

THE MISSIONARY REVIEW *of the* WORLD



JUNE, 1929



OLD AND NEW MISSIONARY MOTIVES
SAMUEL M. ZWEMER

TRANSFORMATIONS IN MOROCCO
JAMES HALDANE

CHANGING PERSIA
WM. N. WYSHAM

SADHU SUNDAR SINGH AT SABATHU
A. J. APPASAMY

CHRISTIAN INDUSTRIAL TRAINING IN SOUTH AFRICA
A. J. HAILE

TWO PATHS IN CUBA
J. E. BUDD

LUCY BAINBRIDGE—MISSIONARY
A. H. McKINNEY

THE PROBLEMS OF INDIA
MRS. WM. I. CHAMBERLAIN

Volume LII

Number 6



ASK ME ANOTHER ON AFRICA*

1. What punctuation mark is suggested by the outline of Africa?
2. What question does Africa suggest to the world?
3. What part of Africa is now chiefly Moslem?
4. What is the modern name for the land known in Bible times as Ethiopia?
5. Name two people mentioned in the Bible who are supposed to have gone to Jerusalem from that land.
6. Why has Africa been known as the "dark continent?"
7. What mountains in Africa, almost on the equator, are covered with perpetual snow?
8. What are the great lakes of Africa?
9. Name its great waterfall (the greatest in the world).
10. Who discovered it?
11. What did the natives call it?
12. Why did Livingstone make his perilous journey into the heart of Africa?
13. What countries in Africa have their own independent governments?
14. What European countries control the rest of the continent?
15. What resources make Africa desirable as a possession?
16. What group of people first reduced to writing the languages of the primitive African tribes?
17. Name some of the great missionaries to Africa.
18. Into how many African languages has the Bible been translated?
19. What are the missionaries teaching to the people of Africa?
20. Who were the first Protestant missionaries to go to Africa?
21. Who compared the white and the black races of the world to the white and black keys of the piano, both being necessary for the best melody?
22. What Bible verse covers Livingstone's grave in Westminster Abbey?

(See 3rd cover for answers.)

COMING EVENTS

- June. Lutheran World Convention—Copenhagen, Denmark.
- June. Congress on Christian Work in Latin America—Havana, Cuba.
- June 17-23. Congress of the International Alliance of Women for Equal Citizenship—Berlin, Germany.
- June 19-27. Council of the General Presbyterian Alliance—Boston, Mass.
- July 11-21. Committee of the International Missionary Council—Williamstown, Mass.
- July 22-30. International Y. M. C. A. Older Boys' Camp—Burg Wernfels, Bavaria.
- July 25-Aug. 4. Y. M. C. A. Far Eastern Boy's Camp—Japan.
- July 25-Aug. 4. World Congress of Educational Associations—Geneva.

* From *World Neighbors*.

- July 30-Aug. 14. World Boy Scouts Jamboree—Arrow Park, Birkenhead, England.
- August. International Congress of Christian Youth under the auspices of the World's Alliance for International Friendship through the Churches—Germany.
- August 3-9. World's Committee of Y. M. C. A.—Geneva.
- August 7-14. Conference of the International Fellowship of Reconciliation—Lyons, France.
- August 27. Continuation Committee of the Faith and Order Conference—Maloja Palace, Switzerland.
- November 10-17. Week of Prayer of the World's Alliance of Y. M. C. A.

PERSONALS

CHOLI ANDY, native of Ankara, North Travancore, India, at the age of eighty, dropped Hinduism, accepted Christianity, and changed his name to Yesu Dasan. This was sixty years ago, and Mr. Dasan, still living, at the age of 140, is probably the oldest living Christian.

* * *

REV. CHARLES S. REIFSNIDER, Episcopal Bishop of North Tokyo, and President of St. Paul's University, has been decorated by the Emperor of Japan in recognition of services rendered the cause of education.

* * *

DR. LEE S. HUIZENGA sailed for Hawaii on March 8th, on a journey to the Far East as special Medical Adviser to the American Mission to Lepers. He is to stimulate local interest in the leprosy question, confer with government officials, and encourage Leper Mission Hospital Superintendents, bringing them the latest word in connection with the treatment of leprosy. Dr. Huizenga, formerly actively engaged in medical mission and leper work in China, has just completed a year of leprosy research at Yale University. His services have been loaned to this Mission for a year by the Christian Reformed Church of America.

* * *

MRS. J. C. R. EWING, the widow of Sir James Ewing, of the Presbyterian Mission, is returning to India to complete her life service there.

* * *

REV. ROBERT LAWS, D.D., the great pioneer missionary in Livingstonia, Africa, will visit America during the summer, as a delegate to the Pan-Presbyterian Convention in Boston. Doctor Laws expects also to speak in Guilford, North Carolina, and will attend the Women's Foreign Missionary Conference in July and the General Conference of Christian Workers at Northfield, Massachusetts, in August. For other appointments address Mr. Harold Peirce, 222 Drexel Building, Philadelphia. Dr. Laws has a great story of personal experience in Darkest Africa.

Gifts for the June Bride

MCCUTCHEON'S is a treasure house of gifts for the June Bride. Linens, of course, are always welcome and always appropriate gifts. Occasional Furniture, Tudric Pewter and other original Gift Articles from Liberty of London will add the charm of novelty to the new home.

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Siam's King at Mission Centennial

THE celebration of the centennial of Protestant missions in Siam, held in Bangkok in December, was opened by the King of Siam, who placed at the disposal of the committee the royal Saranromya Gardens.

Following the reception of the king and queen, Dr. McFarland read an address to the king in Siamese.

The king, speaking in English, replied, in part, as follows:

Some people may want to know why the Buddhists are so tolerant of the Christian faith and other creeds in Siam, and also why I and my predecessors have encouraged the missionaries. We rejoice in all merit, and are glad to see merit made under the influence of any religion. I thank the American Presbyterian Mission for the helpful work they have done for this country. They were the first to start education for girls in the Kingdom, and when the Siamese Government started a school for girls most of the teachers employed were ex-students of the school of "Mem" Cole (Miss Edna S. Cole), now termed the Wattana Wittiya Academy. The Siamese respect Miss Cole a great deal for her work.

The American Presbyterian Mission was also the first to bring the people the benefits of Medical science. In conclusion His Majesty wished the whole missionary body all success, and all blessings both in this life and the next.

The king and queen visited the exhibits which had been prepared and as a result of a leper exhibit they gave 1,000 ticals toward a fund of 5,000 ticals for new buildings.

The people have had their eyes opened to the results of the Christian enterprise and the manifest favor of the king and the princes and officials lifts the burden that has rested upon those who have accepted this Christian faith.

His Royal Highness Prince Damrong has written in highest praise of the work accomplished by the missionaries and says, "As regards the American missionaries, their sterling qualities and the good work they have done in educational and medical matters have always been fully recognized, and their friendship with the people of the country extends to all classes."

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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United States Religious Statistics

THE Church statistics, gathered by Dr. Henry K. Carroll for *The Christian Herald*, show a million increase in church members over last year. Of this number, two thirds are Protestants and one third Roman and Greek Catholics. The number of ministers and churches also show a growth for the first time in ten years.

<i>Denominations</i>	<i>Communicants</i>	<i>Gains</i>
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,659
National Baptist (Col.) ..	3,515,542	262,173
Methodist Episcopal, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,883	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,724
African Methodist Episcopal	781,692
Missouri Lutheran Synod ..	656,432	11,087
Latter-Day Saints (Utah) ..	586,635	19,316
African Meth. Epis. Zion	500,000
Presbyterian in U. S. (So.)	444,657	5,036
Churches of Christ	438,714	115,777
United Brethren in Christ	403,192	5,246
Reformed in U. S.	356,093	4,167
Colored Methodist Episcopal	338,771	5,769
Norwegian Lutheran	302,232	8,005
Evangelical Synod of N. A.	287,115	d 49,003
Greek (Hellenic) Orthodox	285,000
Lutheran Augustana Synod ..	225,034	505
Evangelical Church	212,671	d 5,264
Russian Orthodox	200,000
Methodist Protestant	195,480	3,852
United Presbyterian	175,075	3,397
Ohio Lutheran Joint Synod	162,536	3,736
Reformed in America	156,089	4,808
Wisconsin Lutheran Synod ..	153,506	3,111
Iowa Lutheran Synod	150,431	1,363
	46,571,248	1,036,562

These thirty-two denominations, constituting 46,571,248 of the grand total, gathered 1,036,562 of the total net gains of 1,114,987.

The United States decennial census of religious bodies for 1926 brings a vast amount of valuable information.

It will be seen that the Roman Catholic Church reported an increase of about 3%, the Mormons 3%, while the Methodist Episcopal Church gained only one half of one per cent, the Presbyterians one and three quarter per cent and the Reformed Church in America and the Disciples of Christ over 3%. The largest gains are in the "Churches of Christ" which reports 26% increase and in the National Baptists (Colored) reporting 73% gain! Losses during the year are reported by the "Christian Church," the "Church of God," Evangelical Synod, Friends, and Spiritualists.

OBITUARY NOTES

REV. E. C. CRONK, D.D., the acting Executive Secretary of the Lutheran Orient Mission, died on February 25th, after an illness of several months. Mrs. Cronk, former Editor of our Best Methods Department, died in March, 1927.

* * *

REV. FRANK L. SNYDER, missionary of the Presbyterian Church in Siam since 1890, died at Sritamarat, Siam, March 30th.

* * *

REV. STURGES ALLEN, a missionary of the Protestant Episcopal Church in Liberia, died in Africa on April 21st. He would have been eighty years of age on June 25th. He went to Liberia as a missionary six years ago at the age of seventy-four and was much beloved by the people.

* * *

DR. LOWELL M. MCAFEE, formerly president of Park College, died at his home in Kansas City, February 11, 1929, at the age of 68 years. Park College was founded in 1875 by his father, Dr. John A. McAfee, and after being graduated in 1880, he became a member of the College Faculty until his election to the Presidency, which office he held until 1913. The influence of his life continues in the lives of many students who entered Christian service at home and abroad during Dr. McAfee's third of a century at Park College.



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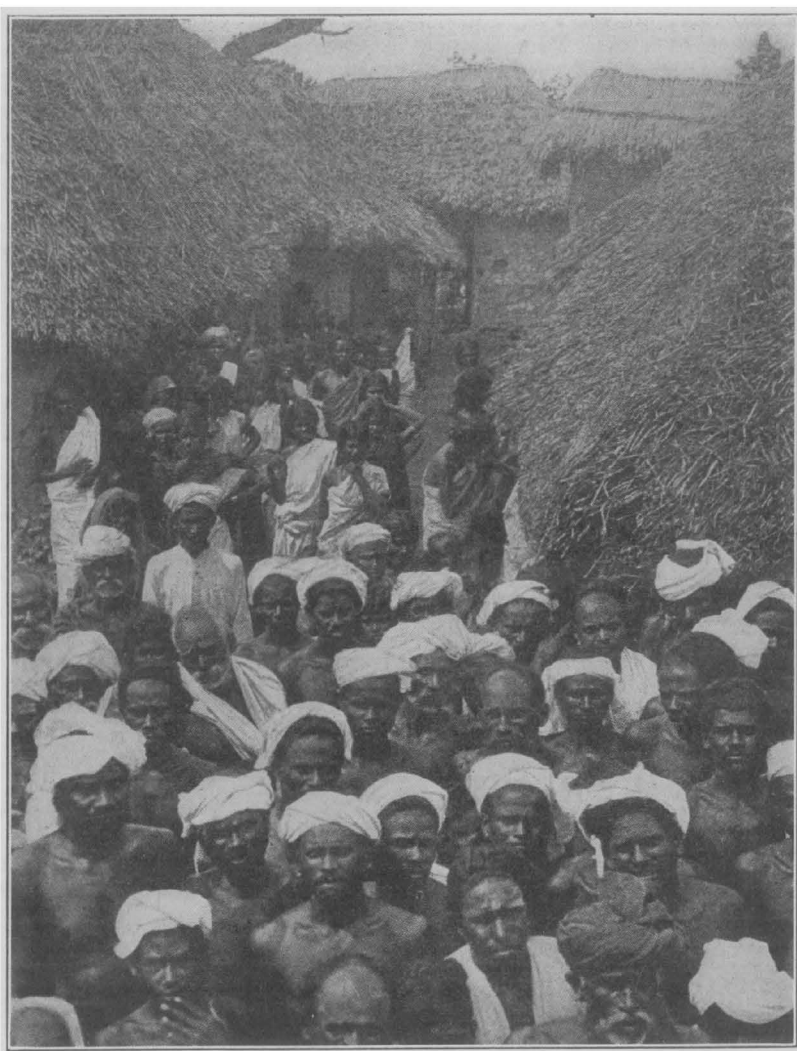
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WAITING VILLAGERS IN INDIA

This group of villagers are only a sample of the multitudes in the hundreds of thousands of villages in India who do not yet know Jesus Christ as their Lord and Saviour but are willing to listen to His message.



OLD AND NEW MISSIONARY MOTIVES*

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

Author of "Across the World of Islam," etc.

NO HUMAN enterprise requires stronger motives than the work of Christian missions. There is no enterprise so vast in its extent, so difficult in its character. It often staggers our faith. Nineteen centuries after the inauguration of evangelism the disciples of Christ still face great unoccupied fields where the name of Christ has never been proclaimed. Missions often disappoint hope; at times where the harvest was ripening the blast of persecution, or the blight of revolution, has ruined the expectations of the reapers. Signs of a new day have sometimes been signs of a false dawn. Think of the missions on the east coast of Africa or of the Armenian Church.

In such a crisis as foreign missions face today, and at a time when new "movements" are on foot, it may be well to consider the old and the new missionary motives. To abandon those that are unworthy or inadequate and to urge those that are true and efficient would seem the part of wisdom.

The history of the Church at home and abroad reveals a multitude of motives that drove men to earnest effort in the propagation of the Gospel, and yet not all of these motives were approved of God or beneficent in their results.

