best falling so far short of perfect fulfillment, that we have all much to learn one from another. . . ."

"Nor would I have you think that we in India are unappreciative of Christianity and the teachings of Christ. For some centuries missionaries, many of them men and women who would have won the highest distinction in their own countries, have commended the teachings of Christ to us, not only in word and writing, and

by their own blameless lives, but by countless practical activities for the good of the people of India. My own dominions have been enriched by their most admirable medical and educational work."—*Christian Century*.

The Karen Centennial

REV. C. E. CHANEY, in the *Rangoon News*, describes the Burma Baptist Convention, drawing its delegates from every race and section of Burma. The convention marked the centenary of the baptism of the Christian Karen Ko Tha Byu. Beside the *dhobe* pond where the baptism took place was held a celebration of that event. The deputation from America comprised Dr. and Mrs. J. C. Robbins, Mr. and Mrs. Aldrich, Prof. H. B. Robbins, members of the American Baptist Foreign Mission Board, and Miss Burnham.

At a baptismal service, held at the same *dhobe* tank in which a hundred years ago Ko Tha Byu was baptized, from 1,200 to 1,400 people were gathered to witness a good confession of Christ. Pastors of the Karen, Burmese, Chinese and Indian communities assisted in the service when ten Indians, six Karens, four Burmese and three Chinese were baptized.

A century ago one missionary stood with one lone convert, the first for a whole nation, with possibly a very few friends to witness the scene. Today, in the presence of a great multitude, a group of candidates from each of four great leading communities, Burman, Karen, Indian and Chinese, were baptized. Then there was no great national group of Christians to welcome the one lone adventurer. Today the multitude of witnesses are delegates of great Christian communities scattered all over Burma.—*Missions*.

Methodist Jubilee in Burma

THIS year marks the completion of a half century of Methodist work in Burma. It was begun by Bishop Thoburn in 1879 and is now facing a heavy challenge to wider fields of use-

fulness and new responsibilities. The Jubilee year finds three of the five district superintendents in the Burma Conference, men of Asia, preachers chosen to lead their people into the establishing of a church whose life will be rooted in the country. Theirs is a heavy task. Burma has been one of the most indifferent and unresponsive of fields for Christian evangelism; and the walls of spiritual lethargy will not collapse through any human agency.—*The Indian Witness*.

CHINA AND TIBET

American Students in China

THE *China Critic* reports the visit to Shanghai of 100 American Students touring the world under the auspices of the American University Travel Association. The editorial goes on to say:

Although this will not be the first time that Shanghai is privileged to receive such representative students from America, yet the increasing frequency and popularity of learning by travel only serves to emphasize the growing conviction abroad that China has much to offer for the betterment of world civilization. The visiting students should be received on the ground that they come to study China and the Chinese, not to be entertained by them. An intelligent program designed to give them the most typical phases of our national life, complimentary or otherwise, will go a long way toward instilling in their minds a healthy interest in things Chinese, instead of merely satisfying their curiosity about a country so little understood and so much misunderstood.

Chiang's New Year Message

PRESIDENT CHIANG, following Western calendars, on January first announced to the nation some important facts. He urged its foremost military leaders to follow the example of Japan's Shogun at the time when the new order began there and he turned over military authority to the Central Government for the sake of unification

and centralization, a step which had much to do with that empire's speedy progress. As for present relations between the two nations, he exhorted China to lay aside indignation toward Japan and strive to learn the secret of Japanese strength, which he personally believed lay in a centralized government. He exhorted the people to enter upon the new stage of progress, reconstruction within the country and adjustment of their foreign relations on a new plane of justice and equality. He announced what the military disarmament conference and a fixed military budget would probably bring in peaceful ways, assuring them of the cessation of civil war and of ability to plan confidently for the future. He dwelt upon the negotiation of new treaties with twelve countries, some of them doing away with unequal privileges and securing tariff autonomy. This address and Dr. Wang's utterance—when three days before Manchuria joined the National Government and raised the white sun flag—are in Dr. Wang's words among the most significant items in recent political developments in the Far East. From a missionary viewpoint, the facts above mentioned are still more promising because of the majority of Christian members in the cabinet.