Jesus speaks of the Pharisees of His day, as compassing land and sea to make one proselyte. Their zeal was for Judaism rather than for God. The story of Roman Catholic missions and Protestant sectarianism affords similar instances. The scramble for denominational prestige in an unoccupied field, the multiplication of sects and parties on the frontier of new territory, the missions which are based on rivalry of church parties—all work that is based on mere ecclesiasticism is based on an unworthy missionary motive. We are to lead men to Christ, not win converts to our own sect.

Another motive is that based on Christian imperialism. Because missions promote civilization, encourage trade and produce social progress there have been those who use these outward manifestations as an argument for extending the boundaries of nominal Christen-

* An address given at the 2d General Missionary Conference of the Scandinavian Churches at Helsingfors, Sept. 10-16, 1928.

dom. The flag follows the missionary and trade follows the flag. A pioneer mission may not only create homes, schools, and literature among a barbarous people but may introduce western commerce and civilization so that the result is colonial expansion, not to say exploitation. There is a real relation between Christian missions and social progress but to confound the two or make them coordinate is fatal.

"Pity for the heathen" was once a leading motive in the missionary movement. The exaggerated contrast of the conditions among savages and those in western lands, the grotesque picture of the non-Christian religions in their popular and degraded form of idol worship, suttee, self torture, slavery and other degradation made its appeal to the emotions.

The conditions of the non-Christian world then and now are such as to move hearts. It was Ian Keith Falconer who said before sailing for Aden in 1889, "while vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam the burden of proof is on those who stay at home, why they should *not* go to the mission field." Christ himself had compassion on the multitudes and wept over Jerusalem. But the motive of compassion is one that stirs only the emotions, and leaves the intellect and the will dormant. We need a motive that will lay hold of all the powers of the soul.

Others say that we must urge the success of the missionary enterprise and so win men to complete the task. Statistics can be arrayed to prove that the Kingdom of God is coming with power; that the number of Christians was never

so large; or that baptisms and revivals and mass-movements are proof that "missions pay." Why not invest your life and your money in such a successful venture? But this motive fails piteously in the hardest fields and in most trying circumstances. Robert Morrison had no outward success when he toiled twenty-eight years in China for ten converts. The missionaries in Arabia have endured the burden and the heat and the fanaticism of the Arabs for thirty-nine years and yet in all Arabia there are not *thirty-nine disciples won for Christ* and openly confessing his name. The utter inadequacy of statistics was pointed out by Professor Harlan P. Beach of China:

My observations make me yearn for the filling out of such items as these: Number of missionaries forced prematurely into the work before being fitted for it, linguistically or otherwise; number giving most of their time and strength to financing their station; number annually breaking down from overwork; number who do not find time to nourish their own spiritual lives sufficiently to make them fruitful workers; number of native helpers who are adequately fitted for their responsible duties; number of helpers who are doing as much harm as good; number of converts who are undeserving the name of Christian through lack of instruction and spiritual rebirth; number acquainted with Christianity who might be won for Christ if only tactfully approached; number who will never hear the gospel because the force responsible for evangelizing the region is hampered by lack of funds or men, etc. Such items should furnish the church with food for thought and prayer.

Statistics of success may prove a motive in this holy war, but will statistics of failure bring recruits and resources?

The great motive of duty, Christ's last command to His disciples, the categorical imperative of the New Testament "should appeal to every man's conscience in

the sight of God. As the Duke of Wellington expressed it, "We have our marching orders." To some minds this appeals strongly and is the final word. Like compulsory service in the World War, those who refuse to enlist and do their part are then slackers or traitors to the cause. Four times the great commission is reiterated in the Gospel record. Yet it is evident from the Acts that the Apostles were not moved by a mere command. The early Church would have been an evangelistic force without it. There was an inner *urge and passion deeper than the sense of duty*. "They that were scattered went everywhere preaching the word." Why did they go? What constrained them to the task? What was the motive of Philip and Silas, of Mark and Timothy, of Paul and the Apostles?

The love of Christ constrained them. His love for a lost world; His love for them; His love in them. This was the threefold cord that bound their hearts to the task and made them eager bond-servants.

But if the love of Christ (understood in this threefold sense) is the supreme missionary motive, why was it not always fruitful in missionary zeal? Peter professed his love to Christ and preached that love to the Jews at Pentecost. But he was unready and unwilling to share the good tidings with a Roman centurion until the threefold vision made his latent love active. Luther and Calvin were lovers of Christ but had no vision of the foreign missionary task and its demands. *One searches in vain in the Reformation Catechisms and creeds for a clear and outspoken message regarding the non-Christian world.* In Bunyan's

"Pilgrim's Progress" and in Thomas á Kempis' "Imitation of Christ," the message is one of personal salvation and personal sanctification. Christian and Faithful stopped their ears in Vanity-Fair instead of opening their mouths to preach to the lost. There are many beautiful prayers in "The Imitation" but no prayer for missions. Why are so many churches and Christians lukewarm toward missions while they profess their love to Christ? Why do many eat of the Bread that was broken, in their love for Christ, but refuse to drink of *His cup of suffering for the lost*? We dare not say that the great mass of Christians do not love Christ; but the missionary societies know that the great mass of Christians have no sacrificial part in the work of missions. It is the vicarious task of the few. Can we therefore find back of all the motives mentioned a supreme and final motive for missions? It would not, naturally, appeal to all or appeal most easily. "The natural man discerneth not the things of the Spirit." The carnally-minded are babes in Christ. Nor would this motive be easily explained or understood. On the contrary because of the spiritual character of the missionary enterprise it would be appreciated only by those who have passed beyond other worthy although less worthy motives.

We believe this motive to be a passion for the glory of God in the coming of the Kingdom. Some motives are ego-centric or cosmo-centric. This is all theo-centric and finds its source and goal beyond time and space in eternity. The chief end of missions is not the salvation of men but the glory of God. "For of Him and through

Him and unto Him are all things"—also missions—"to Him be the glory for ever." Not only Luther and Calvin but in our own day Otto in "Das Heilige" and Karl Barth in his commentary on the Romans have shown that the sovereignty and holiness of God are the basis of all theistic thought and that a Christian world-view is impossible without these *numinous* elements. We find it in the Old Testament prophecies and in the Law of Sinai. "Thou shalt have no other gods. . . . for I the Lord thy God am a jealous God." "Jehovah that is my name and my glory will I not give to another neither my praise to graven images." The absolute character of Jewish monotheism is its distinguishing characteristic and glory. Syncretism is absent from the mind of Isaiah and Daniel when they tell of the coming Kingdom of the Messiah. His glory is to cover the earth. Every knee is to bow before Him. This missionary motive and idea is proclaimed at the Incarnation. "The Word became flesh" and men beheld "His glory, a glory as of the only begotten of the Father, full of grace and truth." There would be "peace on earth and good will towards men" but the angels *began* their song with "Glory to God in the highest." We must not reverse the order. The great commission is preceded by a great assertion: "All power is given unto me in heaven and on earth"—this gives authority to the command. Without it, Jesus the Nazarene sends out his few disciples on a futile errand. With it the Incarnate Word communicates His message and power, His mission and authority to His Church for all the ages.

We read the Lord's Prayer in

Matthew's gospel or the High-priestly prayer in John and are impressed with the same idea: the glory of God as motive and goal. Seven times in his intercession as High Priest, Christ refers to God's glory. "I have glorified Thee. . . . I have finished the work." To glorify God is to finish the work; for Christ and for us.

This motive dominates in Paul's epistles. One has only to turn to a concordance or study the doxologies (that is, Paul's missionary prayers) to be convinced of his passion that his Lord alone might be glorified through his life and death and message (Phil. 2:11; Rom. 16:25-27; 1 Cor. 1:26-31; Eph. 3:20).

In the vision of John, the entire redeemed church from every nation and tongue and people ascribes glory to the Lamb. In their great Hallelujah Chorus we can hear the interpretation of this same missionary motive—glory to God.

Now if we grant that this is the highest motive—namely a passion for God's glory—we must admit that we have here also a supreme standard of values, because everything that is moral must be measured by its relation to its source and aim, which is God. If in "eating and drinking" then surely in missionary administration and execution we must do all to the glory of God. This becomes the test of the spirit of our obedience and the character of our service. It gives a new impetus to prayer. "Thy Kingdom come. . . . for thine is the Kingdom and the power and the glory." Our gifts are measured by the motive back of them and not by their intrinsic value. We contribute not to a Society but to our Saviour. Every mite-box and offering-plate bears the print of

the nails of the open hand of the Risen Redeemer. Who can put a mean or paltry offering into such hands. Our per capita giving shrinks into insignificance when we think of His "per capita"—"O Haupt voll Blut und Wunden," "O sacred head once wounded."

We go and we send with alacrity and eager passion because His glory is at stake. He wills it. Therefore He laid down his Life for us, that we should lay down our lives for the brethren. In the light of God's great holiness and the glory of Christ the non-Christian religions are not only *inadequate* but they are *intruders* and *usurpers*. The Lord is a jealous Lord not only in the Old Testament, witness Moses, Elijah and Isaiah; but He is the same Lord in the New Testament. Paul's attitude to the non-Christian religions, and the final chapters of that terrible drama of missions, in the Apocalypse, are clear evidence. Idolatry, superstition, falsehood, impurity dishonor God. "For this purpose" writes the loving disciple, "was the Son of God manifested that he might destroy the works of the devil." We need to study afresh the teaching of the apostles regarding "spiritual values" in man or in human philosophy to realize that they taught the moral bankruptcy of the whole race and that in Christ are hid, not some, but "*all* the treasures of wisdom and knowledge."

The comparative study of religion may broaden our minds and give us new points of contact with non-Christians; but the study of positive religion revealed in the mind and life of Christ will fill us with a missionary passion for God's glory.

Again, this motive tests all of

our methods. We are workers with God. He has the right to approve or disapprove our methods. That method is best at home or abroad which is most to the glory of God and least to the glory of man. He must increase and we decrease in the administration of the indigenous churches. He is the director of all operations and advance movements, if we acknowledge His spiritual leadership. "It seemed good to the Holy Ghost and us," the apostles wrote in their missionary report. Not *our* time-tables are to be followed, but God's eternal plan, hidden from the wise and prudent but revealed unto babes. Spiritual men only can do spiritual work. Spiritual resources are not commanded by organization, or publicity or money-power. Faith is the victory. Men appoint committees. God finds a man. Prayer is the sole dynamic in the Acts of the Apostles. Life is more than any uniformity of method. God has a way of breaking through barriers and the unexpected is to be expected when He is leading on.

Finally in this motive we find the supreme and only test of success. By other standards, the enterprise may be an apparent failure—our plans may be frustrated, our hopes disappointed—but when we consider the glory of God, success blossoms from seeming defeat. The Cross is always victorious. Peter's preaching not only, but the stoning of Stephen was to the glory of God. The baptisms at Ongole, two thousand two hundred and twenty-two on one day by the Lone Star Mission, and the Armenian massacres, each had a place in the great plan of God for the unfolding of His eternal purpose. Who can tell the infinite from the infinitesimal but God? An event in-

significant to the newspapers has often been as life from the dead to those that sat in darkness and shadow. The harvest is not the end of the annual report but "the end of the world." The reapers are not the missionaries but the angels. We have time to wait on God. His power is infinite. His time limit is eternity. With God the missionary enterprise has in it all the glory of the impossible, the adventure of leading a forlorn hope to certain victory; the glory of ap-

parent defeat and real triumph at the end. If we would glorify God let us finish the work he has given us to do. And we may all learn something from the prayer of Ignatius Loyola, for he too was a missionary with a passion for Christ:

"Teach us Good Lord to serve Thee as thou deservest; to give and not to count the cost; to fight and not to heed our wounds; to toil and not to ask for any reward save that of knowing that we do thy will."

THE GOOD NEWS FOR MOSLEMS

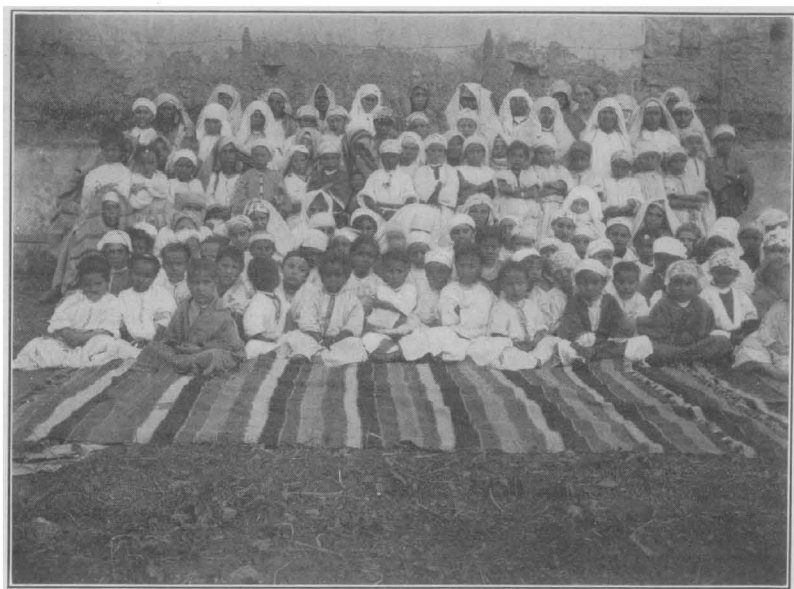
THE good news, and the only good news for sinners, is the Atonement of Jesus Christ. So important is this theme in the apostles' thought and preaching, that it seems incredible for anyone to accept the New Testament and then reject the very kernel of its teaching. "It will be admitted by most Christians," says Dr. Denney, "that if the atonement, quite apart from precise definition of it, is *anything* to the mind, it is EVERYTHING. It is the most profound of all truths and the most creative. *It determines more than anything else our conception of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering. . . . The atonement is a reality of such a sort that it can make no compromise.* The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is *literally to give himself up*, to cease to be the man he is and become another man. *For the modern mind therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point; the Cross of Christ is man's only glory or it is his final stumblingblock.*"

The apostolic Gospel, to Paul and his successors and to every evangelist and every missionary, is a personal mes-

sage and a personal Gospel in the deepest sense. Paul spoke of it as *my* Gospel. "I received" it; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message and the saving message of God's grace can never deliver it to others.

Dr. Chatterjee, the Indian Christian, explains what was the compelling force which induced him to leave home and country and honors by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion, and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due for my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the gift of God."

The true apostolic succession is not a matter of method or of ordination or of ecclesiastical connection, but of the Message. Have we received first of all, and delivered first of all, the news of Christ's death for sin? Do we interpret that death not in terms of human philosophy but in terms of the Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary program?—S. M. Z.



SOME CHILDREN OF THE MISSION SCHOOL IN MOROCCO

TRANSFORMATIONS IN MOROCCO

BY JAMES HALDANE, Mazagan, Morocco

MOROCCO cannot be classified geographically among oriental countries. In spite of its geographical position, the manners and customs of the people and, indeed, the whole atmosphere of the land is akin to that of the East, other than African.

While other backward nations, during the last fifty years, were opening their doors to Western life and commerce, Morocco continued to resist interference from all outside sources and remained wrapped up in its exclusiveness and mystery. Only during the last fifteen years has the country felt the impact of modern civilization. During that short space of time, changes deep and far-reaching have taken place. A new gush of

life is carrying the young people far away from the primitive position so long held by their forefathers and is bearing them into a new world of thought and activity.

American tourists, usually known by their clean-shaven faces and tortoise-shell rimmed glasses, parade the streets followed by men and boys who have abandoned their manual labor for the easier and more lucrative job of guides. Railways have been constructed, superb roads link up all the towns, the *Cie Generale de Transports and Tourisme* has three hundred cars which cover more than ten million kilometers annually.

The camel, which for centuries carried its load unchallenged, has been ousted from trade routes by

the motor lorry. French hospitals and dispensaries are established all over the country, with the result that the native doctor's practice has dwindled to a fraction of its former proportions. The storyteller with his weird gestures, Dervish dancers marshalling all their passions to sway the crowd, and snake charmers, calling upon their patron saint for help, are all having a lean time in the face of the competition that comes from attractive European cafes and cinemas. In a word, Moorish primitive life is being pulverized under the hammer of civilization and the older folks unable to catch up with the new movement, live away in back streets where they spend their time in dismal reminiscences of a glorious past, almost eclipsed by the corruption now prevailing. But no protest can arrest the march towards the set objective; the old order must yield to the new.

The native population of Morocco is estimated roughly at eight million souls. It is divided into three distinct groups:

(1) The original Berber tribes who speak the *Shelha* language. Their origin is somewhat obscure but according to Renan, the famous French historian, they are "the people whom Joshua the son of Nun drove out before him." They occupy the district south of Agidir, known as Soos, the Riff country in the north, where Abd-El-Krim waged war against French and Spanish troops, previous to his capture last year. Others are found in the region of the central and greater Atlas.

(2) The Arabs, descendants of the invaders who live in the country and are engaged in agriculture.

(3) The Moors, a term used to designate the towns dwelling peo-

ple who are all shades of color from white to black as a result of intermarriage with other races. Their habits in many respects are far removed from those of the Arabs.

In all the towns there is a strong sprinkling of Jews, descendants of those driven from Spain in the fifteenth century. Then far away to the south are the *Shelha*-speaking Jews who are said to have lived in the country prior to the Arab invasion. Let us examine these groups separately in their relation to the task of the Christian missionary.

The Moors

These pride themselves on being vastly superior to all the other groups. They are good tradesmen and have always furnished themselves with a certain amount of comfort and even luxury. Since the French occupied the country some sixteen years ago the Moors have shown a growing inclination to discard the standards of discretion set up by their forefathers, until today they find themselves hoisted to heights that give them an entirely new view of life.

Now, it is generally assumed that civilization, by breaking through hoary customs, dragging to light superstitions that have flourished in darkness and setting up a higher standard of living by putting more money in circulation, has facilitated the missionary's task. Such judgment is usually based upon things that catch the eyes, but when we dip beneath the surface we cannot disguise the fact that in some respects, at least, the last state of the Moor is worse than the first. For example, many a Moor has abandoned the Koran and has gone to the cask; his false

beliefs and superstitions have dwindled away but his drinking habits have increased. It is as difficult to point to an advertisement for Scotch whiskey and convince him that the stuff is harmful, as it is to open a page of the Koran and show that its remedy for the consequences of sin is inadequate. The crowd that once gulped down the gossip of the story-teller, gains nothing if caught by the glamor of a corrupt cinema. If Western life has created conditions under which a multitude of women have been emancipated from the irksomeness and degradation of the harem, it has also brought into being the licensed brothel, to which many of these same women turn. To drive out the pig and admit the wolf is simply ousting dirt to make way for danger. The resultant gain is doubtful. The protectorate power that introduced civilization cannot be held responsible for these corrupt developments.

There is another type of Moor who finds himself in a dilemma, and whose aspirations towards this new mode of life clash with his theological beliefs. He is not courageous enough to pass a sponge over the past, neither is he content to be treated as old-fashioned and out of date. He realizes that to know no book save the Koran, and to be bound to a system of belief which, under modern conditions, cannot be forced into action, is a serious handicap. He now realizes that a quotation from the Koran will not suffice to clinch all his arguments and, that the world he now lives in is too heavy to rest on such a flimsy foundation.

So he attempts a blending of Christianity and Mohammedanism. He fasts in Ramadan and shows his sympathy with the Christians

by putting on his best clothes at Christmas. He reads the Koran which says that Jesus did not die and pretends to accept the New Testament which asserts that He was crucified. He wears European clothes to show that he belongs to the progressive party but still wears the fez which links him to the past. The result is that life and religion are thrown into unintelligible confusion. It reminds one of the man who had liver and lung trouble and who was ordered by his doctor to take violent exercise to cure the former and rest to save the latter.

We are compelled to admit that converts to Christianity are very few. There is no native church, although in some towns small groups of four to eight men gather weekly for prayer and Bible study. Mission dispensaries and night shelters bring us into contact with large numbers of adults, while our schools for girls and classes for boys open a door for work among the young. From the standpoint of numbers and results achieved, this is the most encouraging feature of our work.

Arabs

One of the outstanding features of Arab life is summed up in what the horse is supposed to have said:

Just a little straw and a lazy life
It's better than hard work with corn
rife.

A favorable climate, coupled to a rich soil, enables the Arab to extract a living from the land with the minimum of effort. He lives in a thatched hut or a tent, has no agricultural implements beyond a wooden plough and a hoe, builds no storehouses, provides no means of shelter for his animals. The greatest pleasure life can offer him

is just to be allowed "to sleep out this great gap of time."

Morocco is an agricultural country; its riches are bound up with the soil and, if genuine progress is to be made, these Arabs, who form the great bulk of the population, must be lured from their laziness by some kind of bait. Consequently the authorities have set up, in various parts of the country, model farms, worked by Europeans and supported by all the equipment attached to scientific farming. It was believed that the Arabs, on seeing the well-kept ground, groomed horses and bumper harvests, would emulate these efforts; the necessary equipment to be supplied on credit. The Lurmise was wrong for, while a few erected stone dwellings and brought the iron plough into action, the vast majority refused to be stampeded out of their easy-going ways and hoary methods by the hope of gain that might melt away in heavier taxation.

There are no missionaries living among these Arabs but by car, mule and cycle visits are made to the villages and country markets. The Arabs treat the missionary in the same way as a group of expert astronomers would treat a boy who, after studying a primer on astronomy, informed them that their facts about the heavens are faulty. Every revelation given to man up to the time of Mohammed is considered at best a preface; to him was given a book stamped with finality. Those therefore who cling to the older revelation and reject what they believe to be the last and greatest of all revelations, have only a superficial knowledge of things eternal and unseen. When we pitch our tent among them they believe we are on holiday; if we

say we have come to teach them the way of God, they dismiss it as an idle gesture. Their own selfishness has deprived them of the capacity to believe that any one would step across the pathway to help them save for gain. There seems to be no sensitive surface upon which to make an impression. The readers among these Arabs are not more than three per cent, there is no wide field therefore, for the distribution of literature. Another drawback is that a number of men who read classical Arabic easily and fluently, have only a hazy idea of its meaning. The meaning of words and the interpretation to be placed upon them is a task for the learned *ulamas*. The belief prevails that the reading of the Koran, without necessarily understanding it, is a highly meritorious exercise.

These people do not like hard work, and neither do they like hard thinking. Their minds are cast in a mould; they are like water confined to a pipe, not like the river that overflows its banks and breaks into new territory. For them the earth is flat; "falling stars" are devils being thrown down from heaven. It is obvious, therefore, that to get these people to grasp the details of any religion but their own, is a task calling for unlimited patience. I once tried them—I was young then—with an argument for the historical trustworthiness of the gospels; it was an overwhelming puzzle.

Of course if one's aim was to write a glowing report instead of a true one that faces the facts, isolated gatherings where Arabs have taken the message seriously could be used to fill pages, as could also the stories of individual cases where one has had reasonable ground to believe that Christ was



MOROCCO BOYS AND GIRLS AT THE MAZAGAN SCHOOL

accepted according to their capacity to understand Him. But these are like cases in the desert of a barren land.

At present we have only missionaries enough to occupy the towns, and these can leave their work only on rare occasions to visit the country. To attempt the evangelization of Morocco with the means now at our disposal is as likely to be successful as an effort to irrigate all Africa from the waters of the Nile.

Ships have passed down the west coast of Africa during the last fifty years, carrying missionaries to Nigeria, the Congo, the Cameroons and Angola, but few have felt the tug toward Moorish territory. Yet, here is a country four days' journey from London, not white unto harvest, but rather, waiting for the plough to turn its soil. It

is a fact beyond dispute that the majority of the people have neither met a Christian missionary nor heard his message.

The Berbers (or Shluh) were the aboriginal occupants of Morocco. Their lineage has been traced back to Canaan, but philologists are not agreed on this point. Under pressure of the victorious hosts of Arabs many of the Berbers living in the plains embraced Mohammedanism. The rapacity of their conquerors, however, became intolerable and gradually they withdrew to the mountainous regions, where they have remained ever since. Living as they do away in the Riff and Atlas, no census has ever been taken of the population, but a rough estimate places the figure at two millions. When the French protectorate was established over Morocco, the coun-

try from Agadir southwards was closed to Europeans. Previous to the establishment of these restrictions a few missionaries had made excursions into Shluh territory but were never able to make a prolonged stay. The Caids of the various districts they passed through were suspicious of their motives and, tribesmen being fanatical, could not be trusted unless these Caids would guarantee protection, which they would not do. No later than the summer of 1927, a gang of these Berbers, in the district of Beni Mellal, surrounded several Europeans who were hunting in the forest and carried them away captive. They were released only after three and a half million francs had been paid as a ransom. It was also stated that a gramophone be sent with the money. The chief away in the mountains had heard from some of his people, who had lived in some northern town, of this wonderful machine that could talk. An English firm of gramophone makers on hearing of this strange request supplied the instrument free of charge. So there it sings away in the silence of an unexplored district.

The language spoken by these tribes is called *Shelha*. It has no written characters but the language has this affinity to the Semitic tongues that all its sounds can be expressed by Arabic letters. The only part of the Bible translated into *Shelha* is John's Gospel.

Several of these *Shelha* men who lived and worked in mission houses made profession of Christianity and, after a sufficient time of testing had lapsed were appointed colporteurs to their own people. For some years they distributed gospels away in the Atlas region and made an effort to preach Christ.

Unfortunately, it was discovered that the work of some of these men was not quite free from unsavory features and was abandoned until such time as their efforts can be brought under the control of some missionary living in the district.

Steps are likely to be taken soon to open up the country to civilization and commerce. It is generally believed to be rich in minerals and many Europeans have their plans ready and interpreters engaged to invade the south as soon as it is declared open. Here, it is to be feared, we lag behind. We ought to have young missionaries learning the language and preparing themselves generally for the task of evangelizing these people; and yet, if the door so long barred and bolted, yielded to the pressure now upon it and suddenly burst open, we would have to stand outside, through lack of men and money, while others rushed in to exploit the soil.

There is something singularly pathetic in the fact that small communities of Jews live in that mysterious district, surrounded by Mohammedans, yet still preserving their own religious customs. Most of them have never moved far from the locality in which they were born and have seen no more of civilization than their father Abraham saw. Undoubtedly, they are about to emerge from their long seclusion and will be called upon to play an important part as links between the natives and European traders.

Who, we wonder, will be the first missionary to stand at the door of their mud-built synagogues, as they come out from prayers, and proclaim to them this message, "For unto you is born a Saviour which is Christ the Lord."

CHANGING PERSIA

BY REV. WM. N. WYSHAM, Teheran, Persia

THE Persia of today is undoubtedly changing. There are evidences on all sides, and these changes are sure to effect, and ought to accelerate, the progress of missionary work. In order to understand the missionary situation in Persia, one must have some knowledge of present developments in the country.

Reza Shah Pahlevi, the new kind of Persia, is a powerful and forward-looking man. He has his faults but, on the whole, is making Persia constantly more self-reliant and is developing as rapidly as possible her great natural resources. In history he may be known as "The Great Road Builder." Old roads have been widened and made suitable for motor traffic; new roads have been built across deserts and swamps and through giant mountain barriers. Sections of Persia where untold generations have never seen a wheel are now blessed with excellent motor roads. There are now two good roads clear across the country from two ports on the Persian Gulf to two other ports on the Caspian, and the Shah himself has just completed a tour of inspection of every section of these roads. He is constantly on the move all over the country and has the habit of dragging reluctant viziers along, telling them plainly that they must see the poverty and decay of the outlying districts and work out remedies for them, instead of writing letters from arm-chairs in Teheran. When one sees all this, the long-promised railroad across Persia seems assured, though most Persians are still scepti-

tical about it. At least the survey is in the hands of competent American and German engineers, two good harbors are being built, and the first shipment of rails for the terminals have just been landed. Persia is entering a new era of easy transportation and a constant welding together of every part of its large area, and because of this, along with the security from brigands which the Shah has also provided through his well-drilled army, the whole life of her people and missionary work for them are sure to be deeply affected.