More Missionaries for China

"SEND us more missionaries" is in effect the message received by the Conference of British Missionary Societies in a memorandum from the National Christian Council of China, which held its sixth annual meeting at Shanghai. The memorandum states: "The Council is deeply convinced that, for a long time to come, the help of missionaries will be required, in one part of China or another, for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will be still some service to be rendered by missionaries, and there is an ever en-

larging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service."—*British Missionary Herald*.

Church Union in China

CHINESE Christian writers are coming to the front. Denominationalism, doctrinal points of contention take second place with the spiritual emphasis on the Christian religion. The central aim of the Chinese Christian Church is to weld together the scattered divisions, resulting from our western sectarianism, and stress Jesus Christ, Saviour and Redeemer, as corner stone of this union. A full expression of a basic creed is reserved until such time as it may be truly a product of the Chinese Christians, and not patterned after the churches of the Occident. The brief Doctrinal Statement is as follows:

The Church of Christ in China, being autonomous, will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated, the United Church formulates this creedal statement of fundamentals.

Our bond of union consists:

In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God, and the supreme authority in matters of faith and duty.

In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

Chinese Christians are resolved so to witness for Christ that their social, industrial and national relationships may increasingly reflect the Spirit

of Christ, to the end that a sound, constructive public opinion may be created.

JAPAN AND KOREA

Women Reformers in Japan

REFORMS, backed by the women of Japan, are intended to raise the legal age for purchasers of liquor, to prohibit the system of licensed prostitution and to win woman suffrage and higher education for women. Miss Shizu Ishikawa of Tokyo says:

"While liquor may not be sold to minors under twenty-one years of age, we are trying to raise the age to twenty-five years. As for prostitution, the situation in Japan is greatly deplored by women. Should woman suffrage be obtained, its death knell would surely sound. It is a publicly recognized business with city licenses."

Korean Mission Progress

DR. RHODES, in the January *Korean Mission Field*, gives statistics to show that Christian progress, so marked for forty years, has ceased, and states reasons for this halt in Pentecostal progress. He says: "Some think that political changes have blighted the hopes and aspirations of the Korean people, that new regulations have hindered the freedom of propaganda. Others think that economic changes have been the chief cause, that living conditions have become very much harder, that the people have become too much engrossed in the material things of life. Other causes that are given are the almost complete change of social standards, the craze for education, the tendency to discard the old and yield to red influences."

Dr. Rhodes calls attention to the adverse circumstances under which St. Paul established churches, and then adds: "As a matter of fact, when the Christian Movement halts, it is due principally to weaknesses within the church itself, and it is in this sphere that the remedy must for the most part be sought. In the ac-

count of the New Testament Church, *not much is said about education, social, economic betterment, the institutional church buildings, the offerings of the church except collections for the poor.* But a great deal is said about love, forgiveness, a godly life, prayer, fasting, teaching of the Word, and receiving the Holy Spirit. 'The Gospel is the power of God unto salvation.' Both missionaries and the Korean church workers admit that during the last number of years there has been a let up on the evangelistic drive. At all costs, evangelism must be the life of the church."

New Purity Laws

COMMISSIONER GUMPEI YAMAMURO of the Salvation Army, is one of the great leaders in moral progress. In the campaign against vice and prostitution his voice is both thunder and lightning. The December number of the magazine *Purity* contains a letter from Yamamuro addressed to both operators and inmates of brothels whom he calls on to heed the demands of a modern age and to cease participation in what is the world's worst form of slavery. He urges girls in these institutions to take advantage of the new national laws *providing a means of escape* for those who will report to the nearest police box and make known their desire. Indebtedness to masters has in the past been the means of holding young women in bondage, but by arrangement with the officers of the law these debts may be paid at a later date and need no longer postpone the right to freedom.—*The Christian Century*.