The Shah's energy is also transforming every city in Persia. Nearly everywhere one goes, the inhabitants point proudly to their new public park and to a wide avenue driven straight through the center of the city, regardless of former streets and buildings. The avenue is usually named for the Shah or the Crown Prince and is but the beginning of a new system of streets which, thanks to the automobile, will soon replace narrow, crooked alleys all over Persia. Teheran, the capital, is really being transformed. There is a perfect fever for widening streets, and the new neat brick fronts to shops and dwellings have changed the whole aspect of the city and ushered in a new building boom. Hundreds of laborers are making a new easy-grade boulevard to the mountains to the north where the summer colonies are located, and giant passenger buses, operated by a Danish company, run to all parts of the city. One wonders where the money comes from for all these

physical improvements, but at least work is being provided for thousands. Teheran is already being called the future Paris of the Middle East, and Persia has probably not experienced such changes since the palmy days of Darius.

But changes of custom are the most startling of all, and here, too, the Shah is in the forefront. He has ordered that all men, except a limited number of Moslem ecclesiastics who must pass theological examinations, shall wear a European short coat and the Pahlevi hat—a stiff cap with visor much like the cap of a railroad conductor in America. Collars so far are optional and only the most modern elect to wear them. This order has apparently been obeyed everywhere, though doubtless with soreness of heart on the part of many, especially the thousands of former ecclesiastics now shorn of their garb and their former easy income. Even from Azarbaijan in the northwest, always a contumacious province, comes word that, though the order caused serious riots at first, everyone is now submitting like a lamb. On the surface, a mere change of costume seems of no importance, but psychologically the effect is tremendous. Gone forever are the turban, the ample robes, the green girdle of the direct scion of Mohammed, in many cases the beard, too, for a flowing beard looks ridiculous with the new costume. All this means a loss of much that is picturesque, but it means also a definite break with the past and, most important of all, a terrific blow at Islam and its prestige, for all the past is summed up in Islam. Somehow, too, the new costume seems to give to men a new feeling of liberty and desire for progress, and thousands who

were completely under the power of the ecclesiastics now welcome new ideas. The Persian leaders of Islam must realize all this, and perhaps the most astounding thing about Persia's transformation is the fact that the Shah not only decrees such changes but openly affronts the ecclesiastics without any noticeable resistance on their part.

As yet the women are behind the men and Persia still has the veil, but surely not for long. The decree abolishing it may come at any time. Already it is understood that women who voluntarily take off the veil will not be molested by the police, and more and more are quietly doing so. If an alteration in the costume of men has been so revolutionary, what may we expect when Persian women throw off their badge of inferiority and come out of their seclusion?

A New Era for Missions

It takes little imagination to realize that missionary work in changing Persia is facing a new era. Will it be more difficult in the future to proclaim the Gospel in Persia or not? Will Persia imitate Turkey in an intense nationalism which seems to exclude Christianity, or will she welcome the Gospel as one of the great aids to her new life? Some of us at work here feel we have strong reason for believing that, because of the fundamental courtesy and good-will of the Persian people, something at least approximating the latter situation will face us, though we realize that we must take every advantage of present opportunities before infidelity and materialism get in their deadly work.

In the fall of 1927 many predicted that we were about to repeat the experience of mission schools

in Turkey in the relation of our schools to the Persian government. The Ministry of Education had made definite demands that our program conform absolutely with that of the government schools, that we teach Moslem law and the Koran, and give up the teaching of the Bible. While conferences were going on with the government, we faced a most difficult situation. Some local representatives of the government proved difficult to deal with and in December, 1927, three American schools in the Hamadan district were closed by government order and our schools in Tabriz were kept open with the greatest difficulty. Prospects were black, but negotiations continued, and after several months the closed schools were reopened and classes were graduated as usual. Finally, just before the opening of schools in the fall of 1928, a working agreement was reached by which all mission schools in Persia, both British and American, were to adopt the government program after a reasonable interval for adjustment. It was agreed that pupils should prepare for examinations in the Moslem law and Koran in their homes, and the Bible was not to be used as a textbook in the classroom, though our schools were left free to use selections from the Bible in all their teaching, chapel exercises were not interfered with, and Christian work among pupils could go on as before. On this basis we have carried on educational work all over Persia this school year and pupils of missionary schools have the same rights and privileges as those in government institutions. There has been scarcely any difficulty and most schools are having perhaps the best year in their his-

tory. Certainly evangelistic work has not diminished and there is a new confidence in us on the part of government authorities, and a new spirit of cooperation with our schools, both of which appear to be lasting and which ought to enable mission schools to continue to lead the way in educational method and in the training of the men and women who will be the future leaders of the new Persia.

Powerful factors in this training will be the American College for men and the Sage College for women, both located in Teheran. The former is already an institution of 400 students, including the preparatory grades, and owns a campus of 60 acres, located in the finest section of the city, immediately adjoining the new Pahlevi boulevard. It has a growing faculty of American men, though many needed places are still vacant, one beautiful new main building, and only one dormitory, crowded to the very windows with the beds of students who have come from all over Persia. In 1928 the two first graduates received the A.B. degree, and the class of 1929 will be larger. The interest in Christianity among the Moslem students is strong and a steady stream of them confess Christ and enter the Teheran church. In order to do its best work, however, the college is in dire need of a larger faculty and of funds for new buildings and general expenses, for with its remarkable prestige, it must keep ahead of the growing educational program of the Persian government.

Through the generosity of Mrs. Russell Sage, Persia will soon have a college for women as well. Some of the money left by her will for missionary work has been reserved

for this memorial to her. An excellent piece of land has been purchased in Teheran near the college for men, and ground has just been broken for the first building—an attractive dormitory for Persian girls. College work is already being given in the Girls' High School and when Persian women are really emancipated, a full-fledged college with a beautiful campus will be ready for them. Here, also, in dormitory and classroom the Christian Gospel is lived and taught, and perhaps no influence in Persia today has greater possibilities for the molding of future generations than the new Sage College for Women.

In many other cities of Persia, mission schools for boys and girls are being conducted by both the British C. M. S. and the American Presbyterian Mission, which divide the whole field of Persia between them, the former in the south and the latter in the north. Armenian, Assyrian, Jewish, Zoroastrian and Moslem Persian children attend them. Many will go out to form the backbone of the new church of Persia. Those who do not confess Christ will learn to know Him and will take places of leadership in government offices, in business, in the professions and in the homes of the country by reason of a more thorough training and a higher idealism than those in non-Christian schools. At present the schools are probably more effective than any other form of mission work in Persia, and as Persia changes, their influence should deepen.

Medical work of some kind is carried on in all the fourteen centers of missionary endeavor in Persia. In nearly all of these stations there are hospitals, and

everywhere the medical work is linked up closely with evangelistic effort. The C. M. S. missionaries have especially emphasized this, and the churches in the south have been built up largely through the hospitals. The church in Isfahan, comprising the largest group of Moslem converts in Persia, is a monument to this healing ministry. In the north, the same is true in Kermanshah and the shrine city of Meshed, where there are no schools, and Meshed especially is evangelizing a large field by regular medico-evangelistic itineration. Missionaries are thankful that the science of medicine is making rapid progress in Persia and new government hospitals are being established in many cities, but these can never take the place of those who heal in the name of Christ. Within the last week the writer has heard of two cases in the same mission hospital where both patients used the word "angels" in speaking of those who cared for them there. One was a Moslem woman who was completely puzzled at the vast difference between her treatment in the mission hospital and a former experience in a Persian institution until an evangelist read to her the story of Christ, and then the light broke upon her. The other was a Zoroastrian man who desires to become a Christian entirely as a result of what in his illness he experienced of Christian love.

An Astonishing Contrast

There are new opportunities for school and hospital in changing Persia, but in direct evangelistic work the contrast of the present with the past is nothing short of amazing. To fully understand the present situation, one needs to re-

member that Persia is 98% a Moslem country, with all the fanaticism and intolerance that this means. Islam is the national religion, and freedom of religion has no legal status. Men have been killed for becoming Christians in Persia, in entire conformity with Moslem law. Danger to life, incessant persecution, social ostracism, economic boycott—these are weapons to make the bravest quail, and it is no wonder that few have had the courage to confess Christ in the past and that it has been a herculean task to build the Church of Christ. Nevertheless, in many cities churches have been established, and men and women have continued to fight against these heavy odds. It is no wonder that one of the earliest converts of them all, now a grizzled veteran of Christ of thirty years' warfare, has always made the coming of religious liberty to Persia the burden of his prayer. Surely that prayer is being answered today, for Moslem converts are showing remarkable boldness without molestation, though many of the minor disadvantages of being "unclean" still obtain. Scores of former Moslems have insisted on being registered as Christians in government records. Recently three of them, entering Teheran by automobile, were required to give name and religion at the city gate, as is the custom. The names were 100% Moslem—Ali, Ahmad, and Khaleel—and the guard nearly fainted when one after the other announced himself as a Christian. He predicted dire consequences when his report was handed in, but nothing ever came of it. Less than three years ago a young man belonging to a prominent family of ecclesiastics became a Christian.

It aroused a furore of opposition; he was arrested, nearly killed, and finally taken to the border of Mesopotamia and exiled. Later he found his way back into Persia, and only a few weeks ago sent the writer a telegram from Isfahan: "I received Christian baptism yesterday," with a Moslem name signed. A few years ago such a message would have been refused at the telegraph office; today no one even expressed surprise.

Such freedom is of course possible even yet only in the larger cities, but the result of recent itineration to smaller places also offers a great contrast to two or three years ago. Not long since an attempt by missionaries to do medical work in a fanatical city in western Persia nearly occasioned a riot; today an evangelist and his wife are regularly stationed there, and are quietly working without open opposition. Several times in the past, missionaries have been ejected from another city on the Caspian Sea near the Russian border, but a missionary recently spent several weeks there with a Moslem convert and had an excellent response to his message. The province of Mazanderan on the Caspian shore, hitherto shut off by high mountains, has recently been joined to Teheran by one of the new motor roads mentioned and the people seem positively eager for the Gospel. An American and a Persian evangelist in November last held regular evangelistic meetings for a number of days in one of the cities of the province, and the crowds of men who came were only limited by the size of the meeting-place. Nearly a score confessed their faith in Christ and most of them boldly announced that they had become Christians. From still

another province in the east the report has just come that the people in one of its chief cities have altered completely in their attitude in two years, and the itinerating missionary writes that this is due to recent medical tours there and to the Pahlevi cap and other changes of custom. He says that the hold of Islam on many, many people is broken and that the people nearly mobbed him in the bazaar, not because he was a Christian, but to get copies of the free Christian literature which he was distributing. On this one trip about 3,000 pieces of literature were sold or given away—1,600 of them being the Sermon on the Mount. These trips perhaps represent the actual founding of the Church of Christ in the three cities mentioned.

Christian literature is rapidly assuming a more and more prominent part in the evangelization of Persia. Hitherto it has been impossible to print Christian literature in Persia and dangerous to bring it in from the outside. Moreover, until three or four years ago there was no adequate literature, except for a very few important books. Recently, however, the missions have cooperated in an Inter-Mission Literature Committee which, through the generous financial support of friends in England and America, has been able to pour forth a stream of new books and pamphlets just in time to cope with the longing of new Persia to read and to learn new things. Today Christian books of all kinds are being imported without any hindrance, and non-controversial publications are printed in Teheran without difficulty. Thus translations of some of the best Christian books in the world, and original

testimonies from Moslem converts are finding their way by the hundreds into the hands of Persians everywhere. The inspiring spiritual pilgrimage of one leader in the Persian church, written by himself a year ago without solicitation, has appeared also in English in *The Moslem World* and may soon appear in an African translation for the Moslems of South Africa. Most of the new literature is evangelistic in character and invites Persia fearlessly to Jesus Christ, but a large part of it also has the Persian Church in mind, and new commentaries, a large Bible dictionary, and a history of the early church written especially for Persians are now being produced by the inter-Mission committee.

To build up this new Church of Persia is the ultimate goal of all missionary work in that land today and every effort is being made to make the building worthy of the Master Builder. Probably without exception every individual church in Persia is prospering today, and though the additions to its membership are still slow, they are steady and sure. The eloquent testimony of the Christian lives of scores who grew up in Islam gives the lie forever to the old saying that a Moslem cannot become a true Christian. Some churches especially are developing a spirit of corporate worship and a capacity for self-government. In several churches educated young men predominate and give rich promise of Christian leadership for the future. It is still most difficult for young women of the better class to confess their faith openly, but the baptism of a young girl of a well-known Moslem family just as this article is being written is an

earnest of what will occur many times when freedom comes to Persian women. This girl, who will graduate in June, was baptized without her veil and states that she will never wear it again.

One of the most promising characteristics of the Persian churches is their growing interest in each other and their desire for church unity. All missionaries are heartily cooperating in this and are trying not to let any possible differences in government or worship, due to their own Church of England and Presbyterian background, affect in the slightest degree a future united church of Persia. In the summer of 1927 an all-Persia church conference was held in Isfahan, which laid plans toward future union, and in the summer of 1928 a continuation committee of four Persian leaders of the church, two from the south and two from the north, conferred together in Teheran. Missionaries did not attend the meetings of this group, one of the results of which was the decision to open in a city hitherto unoccupied a new work staffed by Persians only. Thus was home mission endeavor born in Persia.

The future of the Church of Christ in Persia seems likely to grow brighter for every change in the new Persia. Even a possible

resurgence of reactionary Islam with a resultant persecution of Christians can only stiffen the backbone of the church. Persia has changed too much to make any such reaction serious. To the eyes of missionaries there is only one danger which might seriously retard the rapid evangelization of this old land after a weary wait from the time it first heard the Gospel soon after Pentecost. That danger immediately affects the readers of this article. The churches of Great Britain and America seem to be faltering somewhat in their missionary giving and interest. It would be a tragedy if the home base should to the slightest degree cut off the stream of money and men and prayer flowing out to build up the Church of Christ in Persia before this brave church itself can gain numbers and strength enough to pour through the great breach which changing Persia has made in the dykes of Islam and win the Moslem world to Christ. Most of us cannot believe that this will happen. Surely the church of the west has vision enough to seize this first great opportunity for the Gospel since Omar, the general and caliph of Islam, smothered another Christian church of Persia thirteen centuries ago.