An Active Leper Church

THE faithful witnessing of Christian lepers is commonly known, but the zeal of the inmates at Fusan Leper Home is worthy of special comment. This Home, the first to be established in Korea, has been sheltering 500 needy sufferers. Practically all profess belief in Jesus Christ, and 145

are full church members. About three years ago they resolved, on their own initiative, to support an evangelist to their own people, and out of their scanty allowance of a farthing a day have raised the £3 monthly for his salary. They also uphold him by daily prayer.

Scriptures in Formosa

FORMOSA, equal in area to half of Scotland, has a varied population comprising 150,000 Malays, still savage; civilized aborigines, who have copied Chinese ways; Chinese settlers; Spanish and Dutch settlers, and Japanese, 200,000 of whom dominate the island. A sort of Romanized Chinese script has been devised, very easy to read; even an illiterate peasant can master it in two weeks. By this means large numbers of Bibles and other Christian literature is made available and circulated with good results.

ISLANDS OF THE PACIFIC

Cooperation in Suva

TRAVELERS visiting Fiji are surprised to find that although the Methodists have the largest mission there is no European church in Suva. Proposals are now under way to cooperate with the Presbyterians, the suggestion being that every three years a Presbyterian and a Methodist minister shall be appointed alternately to the charge of the work in Suva. It is hoped that definite details may soon be worked out.

Tristan da Cunha

THE scope of a missionary's task in Tristan da Cunha would seem to embrace all the activities of the British Government, as well as ecclesiastic concerns. Rev. R. C. Pooley, in charge of the S. P. G. Mission on the island, is head of the local government, food controller, health officer, chief justice, head of school board and chief ornithologist and pathologist, not to speak of minor offices. The spiritual work is, however, the essen-

tial duty. Religious services bring large audiences and the people honor their church. They manifest gratitude for all that is done for them, and in spite of bitter hardships, their Christian spirit is buoyant.

Samoan Church Centenary

ONE hundred years ago the first avowed Christian, who had heard of Christ in Tonga, came to Samoa as a missionary and gathered a group of Christian believers. The Australian Methodist Church in 1835 sent down its first missionary, and discovered that there were about 2,000 people who counted themselves Christians and adherents of the Lotu Tonga or Christian religion. The Rev. H. E. Andrews, President of the New South Wales Conference, recently went to Samoa to represent Australia, and to help celebrate the centenary.

The Filipino United Church

WORD has recently come of the first annual gathering of the delegates of the Filipino United Church which embraces the Presbyterian, United Brethren and Congregational Churches. The delegates met in the Union Seminary, Manila. One questions why the Methodists and Disciples were not mentioned as meeting with the other denominations, as the Methodists are the most numerous of all in membership.—*Congregationalist*.

MISCELLANEOUS

Importance of Rural Missions

THE Jerusalem meeting of the International Missionary Council adopted the following recommendation:

"We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world."

Earnest efforts are being made by the officers of the Council to carry out this recommendation, but it is still too early to report the full ac-

complishment of it. Meanwhile the Carnegie Corporation in New York City have commissioned Dr. Kenyon L. Butterfield to visit South Africa for the purpose of studying rural conditions in that part of the world, and he will spend three or four months on this itinerary.

Dr. Butterfield is the former president of two of the foremost American Agricultural Colleges, Massachusetts and Michigan. He was a member of the Country Life Commission appointed by President Roosevelt, and again a member of the Educational Commission sent to China by the missionary boards in 1921. He has been President of the American County Life Association since 1918; of the World Agricultural Society since 1919, and is the author of "A Christian Program for the Rural Community." He attended the Jerusalem meeting as the specialist on rural problems and made most valuable contributions to the discussion.

The Elimination of Leprosy

THE American Mission to Lepers held its annual meeting in New York City on January 7th and proposed plans to advance the "freeing of the earth from leprosy." Formation of a committee of 1,000,000 to obtain funds and support the fight on leprosy was discussed by the assemblage upon a suggestion in a letter from Dr. Justin Abbott. The year's fund is set at a greater figure than \$226,000 collected last year.