I went out to visit the mission fields of Asia and Africa, a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity, and an earnest desire, above all things, to be tolerant. I was determined to eliminate "heathen" and "heathenism" from my vocabulary. I resented that "holier than thou" sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate the fundamental unity of all faiths and endorse the idea of their eventual synthesis. But the articles were never written, "heathenism" went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive. . . . It was not made a condition of my going that I should change my mind. But it proved to be the unescapable consequence of the things I saw and heard. Out where the missionary works, the Christian Gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it.

—STANLEY HIGH,

SADHU SUNDAR SINGH AT SABATHU *

BY DR. A. J. APPASAMY, Madras, India

English Editor of the Christian Literature Society for India

SADHU SUNDAR SINGH lives now at Sabathu, on the top of a pine-clad hill. From his veranda are seen the Himalayas, lying range beyond range, eternally the same and yet ever changing. On moonlight nights the hills slumber like mighty giants wrapped in dark robes. The clouds float all day long, forming themselves into innumerable shapes. On clear days Simla, the summer capital of India, is visible in the distance, lying like a small patch dotted with white specks.

Sundar Singh's house stands by itself, hedged off from the rest of Sabathu by the "jungles" which Sundar Singh loves so well. At the bottom of the hill is a secluded spot where a hyena lives; this hyena prowls about the neighborhood at night in search of food; once or twice its cry has been heard near the veranda. The nearest railway station is Dharampore, ten miles away. Sabathu itself, 4,000 feet above sea-level, is a small military station, and its barracks and bazaars lie beyond hearing distance. The only sounds heard here are the occasional songs of birds and the jingling of bells on pack-laden ponies as they trot along a neighboring road.

Sundar Singh has chosen Sabathu as his home because this was the place from which he began his work as a sadhu in 1905. The Himalayas exercise an irresistible fascination over his mind. Their calm and peaceful heights have laid their

spell on him and Sabathu is in his beloved Panjab. Everywhere one sees the strong and stalwart Sikhs, "the first to give their lives for religion or revolution," as he aptly describes them. Not a hundred miles distant is his own native town of Rampur, in Patiala State.

When I saw him five years ago he was living in a house, bought with his father's money, near the congested and noisy bazaar, but his health has been so poor of late that he has had to move into this quiet house in a healthy locality. He has presented the house near the bazaar to the devoted friends who nursed him back to life during a serious illness. The present house was the property of the American Presbyterian Mission which has closed its work at Sabathu and sold the house to the Sadhu for a considerably reduced price. Dr. J. W. Peoples and his family occupy one part of the house. Dr. Peoples is a medical man and works in the Leper Asylum near-by.

In his rooms Sundar Singh keeps a few photographs of his friends. His love of children explains the presence in his room of copies of a popular picture of Jesus sitting with children of different races. A Hindu girl in *sari* is on His lap; A Chinese boy, a European girl and a girl from the South Sea Islands stand near-by; an African boy sits down in front and gazes into the face of Jesus. On two small shelves there are a few books, some of them showing marks of careful study.

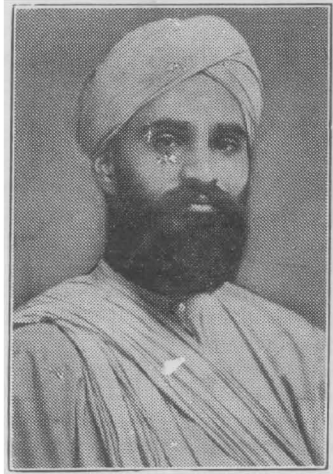
Sundar Singh's enemies have not been slow to point out that, in buy-

* Condensed from *The National Christian Council Review*, March, 1929.

ing a house, he has not lived up to his sadhu ideal. During the week I spent with him recently (October 24th to 31st) our conversation turned on more than one occasion on this subject. This is the gist of what he said: "My ideal has never been renunciation for the sake of renunciation. There is no merit attached to renunciation. Everything in the world has been created by God, and whatever God has created is good. The harm comes, not when we use God's gifts, but when we misuse them. Before my father died, he wanted me to buy a house. He also wanted to leave me some money, so that I could have something to fall back on in my old age. I said that I would not live to old age and that I would need no money. But I found, after his death, that he had actually left me half his landed property and money. The land I have relinquished to my brother. With some of the money I have bought this house and the rest is in a bank. I have written a will to the effect that this money and house should be used for missionary work in Tibet and in the Himalayas, for the education of poor children and for the giving of prizes for knowledge of the Bible. I have never asked anyone for money, but the money has come unasked. It has been of great use during months of serious illness and consequent weakness. But I am sure that, if I had not had any money, my loving Father would have provided for me. The disciples were not given any money at first. When they had learned the lesson that God would provide for their need, they were allowed to handle money. Such has been my experience. When I had no money, there was not one occasion when I had to suffer. I am using as little

money as possible on myself and am giving away the rest to God's work."

What Sundar Singh says now on renunciation is quite in line with what he has been saying all along. As to whether a man following the Sadhu ideal should own a house, even if his health should begin to fail, is an open question. In his way of life Sundar Singh is still as simple as before, wearing the



SADHU SUNDAR SINGH

simples clothes and eating plain food.

Though the Sadhu is not yet forty, he began his active career twenty-three years ago, while his physical powers were not fully developed. During these years he has travelled much and worked hard. At times he has been put to unusual hardship and suffering. He has literally poured himself out. As he says, "It is better to burn quickly and melt many souls than to burn slowly and not melt any." Constant public work is exhausting. On his tours even the kindness of

friends, he points out, was killing, for after a day full of meetings, they would beg him to join in some social function and to sit up late. This strain is now bearing its fruit. He has constant trouble with his heart. Sundar Singh is now unable to undertake long journeys and constant speaking engagements. His stores of energy have become much curtailed and he has to husband them as best as possible. His declining health has imprinted itself on his personal appearance to this extent—the beard has begun to grey and a bald patch has appeared. Otherwise he looks the same as before.

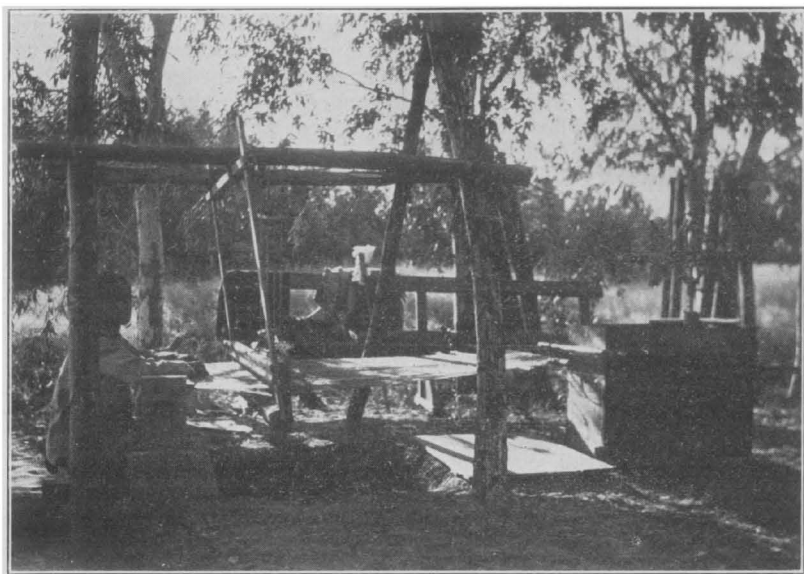
But it is not in Sundar Singh to keep quiet. The passion for work consumes him still. His quiet retreat has its carefully regulated life. He goes out every month on short preaching tours. When he stays at home he is busy with prayer and meditation, correspondence, personal interviews and literary work. His prayer and meditation occupy a considerable share of his time. "Peace has been the greatest tonic in my weakness. Life is sometimes unpleasant on account of constant ill-health, but never unhappy." This peace arises from that external and objective Reality, God. "How, otherwise," he passionately asks, "can this experience have continued with me all these years? Several philosophers have been thinking hard for years, but have never attained peace. How can the mere fact of dwelling upon the idea bring about such a result?"

He receives a number of visitors, who consult him about their spiritual difficulties. Once he had a strange interview. An Arya Samaj preacher came with the deliberate intent of winning a victory over

him in debate. He brought with him two or three people to witness his triumph. Sundar Singh allowed him to talk as long as he liked. The quiet way in which he listened gave the Arya Samaj preacher the impression that he was winning an easy victory. After he had said all that he wanted to say, Sundar Singh said quietly, "I cannot argue with you. But this is my personal experience." Then in a few words he related his personal experience. And those who had come corroborated the Sadhu's words and said that they had known the Sadhu personally and that all that he said was true. The Arya Samaj preacher retired in confusion.

Sundar Singh is now spending some of his time in literary work. So far five little books have been published, *At the Master's Feet* (published in 1923), *Reality and Religion* (1924), *The Search after Reality* (1925), *Meditations on Various Aspects of the Spiritual Life* (1926), and *Visions of the Spiritual World* (1926), *With and Without Christ* (1929). All these books are written with the Sadhu's characteristic simplicity and earnestness. They have been translated into thirty-two languages. Sundar Singh himself realizes that he is no writer but his impaired health and the numerous letters of encouragement about his books lead him to set forth in writing his message. Sundar Singh writes his books first in Urdu, and translates them into English with the help of some friend. His latest volume tells some of his personal experiences.

If there is any change in Sundar Singh it is a deeper absorption in the After-life. Thus he is giving expression to that other worldliness, which has all along been the leading trait of his character.



A TIGER KLOOF LOOM WHERE AFRICAN GIRLS LEARN TO WEAVE

CHRISTIAN INDUSTRIAL TRAINING IN SOUTH AFRICA

BY REV. A. J. HAILE,* M.A., Vryburg, Cape Province
Principal of the Tiger Kloof Native Institution

South African theory and practice are curiously at variance in this important question of the economic value of the native people. While many white South Africans are shouting that we must segregate the natives, even banish them to the north of the Zambezi or to South West Africa, not one is prepared to dispense with his own native servants in house, farm, factory or shop. We say they must be kept in their Reserves "to develop along their own lines," but no one

has yet said what "their own lines" are. The merchant and shop keeper are certainly doing their utmost to see that they develop along *their* lines. Even the most rabid negrophobist admits that the native's money smells sweet, and all our pet theories of color bars, the elimination of competition between white and black, the "keeping of the native in his place" and so forth, are being ruthlessly smashed by the one inevitable economic law, which is that money, trade and commerce know no color bar.

Below the surface great forces are at work, of far greater import than Acts of Parliament, and these

*The writer of this article has to plead ignorance of any first-hand knowledge of Africa north of the Zambezi, but within the territories of the Union, the adjacent Protectorates and Southern Rhodesia, of which he has fairly intimate knowledge, ample opportunities are provided for studying *in parvo* the industrial problems that either exist today or will emerge very soon in other parts of Africa.—A. J. H.

forces we are beginning to understand. We owe much to the Economic and Wages Commission of 1925, whose report is not very widely known, but whose findings are guiding the policy of even reluctant legislators. We also owe an immense debt to the Johannesburg Joint Council of Europeans and Natives. A few simple facts are emerging, so simple that we wonder we have ever gone against them. They are such facts as these—that the higher the native develops, the greater will be the opportunities for white civilization itself, that in the natives we have millions of potential consumers, that from the economic standpoint it pays to give the natives as much education as they can reasonably take, because (on the most materialistic basis) if they cannot be trained to earn a decent living, they cannot consume the white man's goods. It is also becoming apparent that the native must receive greater remuneration for his work. In South Africa we have been fighting against these "natural" laws and we are now beginning to see the folly of it. Civilization is *one* and our job is so to educate the native that he may be the best possible citizen of the state. I emphasize the economic aspect in particular, because that is what this paper deals with. The Economic and Wages Commission Report states "The ultimate destiny of the majority of native people is to be absorbed in and assimilated to the economic system which Europeans have introduced."

Another friend of South Africa has recently been studying our problems—Mr. Butler, Deputy Director of the International Labor Office at Geneva, and he, too, has helped to clarify our thinking. He

sees that the white man, say in the mining industry, believes that the native, as he progresses, will be prepared to do the same work as he does at substantially lower wages, thereby lowering the whole white standard of living. The native on the other hand is conscious of his own growing ability to do much the same work as the white man. He resents the barriers to his progress; he seeks to organize his fellows in an Industrial and Commercial Workers' Union. "There is substance," says Mr. Butler "in both the white man's fear and in the native's grievance." That is where the problem lies: we have to seek for a *modus cooperandi*. Mr. Butler sees no royal road to a solution, but he does see, for one thing, that things must be done both on the land and in the cities. We believe that agrarian reform is essential, and this must include the parcelling-out of land to native tenant farmers, to take the place of the now dead and almost buried policy of segregation. Also we have to bear in mind that in spite of all color bars which the Government and public opinion may seek to impose, the capable native industrial worker will always be sure of his job. The Wages Board is also tackling the problem and its chairman has said "Industry has been organized with the native as an established factor in it. Economic laws apply to him just as much as they do to Europeans, and it would be idle to try and isolate him economically from the European worker."

The Filling In of the Gap

One of the great problems in South Africa today is the filling in of the gap between skilled and unskilled labor. It is entirely neces-

sary to fix steps that will enable natives to pass from one stage to the other. Generally speaking, Europeans start on the higher grade.

It is in this particular sphere, in the no-man's-land between skilled and unskilled labor, that I see a great future for the trained native artisan, supplying chiefly the needs of his own more enlightened people. Especially will this be so in urban areas. Taxation demands work, for work means wages: hence the drift to the towns where great native communities are springing up. Under these new conditions there is a growing demand for an improved style of living, and this is the opportunity for the skilled artisan. There is no exactly similar process in the great Reserves, but there again the general influence of civilization is towards the purchase and use of European commodities.