Dr. William Jay Schieffelin, recounted in his President's report the assistance given to the work in Jerusalem, Africa and the South Sea Islands. He said that one of the most beneficial results of the campaign was the training of lepers in farming, weaving, nursing and livestock raising, whereby they are able to help support their hospitals and colonies.

Only one hundred lepers remain in Palestine according to the report of Dr. T. Canaan, head of the Jesus-Help Hospital in Jerusalem.



BOOKS WORTH READING



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

Why Believe It? By Delavan L. Pierson, author of "The Life of Arthur T. Pierson." 12 mo. cloth. 176 pp. \$1.50. New York. 1928.

These chapters on the basis for the Christian faith and life are concise, lucid, convincing, sane. They demonstrate the reasonableness of our religious faith. As stated in the subtitle, they show that Christian beliefs "based on the Bible" are "corroborated by science, philosophy and experience." They are also "practical studies." They aim to secure not merely intellectual assent, but moral resolution. They cover a wide range of topics, from the doctrine of the Trinity, to the return of Christ, including problems relating to the Scriptures, to sin, to prayer and to the future life. Even such matters as "money," and "recreation," and "marriage and divorce," are treated frankly, fairly, and in relation to the conditions of modern days. Moreover, these varied themes are arranged in a logical order and follow in natural sequence.

The positions taken by the writer are positive and definite, but his spirit is never polemic or severe. Every conclusion is based upon the clear teaching of the Scriptures and is supported by the testimony of science and philosophy and Christian experience.

In these days when doubts, denials and negations are so popular and prevalent, the quiet confidence and intelligent reasoning of the author will go far toward steadying the wavering faith. They are well adapted to Bible class work and those who become familiar with these chapters should do all in their power to place them in the hands of the young men and wom-

en of our schools and colleges, of our churches and our homes.

CHARLES R. ERDMAN.

A History of Christian Missions in China. By K. S. Latourette. 8 vo. 930 pp. \$5. 1929.

Events in China have provided the newspapers with front page "scare line" news for some years. It is an intensely interesting country, with a remarkable people and a noteworthy history. The missionary history is linked up with every phase of Chinese progress — political, economic, educational, social and religious. No history of China can ignore the missionary influence and a missionary history throws floods of light on all the history during the past century. Only those who saw China twenty-five years ago and who have seen it again in the past decade can realize what tremendous strides the republic has made, and only those who know the best of the modern Chinese leaders can estimate the influence that Christian missions have had in forming the characters and ideals of these leaders.

Dr. Latourette, formerly a missionary in China and now Professor of Missions and Oriental History in Yale University, has given us a masterpiece in its presentation of facts, its clear analysis of the basic principles of Christianity in its missionary endeavors, and in its orderly and readable chronicling of missionary history. The authorities quoted are numerous and varied. The record begins with Christianity in China before the Mongol dynasty in the first ten centuries of the Christian era. The Nestorians, who left their his-

toric monument, arrived in 635 A. D. Then follows the story of Roman Catholic missions from the thirteenth century onward, the Russian Orthodox mission beginning in the seventeenth century, and Protestant missions founded in 1807. In all 140 pages are given to early Roman Catholic missions and 100 pages to later Roman Catholic and Russian Orthodox missions. The Protestant work is viewed in its early days, its relation to the T'ai Ping Rebellion, the reforms and reactions connected with the Boxer uprising, the revolt and establishment of the Republic, the growing reform movements in education, politics and industry, and the recent internal struggles with the accompanying Russian activity and anti-foreign sentiment.

The encyclopedic character of the information on the subject is indicated by the 55 pages of index. There is a map but it is the least satisfactory feature of the book for it gives little information on the subject. A glance at the index shows the volume as a rich mine for those who would dig into the story of missions in China. It reveals the famous missionaries and outstanding Christians, the institutions and movements for and against Christianity, and great events in missionary history.