Industries to the Glory of God

Bearing in mind this filling in of the gap, this building of a bridge of capable industrial workers by means of whom the native people themselves will be helped to pass over, without losing their foothold, into modern civilization, we now ask ourselves—What kinds of industrial training are most useful? It is still the privilege of missions in general to have a large share in the shaping and carrying out of policies of native education. Our time is not past. Let us then lay it down, in the first place, that the aim of Christian education is to discover and develop to their fullest extent, the physical, mental and spiritual resources of the native for the good of the whole community. First and foremost must be the keeping of his eyes fixed upon

God, so that his life may be lived to the glory of God. The various means of developing his manhood and his usefulness must then be sought out, and from the industrial point of view we must ever, if we view Africa as a whole, give first place to agricultural training. The problem of agricultural education is fundamental for all races everywhere. Wealth comes from the land. This is being more and more recognized in African native development, and from several schools agricultural demonstrators are being turned out. There is too, a response to it which is indeed encouraging in the more enlightened districts of South Africa. The Government of the Union, the Imperial Government in the Protectorates and the Government of Southern Rhodesia are without doubt aware of the importance of improved land and stock training for the natives. Native agricultural shows are being encouraged and definite instruction is being given in moderate methods of cultivation and management and care of stock. If it is impossible at this late date to add greatly to the area of native reserves, it is certainly incumbent upon the governments concerned to see that present holdings are beneficially used. Again we would emphasize that in the last resort, there is only one kind of civilization in these matters, and to leave the natives in their areas to "develop along their own lines" would only mean, if it meant anything at all, a reversion to barbarism, to the lasting hurt of the whole country.

After agriculture, what ought we to teach? Simple native crafts are not enough. European trades, European products, are in the ascendant. Moreover, the natives

themselves are opposed to the revival of purely native crafts as being an insidious attempt "to keep them down." Older native industries of real value are being ousted by cheap European productions—clay pots, for instance, give way to paraffin and petrol tins and enamel dishes.

Everywhere civilization is on the march. In our review of the economic position of the native, we have seen that his development is more and more along the lines of modern European life and it is certain therefore that he will be attracted to those trades and crafts which will most help him in this development. Such trades are building, carpentry, tailoring, shoe-making, tinsmithing and wagon-making. Motor-mechanics is nowhere "taught," but it has been "picked up" in a remarkable and rapidly increasing manner. If the native artisan lives in a fairly backward native reserve, his labor of whatever kind, is not valued in money unless he is paid by the Government or the Mission, and he finds his own people are the worst payers. Under their communal system of life, they are unaccustomed to paying cash to members of their own family or clan; but modern living requires cash remuneration. The greatest progress therefore today in European crafts among the natives is undoubtedly taking place in the urban areas, amongst the more or less detribalized people, where we find a growing body of native artisans. Where are these men being trained? There is no recognized trade apprenticeship system for natives in South Africa. Many of them just pick up their trades, as the mechanic does, by contact with European life, as best they can. The

only recognized technical training ground is the Industrial Institution. But the teaching of these trades is expensive. I suppose all the missions at work in South Africa would subscribe to the view that industrial training is of the greatest value, but, except for a few notable exceptions, they have concentrated on teacher-training as being less expensive and more simple. Those who undertake to train apprentices are constantly faced with the need for capital outlay and the handicap of restricted markets.

I have the honor to be at the head of a Christian Institution which lays emphasis upon industrial training, and there is no doubt that the better we train our apprentices the more likely they are to work for their own people and assist in the process of filling in the gap and leading them across to a more civilized type of life. We missionary educationalists are often accused of training natives to take the bread out of the white man's mouth, but I would urge that it is the master of the untrained low-paid boy who depresses trade, while the trained native artisan wants above everything else to be "on his own" and thus he materially assists in that civilizing process which means better markets and more money.

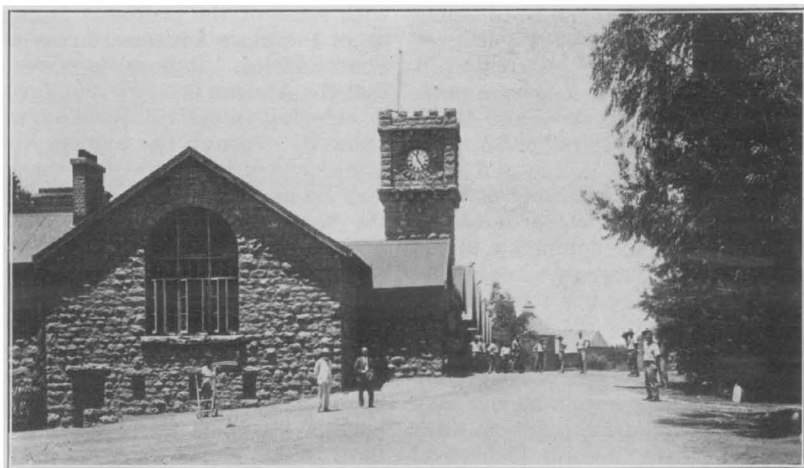
A few years ago I undertook a census of the fifty apprentices who had left Tiger Kloof Institution within recent years, having completed their course in one or other of our trade departments. The following figures of that census are illuminating:

27 were working at their trades, at or near their own homes;
13 were working at their trades, but

away from their own homes, in industrial centres;
 5 were not working at their trades;
 2 had died;
 3 were not traced.

Of the forty working at their trades, thirty-three were "on their own," or in company with other natives, while four were working for white men, two for Malays and one (a colored boy, as distinct from a native) for the Government.

would be no sense in trying to apprentice progressive boys to such "industries." At the same time, while our industrial development is undoubtedly along European lines, we must proceed slowly, avoiding expensive plant and machinery, and keep pace with the development of native life. We should concentrate on those trades which are of most use. The nearer they are to the real needs of the people, the better. We at Tiger



THE NATIVE INSTITUTION, BUILT BY STUDENT APPRENTICES, AT TIGER KLOOF

The Method of Training

Economic laws compel us, if we are to teach industries at all, to teach those industries which we may call European. I see no future, in South Africa at any rate, for indigenous native crafts except as useful forms of handwork, in schools, for the training of eye and hand. Pottery, basketwork, clay modelling, string-making from aloe fibre, penknife and chisel work on bones and wood, all these have an educational value in elementary school work, but they have practically no commercial value. There

Kloof are pioneers in tanning and leatherwork, for instance, and I can certify to the value of this trade as being very close to native life. The natives have always dealt in stock, and have alas! lost innumerable quantities by disease and poverty. It opens up great possibilities for them to be able to make leather and work it up into veldtsehoens, sandals and boots, harness and saddlebags, indeed an almost unlimited variety of useful articles.

In laying down the principles of industrial education in our schools,

we have to correlate very carefully the educational and commercial aims of the work. Let me take an instance from tailoring—If you turn out a boy who is simply a good trouser-hand, if you keep him at trousers day in and day out in order to fulfill certain business contracts, you not only make him dissatisfied (he has paid fees to be taught his trade), but you defeat your own aim, for he goes out unable to make anything but trousers and he has perforce to become a mere tool in the hands of some ready employer. But if you give him a full course of instruction in his trade from A to Z, over a period of, say, four years, and teach him how to measure, order, cut, sew, try on, and in the end turn out a decent article and render a thoroughly business-like account, you have educated him up to his trade. No doubt this means to you a loss in the possible revenue of your tailoring department, for you have to cut out piece work, you have to stand the loss of spoilt garments and slow work, and you have to release boys from practical work and give them time for theoretical instruction, but you have the satisfaction of knowing that you have not subordinated the educational aims of your department to the claims of commerce. Industrial training then must be definitely theoretical, as well as practical, and it must be “all round.”

There are many other questions worth discussing under the head of industrial training, but space forbids. We may mention only a few. What, for instance, should be the

aim of agricultural and industrial training in those parts of Africa where transportation facilities are at present almost non-existent, and where markets are scarce? Why teach people to raise more and better crops when already they have enough for their own needs and cannot dispose of a surplus? What about African girls? A vast question this.

These and many other matters are pressing for a solution. We have only been able here to deal with some of the problems facing us in the more advanced areas of South Africa. It is quite certain that the African is slowly but surely entering into civilization as we know it. Though the influence of a missionary industrial institution may be as nothing compared with the vast civilizing influence of a great town; though the influence of missionary teachers, scattered here and there, may be as nothing compared with the daily contact of black and white in the shop, the home, the factory and on the farm, yet it is indeed a great and challenging task that confronts us, to have in our hands the training of the few who will be the leaders of their people. Under strong Christian influence, under the discipline of a school, in daily contact with teachers whose sole job it is to do the best they can for the uplift of their pupils—all this is bound to tell in the long run, and under the guidance of God, we believe we shall find some day that we have been able to build up at any rate a few native industrialists on a solid basis of character and efficiency.

A MODERN PROPHETESS IN MADAGASCAR*

BY ELLEN GOTZSCHE

IN THE Acts of the Apostles we read that the Evangelist Philip had four unmarried daughters who prophesied. Thus it was not unknown even in the early church, that women expounded God's Word and witnessed of the salvation in Jesus Christ.

In far off Madagascar there has been, during the last half year, much talk about such a "prophetess." Below the awful mountain Ambondrombe, where the superstitious people say that the spirits of the dead have their dwellings, in southern Madagascar, lies a little country town. Here in an ordinary hut, lives a plain Christian woman, now sixty years old, who from her youth has been a faithful and respected worker in the London Mission and a friend of the missionaries. She is little, but strongly built. The years and work have marked her brow with deep wrinkles. Her hair is gray; but her eyes have a clear and penetrating look. It is a common belief, that she looks right into people's hearts and she has a peculiar ability of getting hold of their deepest secrets.

During the last few months the whole island from north to south and especially the capital city has been busy talking about this woman, Ravalonjanahary. The newspapers have published long articles about her and sent special correspondents to her. Snapshots have been taken of the crowds that have sought help from her. Motor com-

panies have arranged extra trips across the long country road to her little village, and hundreds have gathered about her hut. The country folk cling to her with unbounded confidence.

In the Protestant Christian circles in Madagascar, she is regarded as a servant of the Lord—a prophetess, filled with the Spirit of God and working for the salvation of souls with an ardor and power coming from her inner life of faith in the Lord. She has a gift of guiding, supporting and lifting up which is truly a gift of God's grace.

Ravalonjanahary lives like other ordinary country people, in a hut built of sun-dried brick and thatched with grass. She rises up at dawn, puts her house in order, works her little plot of ground for her support, and when she has finished her work is she ready to receive those who come to consult her. She accepts no gifts or compensation of any kind!

There is no furniture in the room where she talks with the sick. Only a few Bible pictures on the wall, some mats woven of grass on the floor, and rolled up in a corner stands her mat which becomes her couch at night.

A part of her work is done in the little chapel of the London Mission, only twenty-four feet by twelve, where she can receive only 30 to 40 patients in a day. A larger room is being built near her dwelling.

When the sick enter, their names are written down and they are treated in the order of their com-

*A Danish missionary contributes this intensely interesting article to the *Danish Missionsblad*. C. T. BENZE.

ing, without respect of persons. Hundreds may wait for months, before their turn comes. Small, poverty-stricken dwellings are built on the hill-side for the pilgrims to dwell in and here, even in the rainy season, live people who in their own homes are accustomed to every comfort. They have come merely to talk with Ravelonjanahary. Many, especially those who had nervous afflictions, have gained health of body and soul under her calm, loving and beneficent influence.

Ravelonjanahary always treats the sick singly and she is never hurried. For a few moments she looks into their faces with her penetrating glance without saying a word. Then she asks a question, sometimes many; but all are directed to the one thing, that the sick should get a clear idea about their relation to Jesus Christ and faith in Him. Only after that does she begin to ask about illness and tells how it will turn out. She takes the greatest pains to assure the patients, time after time, that she can do nothing of herself, that Christ alone can heal. Repentance, confession of sins, a living faith in Him,—that is the only way to salvation both for soul and body.

Ravelonjanahary has a rare gift for understanding the character of the sick and very often she makes surprisingly clear observations in these matters, while quietly and gently talking of the salvation of souls. Thus she leads exceedingly many from the life in the world to the life in God. In the case of bodily ailments she often follows the Lord's example, to prove their faith, by sending them to the nearest brook or dam and commanding them to wash the affected part in the water. As a rule she both in-

tercedes for and prays with the sick and sings hymns. She asserts that the angels sometimes sing with her.

Those present have reported that, at the time of her treatments, the very air seems charged with power. It often happens that the sick burst into tears and their sympathizing friends are deeply stirred. Many physically sick are healed, but especially those whose afflictions come from nervous disorders. There are printed and certified reports to this effect. Others seem to improve at first and then to relapse into the previous condition. But it cannot be denied that, when it comes to spiritual results, there are many conversions, many awakenings of believers to a new life, many workers who are seized with a new and burning longing for the salvation of souls.

A number of Christian ministers from Tananarive, the capital, traveled to Ravelonjanahary and stayed near her for a whole week. They observed her mode of action, took part in her meetings, had conversations with her and prayed with her. They returned home strongly impressed with what they had seen and heard, and new life started in several congregations of the capital.

Quietly and unassumingly this woman leads her life and brings many to Jesus Christ. Once in a while she preaches publicly and then she is dressed in a long white dress over which she wears the pretty striped native garb. With the open Bible in her hand she bears witness to the Saviour. Her entire activity is consecrated to His glory. She seeks nothing for herself. It is to be hoped that she may retain her real humility until the close of her life.

APOLO OF THE PIGMIES*

APOLO was a boy in Uganda in the days of Alexander Mackay and the early Uganda martyrdoms. Impressed by the courage of the martyrs, he, too, became a Christian. His adventurous journeys took this African missionary farther and farther west, till at last he crossed the great Ruwenzori Mountain to the vast pygmy forest beyond where dangers and adventures awaited him.

The storm broke with a vengeance. One poor, deserted woman whom Apolo had protected, had become a Christian. The priests cursed with terrible oaths any other women who should become Christian. The king, a weak and vicious chief, proclaimed that he would give a large present to anyone who would burn Apolo's house to the ground with Apolo inside. Very soon, as Apolo knelt in prayer within his hut one night, he heard whispers outside, and then the pungent smell of smoke came drifting through the walls. He quietly prayed on. Suddenly there was a shout, and a body of men broke into the house, now blazing from thatch to floor, and dragged him outside. Spears gleamed in the firelight, yet none laid a finger on him. They led him away to the king. "Why did you not kill him?" he roared. They replied, "We were afraid."

For a time he was unmolested. Then the king, urged on by the witch-doctors, again sent men to forbid him to preach, or he would be killed. Apolo said to them: "Go

and tell your master that God's messengers were often killed in days gone by, but it did not stop other messengers from taking their places; tell him that I cannot cease." Then the king, in a rage, sent men with cords to bind him. Apolo quietly asked leave of his captors to tell them about God's love. Spellbound, they listened; then they rose and cut his cords and returned, saying: "Apolo is doing no harm; he is only teaching the people that God loves them; we could not bring him."

Then the king sent his prime minister, with a fresh bodyguard, who led Apolo, manacled, to the king's quarters. There he was stripped naked, and thrashed with twenty lashes from a hippopotamus hide whip. The lash made its way through the skin and cut cruel wounds in his flesh. Weak, and sick with pain, he was driven to his house, where he lay for days in agony. When he recovered, he summoned the people again to the small church which he had built. They came, and he taught them and prayed with them fearlessly as before.

The worst was now to come. He was once more captured and bound. This time the king was determined to kill him. Lash after lash fell upon Apolo's naked body, until at last he tottered and fell unconscious. Then the order was given to take up the body and throw it into the long grass of the jungle. "For," said the king with a sneer, "if life remains, it will not be long before he is carried off by the wild beasts." So the stricken, bleeding body was taken into the jungle, to

**The Chronicle of the London Missionary Society.* December, 1928.

be a prey for the hyenas and wild-cats.

But they had made their reckoning too soon. The Christian woman whom he had befriended stole out secretly into the jungle, to the lonely spot where the body of her teacher and friend lay pale, motionless and bleeding. She knelt and wept beside it. It should at least have decent burial. Suddenly, to her intense joy, there was a flickering movement of the body. "He is alive; he is alive!" she whispered to herself. Quickly she ran to a stream and brought water to bathe his face and wash his wounds. She carried him, with almost superhuman strength, to a deserted hut on the edge of the forest, laid a fire of sticks, and with soft fresh grass made a rough bed for him. Then she went stealthily to her own hut and fetched food and water and fire.

For many a long week in that lonely hut she tended him secretly and carefully like a child, till gradually his dreadful wounds were healed, and his strength slowly returned. When he was quite well again, he told her he must go back and preach to the people once more. She besought him with tears to fly secretly from Mboga. But that was not Apolo's way.

One day he made a dramatic appearance in the village church, calling the people to worship by beating the church drum which had so long been silent. There was no mistaking that sound. The whole place was soon in a ferment. "Apolo is risen from the dead," was the cry. The king, trembling with fear, wrapped his cloak around him and set out to the church to know the truth. He found everything as in the old days. Apolo, book in hand, sat

reading the Gospel story to the people. When he saw the king, he rose, and, with a cheerful smile, welcomed him to the service.

Then a marvel happened. The king knelt humbly before the Christian whom he had tried to murder, and begged for forgiveness. He asked that he, too, might become a reader, and promised to help the work with all his power. Apolo took the king's hands in his, and lifted up his heart and his voice to God in prayer and thanksgiving. Praise rose from that grass-built sanctuary to heaven, where "the angels of God rejoice over one sinner that repenteth." Before long, there was another feast in Mboga, when "Tabalo," the king, became "Paul," the servant of God.

A new church was soon built, for the people in scores were becoming Christians; and when Apolo called for volunteers for missionary work among the pygmies of the dark forest, they readily came forward. The pygmies know now of One kinder and better than the cruel, strong "spirit of the forest" who was worshipped with offerings of honey and fruit and meat in the hut-temples of the deep forest fastness.

.....

Canon Apolo Kivebulaya (for he is now a Canon of the Church of England) is an old man, and known throughout all the Uganda Church as a leader and a saint, but he is today as humble and unspoiled, cheery and unselfish as in the day when he trudged up the mountain-side of the Everest of Central Africa, with his knapsack on his back, Christ at his side, and the great missionary adventure still ahead of him in the dark pygmy forest.



A CHURCH THAT IS NEEDED IN HAVANA, CUBA
The proposed Union Church building for the Christian worship and activities of
Evangelical foreign residents in Havana

TWO PATHS IN CUBA

BY J. E. BUDD, New York

"Moonlight, music, a fountain playing, flamingoes among the roses—where more romance than the Casino Garden?".....

"Free beverages distributed at shady tables make the brilliant Tropical Gardens a pleasant place to linger."

"Connoisseurs of horse-racing turn out in full force for a thrilling contest of thoroughbreds under tropic skies."

"There is formal dancing at night in the Casino, or you may choose to try your luck at one of Havana's gaming tables. A swift match of Jai-Alai, the Cuban national indoor sport, is exciting to watch and later you may like to look in at the famous 'Sloppy Joe's' and drink an *El Presidente* cocktail or sip a *Da-quiri* on one of the smart hotel roof gardens."

THESE are not advertisements for 1890 in the southern States but an attempt in 1929 to draw crowds to Cuba—two hours by airplane from Florida. The appeal is increasingly developed as more and more money is being spent on advertising for the tourist trade. In the midst of such a life

live a group of American and English boys and girls and business men and women, their lives cast in a sunny but very tempestuous place morally.

The appeal to the senses is so evident in Cuba and the temptations are so glaring that it is strange that so little attention is paid to the small handful of Christians who are upholding higher standards in the Union Church of Havana. In the mind of the Cuban, the influence of an outstanding Christian business man is of even greater importance than that of a mission worker. Temptations are theirs in no abstract way. One has only to pick up any folder describing this island to realize that it means much for the boys and girls of the Union Church to devote three hours every Sunday to definite Christian work. It means

definitely that they have chosen to be on the Lord's side. Christianity is no passive thing with them; they must definitely choose to spend time in ways that make for the formation of the best habits. To them religious services and the work of the Church is not sentimental talk, not something into which they have drifted—but a reality.

The road to the Cuban Vanity Fair leads on Sundays and in leisure hours to swimming in waters of a lapis-lazuli hue, tropical foliage, tennis, horse-racing, golf, dancing, drinking, gambling—a *strange mixture of innocent enjoyment and insidious vices*, all surrounded by that charm of the tropics which holds a fascination for wayfarers in a strange land.

The other road is more difficult but it offers a challenge to mind and spirit. Sunday is given over to the development of moral fibre, worship of God and the teaching of others through Bible classes, week-day religious schools, and young people's services. It is as though a voice said: "See, I have set before you this day life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live."

The average business man in Cuba is not interested in looking after his employees outside of business hours. The way they spend their lives outside is their own business. But whose job is it to see that these young people are surrounded by forces which develop character? If this is neglected, other forces, destructive in their influence, are working hard to capture the youth of Cuba. Large American business interests, with increasing financial resources, are backing the racing and the games of chance which are closely linked

together. Large publicity schemes are at work to make Havana a second Monte Carlo. The Christian forces in Cuba, foreign as well as native, cannot afford to slacken their efforts or to loose their hold; they must roll up their sleeves and work hard for the moral and spiritual development of Cuba.

In 1925 the Union Church in Havana, seeing the need for new facilities, took an option on lots in one of the best residential sections of the city, in the center of the English-speaking population. The building program calls for three units—a church, a community building, and a minister's residence. The money must be on hand for each separate unit before it is erected. Beauty is combined with efficiency, in order that the work of the church may compare well with other work in the city, to hold the respect of Havana residents and tourists. Already \$85,000 has been raised to meet the expense; the people of Cuba are making themselves responsible for one fourth of the whole amount in addition to carrying the running expenses. The Presbyterian Board of National Missions has voted \$30,000 for this \$300,000 project and others are asked to join in this worthy undertaking. The Federal Council of Churches has agreed to cooperate. The Union Church of Havana stands before the world as an illustration of practical church comity. It is a real piece of international Christian friendship, a veritable church League of Nations. Its membership includes people from Canada, Ireland, Wales, England, Scotland and Australia, from Germany and the United States, Argentine Republic, France and Holland, from Spain, Russia, Syria, Persia and China as

well as South America and Turkey. Mr. Chappel, pastor of the church, one day entered the room used by the Christian Endeavor to find three Armenians, two young men and a woman, singing "My Country 'Tis of Thee" with great feeling. They had learned it at a mission school in the Near East. Twenty-one of the male members of their party had been massacred and the survivors, since they have lost hope of going to the United States, are finding comfort and a home among the Christians of Havana.

The Federal Council of Churches recognizes that there is in Cuba no up-to-date cooperative Christian work—no union hospital, nurses' training center, no federated book store or paper, no union press, seminary, school or college and no adequate meeting place for a civic or religious English-speaking organization. The Union Church is the first enterprise of this kind in Havana, therefore a community building will be erected first, with an assembly hall, dining room and adequate rooms for social fellowship under Christian auspices.

But the supreme reason for the Church is the need of a spiritual life for the English-speaking people of Havana. Worship of God and strengthening of moral fibre in order to live a Christian life is the chief aim of the Union Church in Havana. Worship with a group of people to whom one feels a natural kinship is of great value to the individual and to society. The

business man or woman, young man or woman away from home who either loses this habit or fails to develop it, feels lost on his return to his home community. The Union Church in Havana, because of its setting and the background in which it is placed, pushes the need of this emphasis vividly to the fore. It serves the Christian community in Havana but equally those hundreds of scattered Christian groups in English-speaking lands all over the world to which the Havana residents will eventually return.

To the average American, Cuba may mean only sugar plantations, absence of prohibition, palm trees, tropical climate or whatever may interest the individual. To the hotel men it means opportunity to offer many physical pleasures to the rich Americans seeking to escape the climatic conditions and laws in their own land. To the shipping men it stands for competition in the growing tourist trade. To the eight thousand English-speaking men and women living in Havana, mostly young people, it means a land of milk and honey with a great opportunity to get ahead while living a gay life socially but without spiritual restraints. The Union Church of Havana aims to offer a Christian home to the American and English people in Havana, helping them to avoid the pitfalls and temptations and to develop strength of character and usefulness in Christian service.

"I PRAYED to God to take me and use me. He lifted me up and showed me the world. I saw oceans separating different countries, different colors of skin separating people; but to God the world was one big ball. There were no differences to him. I learned to love the whole world, because I saw I was a citizen not of one country but of the whole wide world."—Mrs. Sugino. (*Woman's Missionary Friend.*)

LUCY BAINBRIDGE — MISSIONARY

BY REV. A. H. MCKINNEY, D.D., New York
Superintendent of the New York City Mission Society

IN A VERY marked degree Mrs. Lucy Seaman Bainbridge was a world-wide missionary. Her interest in foreign missions was not only extended, but very intense and prolonged until the end of her earthly pilgrimage on November 17, 1928, in her 88th year. Her devotion to her country was also intense and the riches of her varied experiences and the climax of her eventful life were devoted to City Mission work.

In the enthusiasm of youth, at the call of her country, Lucy Seaman volunteered as a war nurse. During the Civil War, at City Point and other great battlefields, she helped care for wounded soldiers behind the lines. Since her birthplace was Cleveland, Ohio, and her childhood and early girlhood days had been spent there, she was known as Sister Ohio. While nursing the wounded, she made the acquaintance of the honored Clara Barton and of the revered Abraham Lincoln, and later with General Grant. She tirelessly devoted herself to the welfare of those who were struggling to maintain the Union. Later, as the wife of the Reverend William Folwell Bainbridge, as teacher of large Bible classes, as an active worker in the Woman's Christian Temperance movement, she did her full share for the moral and religious advancement of her country.

In 1867, with her husband, Mrs. Bainbridge traveled through Europe, Syria and Palestine. Later, when world mission visitation was seldom made, she took a trip around the world, studying the progress of missions in many out-of-the-way places in Asia, Africa and Europe, to see exactly what was being done. On her return home, impelled by a sense of overwhelming duty, she wrote "Round the World Letters" and many articles on

foreign mission work. She visited many parts of the United States and was very active in stimulating interest among young women going out in mission work to devote their lives to the Master's service at home and abroad.

When more than seventy years of age she again traveled around the world through Japan, China and across the Trans-Siberian railroad, and brought back a new message which she put into her book, "Jewels from the Orient."

But Mrs. Bainbridge will be remembered longest as a leader in City Missions. With her husband she engaged in this work in Brooklyn where she was the organizer and later a developer of the Woman's Branch of the Brooklyn City Mission Society. This was a preparation for the more difficult position of Superintendent of the Woman's Branch of the New York City Mission Society whose field of operation was then south of Fourteenth Street in Manhattan. This densely crowded, polyglot district, swarming with new Americans from many parts of the globe, is the most difficult foreign missionary field in the world. Any one who questions this statement has but to consider seriously the conglomerate mass of denizens of this section of the metropolis. Here are found people of diverse racial characteristics, diverse tongues, traditions, outlooks and ambitions. Here is an unassimilated mass of human beings, many of whom are intensely suspicious of all those who approach them in the name of religion or citizenship, while others are radically hostile not only to Christianity but also to American institutions. To win from this so-called "melting pot" those who will become followers of the Christ and useful citizens of our country is a task that would phase any but a stalwart per-

sonality motivated by convictions based on knowledge of the great need on the part of those to be influenced and on a reliance upon a power that is beneficent as well as omnipotent. To this task Mrs. Bainbridge set herself unflinchingly. How well she performed her part is evidenced by the following excerpt in *The City Mission Monthly* on the occasion of her resignation as active superintendent: "Both by her unusual executive capacity, by her skill with tongue and pen, and by her indefatigable industry, Mrs. Bainbridge was able to advance the work of the Society to a position which it never before occupied. In all these years her influence among the missionaries, among the supporters of the Society and among those for whom the Society is working, was powerful for good, in season and out of season, sometimes with considerable sacrifice on account of ill-health. Mrs. Bainbridge has always been loyal to her responsibilities and has discharged them most nobly. . . . In recognition of Mrs. Bainbridge's services, the Woman's Branch has elected her as Honorary Superintendent."