Professor Latourette devotes the last chapter to a summary and conclusions. He emphasizes the unselfish motives back of the whole missionary movement and the varied forms and auspices under which it has been promoted, contrasting especially Protestants and Roman Catholics. As to results he calls attention to the two and a half million baptized Christians, the character and influence of the great majority of these Christians, the transformations in educational and social life for which missions are largely responsible, the influence on women and children, the dissemination of literature and finally the disintegration of non-Christian faiths.

The missionary has been a great interpreter of China to the Occident.

He has learned the Chinese language and dialects, has translated, written, spoken and in other ways has broadcast reliable information. The missionary enterprise has been "The one great agency whose primary function is to bring China into contact with the best in the Occident." The chief value and function of the missionary enterprise is, however, to reveal God to the Chinese through Jesus Christ as the Way of Life.

Summer—And Winter, or 1927. A Wintry Chapter in the Story of The China Inland Mission. Marshall Broomhall. 96 pp. Philadelphia. 1928.

In this short pamphlet Mr. Broomhall, the gifted writer of the China Inland Mission, tells of the sufferings of the members of the Mission during the trying year of 1927. He also speaks of the signs of hope—including the ability of the Mission, partly because of favorable exchange, to meet all the extraordinary expenses necessitated by evacuation, the number of missionaries who were able to remain at their stations, encouraging success in evangelistic work in a few places, and now the return of many workers to their fields.

K. S. L.

Bhikshugita, the Mendicant's Song. A Translation of the 23d Chapter of the Eknathi Bhagavata. By Justin E. Abbott. pp. x, 247. Summit, N. J. 1927.

A missionary Marathi scholar translates and comments on this sixteenth century Hindu, Eknath's, vernacular version of a ninth century Sanskrit Purana. The God Krishna tells parabolically the story of a miser's life, his conversion, subsequent asceticism, with consequent persecution and inward happiness. It shows the evils of avarice, the right use of wealth and how, through a sincere approach to God, the heart may become pure. The Over-soul, soul, good and bad mind and adoration are represented as elements in holiness. An English glossary of Marathi terms and life of Eknath are illuminating. It also contains ninety-two pages of Marathi text.

H. P. BEACH.

The Red Lama. By Mildred Cable and Francesca French. 44 pp. 1s. Philadelphia. 1927.

This moving little booklet tells the story of a Red Lama of Tibet, who appears upon the scene in chains because deemed mad, though he was simply beside himself because of being robbed of all his possessions. A Chinese Christian doctor saw the situation, got possession of him and gradually restored him to health. Then the Christian children and the life in the missionary home brought him to see the beauty of Christ and His people. While an incomplete story, it simply and effectively tells of the softening influences of Jesus in that vividly pictured Tibetan environment.

H. P. B.

Bible Dramas. William Ford Manley. Radio Plays adapted for Church and Social Gatherings. 225 pp. \$2. New York. 1928.

Such a volume is evidence of an unmistakably growing interest in dramatic material suitable for church use. The beauty of these productions is due to two factors: first, the simplicity of the setting, and second, the deep Biblical impression made. These factors help the audience when the imagination is quickened to supply details and to think out situations. Thus a new impact is made on mind and heart. One can well imagine after hearing one of these plays that many will say, "I never understood that part of the Bible before. Now I see what it means."

A large amount of liberty, at times too much liberty, is used in the use of Biblical material. The language in some places is too modern. In the play entitled *Diana of the Ephesians*, one of the characters is made to talk as though he was living on Twenty-Third St., New York. In some cases there is reason to question and to disapprove of the interpretation. Unauthenticated data is also sometimes added.

One feature which deserves notice is the Reader. In all of the twelve dramas which are taken from both Old

and New Testaments, and the Apocrypha, this character appears in the rôle of the ancient Greek chorus. Of course the lines are not read, for this would destroy the effect, but recited in a dignified and impressive manner.

The plays are interesting and well chosen. Some of the dramas presented are: James of Galilee; Cain and Abel; Diana of the Ephesians; Sampson and Delilah; David and Goliath; Abraham and Isaac; The Mess of Potage; Judith.

JAMES F. RIGGS.

NEW BOOKS

Between the Lights. Thoughts for the Quiet Hour. Compiled and arranged by Fanny B. Bates. 441 pp. \$2. Crowell. New York. 1929.

Children of the Light in India. Mrs. Arthur Parker. 192 pp. \$2. Revell. 1929.

Children of the Chief. Mary Entwistle. 76 pp. 40c. Missionary Education Movement. New York. 1929.

Friend or Foe? Honor Series. S. E. Burrow. 129 pp. 1s. 6d. Pickering & Inglis. London. 1929.

The Great Empire of Silence—Lenten Meditations. Robert Merrill Bartlett. 60 pp. \$1.25. Pilgrim Press. Boston. 1929.

The Missionary Education of Primary Children. Wilhelmina Stooker. 182 pp. \$1. Missionary Education Movement. New York. 1929.

A Modern Martyr—Theophane Venard. Revised and annotated by The Very Rev. James A. Walsh. 238 pp. \$1. Catholic Foreign Missionary Society of America. Maryknoll. 1929.

Protestantism in the United States. Archer B. Bass. 364 pp. \$3. Crowell. New York. 1929.

Religious Life in Christian Universities and Colleges of China 1927-1928. Edited by C. S. Miao, Frank W. Price. 47 pp. China Christian Education Association. Shanghai. 1929.

The River Plate Republics. A Survey of the Religious, Economic and Social conditions in Argentina, Paraguay and Uruguay. Webster E. Browning. 139 pp. 5s. World Dominion Press. London. 1929.

Annual Report New York Bible Society—1928. 36 pp. N. Y. Bible Society. New York. 1929.

OBITUARY

BISHOP THEODORE S. HENDERSON of the Methodist Episcopal Church, died on February 11th after a very brief illness. He was born in Milburn, N. J., in 1868, and was graduated from Wesleyan University and Drew Theological Seminary. After holding several successful pastorates in Brooklyn, New York and elsewhere he was elected Bishop in 1921 and at the time of his death was in charge of Ohio and Kentucky. During the late war he was executive secretary of the War Council of the Methodist Church, and has been very influential in evangelistic and other ministries in every field where he has labored.

* * *

REV. JAMES GARFIELD BAILEY, editor of *The Presbyterian Magazine*, died on January 4th after a brief illness. Mr. Bailey brought to the editorship of the *Magazine* a zeal and vision which resulted in substantial developments in the periodical. He was born in Scranton, Pennsylvania, February 22, 1882, and was a graduate of Colgate University and of Union Theological Seminary. After serving as assistant pastor of the Lafayette Avenue Church, Brooklyn,

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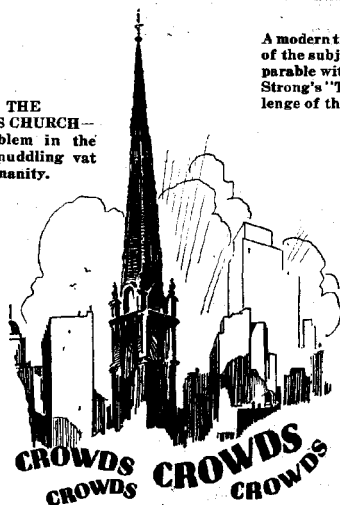
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from 1909 to 1911, and pastor of the West Side Presbyterian Church, Englewood, New Jersey, from 1911 to 1919, he became associate field director of the Presbyterian New Era Movement. He became editor of *The Presbyterian Magazine* in 1926.

* * *

PROFESSOR KOLMODIN, the best known and most important mission representative in Sweden, died on November 24, 1928. He was born at Wisby in 1855 and served as instructor in the Mission Institute of the Fosterland Society and later as its director. He became professor at Upsala and was much sought after as a lecturer on missions. Although a faithful witness and an unrelenting opponent of rationalism and a defender of the Gospel, he had the tragic experience of being attacked as a liberalist. He was one of the most respected mission advocates in his country.

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