In her work as leader of the Woman's Branch of the New York City Missions Society for over seventeen years Mrs. Bainbridge manifested unusual zeal, courage and conviction. It was in her personal contact both with the missionaries and nurses whom she led and advised and also with the people whom she helped that she proved that her observation was keen, her knowledge of human nature great, her heart large and her capacity for dealing with tragic situations unusual. While she recognized the composite nature of people and endeavored to benefit them physically, mentally and socially, she always considered the spiritual as of the utmost importance and the development of character as the end to be aimed at in all efforts at betterment. She put first things first.

The story of "Annie Laurie" as narrated by Mrs. Bainbridge in her volume, "Helping the Helpless in Lower

New York," is an evidence not only of her large heartedness but also of her tact in dealing with unusual situations. Through scholarships, which she secured for the benefit of young people, she helped many to become influential men and women. Annie was one of these. A teacher of marked ability who had a criminal father, an artist, an exceptional teacher of music, an editor coming up from great poverty, a writer, a lawyer and an Italian lad who studied the life of Abraham Lincoln at night in his tene-



LUCY SEAMAN BAINBRIDGE

ment home and shined shoes on a ferry boat during the day, but who lived to have the prefix "Honorable" attached to his name, all bear living testimony to the success of her efforts. She took a personal interest in those whom she endeavored to help, and she had an abiding faith in God.

Enthusiasm is a word with which to conjure and many use the term lightly. Enthusiasm means God in us. This indwelling more than anything else is the explanation of Mrs. Bainbridge's brilliant success in dealing with people. Her body was the temple of God. She was His agent. Through

her He worked and to Him she gave the glory for all that was accomplished.

Shortly after Mrs. Bainbridge entered into the larger Life, one of a group of men remarked, "Isn't religion a curious invention?" Instantly came the reply: "If you had had a mother like Dr. Bainbridge's mother, you wouldn't say that religion is an invention." A calm review of this life of more than eighty-seven years leads us to affirm that she made God real to many persons in various ranks of life.

Dave Ranney,* a young man with a nominal religion but no vital contact with God, experienced the truth of Gladstone's statement that "It is a dangerous thing for a young man to start out in life without the thought of God." Dave went down step by step until he became a panhandler on the Bowery. After his conversion Mrs. Bainbridge helped him to get acquainted with God and he lived for over forty years to serve as a missionary on the Bowery. He was one of a great company to whom God became more of a reality because of this woman's faith and fellowship with her heavenly Father. In this age, when consciousness of God is becoming indistinct, what greater work could one do than to make Him real to others?

Mrs. Bainbridge profoundly influenced her fellow-workers and those whom she directed in the manifold activities of City Mission work, not by saying, Go, do this or that! but by drawing them on by her magnetic power. Many, catching some of her enthusiasm, worked with her in helping the helpless, in strengthening the weak, in encouraging the strong, in inspiring the devoted and in advancing the Kingdom of God.

The genius of greatness is to refuse to be a quitter, and Mrs. Bainbridge was royally great. After her retirement from the arduous activities of City Mission endeavor at the age of

seventy, three published volumes, "Helping the Helpless" (1917), "Jewels from the Orient" (1920), and "Yesterdays" (1924), represent her literary activity. Despite physical disability, by correspondence and personal interviews, she inspired many to engage in more enthusiastic service for humanity. Among many achievements she commissioned her son William Seaman Bainbridge, M.D., to make a missionary tour around the world in order to give physicians and nurses engaged in medical missionary service the benefit of his long, varied and successful experience as a surgeon.

During the last five years of her life, the struggle against the infirmities of a fractured hip, pneumonia twice, a fractured arm, gradual loss of sight and then blindness, were a testimony to the reality and power of God. Her life seemed to say to those nearest:

My times are in thy hand, my God; I wish them there.

My life, my friends, my soul, I leave entirely to thy care—

My times are in thy hand; I'll always trust in thee;

And, after death, at thy right hand I shall forever be.

To Lucy Seaman Bainbridge there was no end of time and beginning of eternity, for she lived in eternity for many years; when the spirit left the body, she merely turned the corner to go into the presence of Him who died for her that she might live with Him.

SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold that every believer may find his adaptation.
2. The work is committed to all that none may feel left out.
3. The work is one that all may be united in cooperation.
4. The work is responsible and therefore no one can shirk duty.
5. The work of each is necessary and no one can with impunity neglect it.
6. The work is distributed by the Spirit, hence no room for envy or discontent.
7. The work is God's work through us, and hence no ground for pride or despair.

—A. T. PIERSON.

* See his autobiography: *Dave Ranney*.

THE PROBLEMS OF INDIA*

BY MRS. WM. I. CHAMBERLAIN

MR. SAVEL ZIMAND, in his recent volume on India,* has admirably compressed into brief space an outline of the history of more than three thousand years. We are conducted swiftly, but intelligently, through Aryan invasions, Mogul conquests and the winning of the Empire by Lord Clive, to the reigns of the Viceroy, until we arrive, somewhat out of breath, at the present day "Young India" of the Nationalist party.

The tone of the book is impartial and punctiliously fair, although it appears plain that the author's sympathies are with the Nationalists rather than with the British Government. It appears equally plain, however, that in a country where two hundred and thirty million Hindus worship three hundred and thirty million gods, where fifty millions of these are "untouchable" by the others, where seventy million Moslems are in more or less constant warfare with the Hindus over such matters as music and cows, as Mr. Zimand says is the case, there is not much hope of an immediate era of effective self-government.

"Of Indian problems," says the author, "poverty is the most vital." The masses live in the seven hundred and fifty thousand villages and seventy-five per cent of the population depend upon the soil. "An American expert in rural economy testified before the Indian Economic Enquiry Committee in

1925 that the crop yields of the peninsula were about the lowest of any country he knew of." "Precarious rainfall, excessive subdivision of holdings, primitive methods of tillage, debts, lack of education and sanitation" are responsible for this poverty, in Mr. Zimand's opinion. But that India's appalling poverty and disease are due, primarily, to her religion, with its cast-iron doctrines of *Karma* and *Caste*, no one who reads Mr. Zimand's chapter on "The Might of Hinduism" can reasonably doubt. As he says, "one must know the essentials of the religious and social system of Hinduism to have even a glimpse of inner India." A religion which kills desire, whose objective is absorption into the universal consciousness, whose chief characteristic is a belief in the transmigration of souls with all that it involves of fatalism and fetishism, does not arouse in its devotees a taste for practical affairs. A country in which two hundred and thirty million people subscribe wholeheartedly to the belief that contemplation and not industry leads to attainment, will not go far in the economic realm.

Mr. Zimand gives considerable attention, as many others have done, to Miss Mayo's "Mother India." In his chapter on "Child Brides" he regrets her failure to distinguish between the marriage ceremony and the final consummation of marriage, the result of which, he says, "is an assemblage of a great amount of accurate misinformation on the subject." At the same time he admits that

* *Living India*. By Savel Zimand. 8 vo. 300 pp. \$3.00. Longmans, Green & Co. New York. 1928.

"every minute that an unmarried girl lives after puberty accumulates sins for her father and mother." The attempt to prove by hospital statistics, in which Mr. Zimand is not alone, that the prevailing age for first motherhood in India, among the millions of young married girls throughout the length and breadth of the land, is in the neighborhood of seventeen, eighteen, or even nineteen years of age, is to disseminate as grave a variety of "accurate misinformation" as that of which Miss Mayo is accused. Everyone who knows India knows that millions of girl mothers in that land never see the inside of a hospital. Only the more enlightened and Westernized and those who are in the vicinity of the larger cities, and those in very limited numbers, go to these hospitals for confinement, or are attended by a trained physician. We are told that there are only 3,500 hospitals in the whole of India, not enough to accommodate even a small proportion of the girl mothers in the villages of that vast area. That conditions have improved in recent years is happily true. That educated and enlightened Hindus have done much to improve them is also happily true. That missionary effort and a civilized, if merely nominal, Christian government have, however, been the main-springs of the reform movement, is even more definitely true. But that Miss Mayo is not very far wide of the mark when she sets the average age in India for first motherhood as fourteen or fifteen years at the highest, cannot be disputed by any one who really knows not merely the New India—but the old and still vitally existing "Mother India." It may well be that, when the first shock of Miss Mayo's

revelations shall have passed from the minds of India's more progressive sons, it will be found that her delineation of "things as they are" has produced a more profound and reforming effect than a century of missionary work.

As for the New India, not even Mr. Zimand is without doubts. The old hatreds between Hindus and Moslems are still smoldering, as is shown by the recent riots in Bombay. Gandhi's peaceful policy of non-cooperation holds Young India in a humane but uncertain grasp. A program of immediate complete independence, such as the younger and more extreme Nationalists desire, may result in still greater confusion between the warring elements.

As Mr. Zimand truly says in this admirable book, "Great Britain has to her credit real achievements in India. But her greatest opportunity still lies ahead." All who know and love India must wish for her a triumphant liberation from the shackles of the past. But those shackles are not primarily the shackles of a foreign domination. They are the fetters of a religious and social system which she has forged for herself. For her own sake it must be hoped that she will not soon be "added to the lost dominions of the British Empire."

A PRAYER FOR DEEDS

Grant us the will to fashion as we feel,
Grant us the strength to labor as we
know,

Grant us the purpose, ribbed and edged
with steel,
To strike the blow.

Knowledge we ask not—knowledge thou
hast lent—

But, Lord, the will; there lies our
bitter need,
Give us to build above the deep intent,
The deed, the deed!

—John Drinkwater.

A BIBLE CRUSADE FOR LATIN-AMERICA

A Movement for the Distribution of a Million Testaments in Mexico, Central and South America, and the West Indies

BY GEORGE T. B. DAVIS

THE blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands. The plan is not merely to circulate Testaments; but to water the Seed with such a volume of prayer that a great spiritual awakening will sweep over the Latin-American Republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portuguese adventurers went to South America seeking for *gold*. Three hundred years ago British and Dutch pilgrims came to North America seeking freedom to worship for *God*.

The results that followed the two quests have been without a parallel in the world's history. In South America—there has been spiritual darkness, superstition and ignorance. In North America—prosperity has accompanied spiritual blessing due to the open Bible.

Now is the opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin-American nations. After four hundred years of spiritual darkness the dawn is breaking. One after another of the Republics have proclaimed religious liberty, this is only the first step. Now they

need spiritual freedom. Most of the 95,000,000 inhabitants of Latin-America are still groping about in ignorance of God, without the lamp of His Word to guide their footsteps. Their souls are starving for the Bread of Life.

A British Professor of philosophy, who gave up all to preach Christ in South America, recently declared that there is scarcely an anti-Christian book published in Europe that is not reprinted at once in Spanish in South America. In spite of all difficulties there is a great hunger after higher things in those lands.

A year or two ago an American traveller, Mr. L. L. Legters, was making a tour of exploration in Mexico to discover how to bring the Gospel to Indian tribes that had never been reached. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred Evangelical Christian believers. Mr. Legters tells the story of his remarkable discovery in *The Sunday School Times*:

We were the first Protestant missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before, an old Indian had heard the Gospel while away from home. Someone had given him a Gospel in Spanish and when he returned home, a nephew who had learned a little Spanish, was pressed into service. As the old uncle heard the Good News, he would hurry with the lad to a neighbour to share it with him. As a result of this work there were nearly three hundred Christian

believers in this Indian town—more than half of the village when we visited there.

The British and Foreign Bible Society and the American Bible Society report many striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary says that he has felt led to offer a copy of the Scriptures to anyone who was desirous of reading the Book. Then he made this striking statement: "In every case the person who received the Book has been led to Christ."

A colporteur in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guayra. Early last year Colporteur Rivera was permitted to visit this Leper Asylum with his Books and to speak to the inmates. He found that forty of them were professing Christians."

The President of Chili, when presented with a copy of the Bible, several years ago by the Evangelical churches of Chili and the Bible Society, in accepting the gift said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

A colporteur of the British and Foreign Bible Society in Argentine wrote: "I entered a barber shop and offered a man a Bible; but he replied, 'Thanks be to God, I

have one.' When I asked how he obtained the Book, he told me the following story: 'In the magazine called *El Mundo Argentino*, I read an announcement recommending readers to obtain the Gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which so pleased me that I ordered a complete Bible.' His wife also gave a wonderful simple testimony to conversion through reading the Bible, without having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveler wrote to the American Bible Society:

Brazil, as a field for Bible distribution, becomes more and more attractive every year. Its immense area adds to the difficulties of travel, but perhaps there is no country in the world from which there comes such a wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the Gospel.

Dr. H. C. Tucker, an agent of the American Bible Society stationed in Brazil gives a glowing testimony to the power of the Word of God: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

Millions in Latin-America have never seen a copy of the Word of God; and multitudes do not even know of the existence of such a Book! Mrs. Henry Strachan, of the Latin-American Evangeliza-

tion Society writes: "Our duty is to give the Word of God to the people who do not have it. No one can say that more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age who cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word, watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Will Christians throughout the world concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land? Mr. and Mrs. Henry Strachan, in an urgent appeal for intercessory prayer on behalf of Latin-America, say:

Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called *hangs, perhaps*, the destiny of a continent—millions of souls whose destiny is at stake.

A quarter of a million prayer cards will be sent to God's children giving suggestions for intercession for God's blessing on the production and distribution of the Testaments; for an outpouring of God's Spirit upon the missionaries, pastors and workers; and that the hearts of the unsaved may be tender and receptive to the Word



SON OF A MEXICAN INDIAN CHIEF

He confessed Christ and carries with him a pocket Testament—the first of a million for Latin America

of God and the Gospel. Send for a supply of these prayer cards to pass on to others to help in enlisting believing prayer for these lands and the people still in darkness.*

* The cards will be sent free of cost on application to The Million Testaments Campaign, 323 N. 13th Street, Philadelphia, Pa.



METHODS FOR WORKERS



BY MRS. F. I. JOHNSON, New York

President of the Federation of Woman's Boards of Foreign Missions

THE spring and summer out-of-doors conference seasons are almost here; also, the mite-box opening time in many of the denominations. The editor of this department has received many letters asking for suggestions along these two lines. The major portion of the Methods in this issue is therefore devoted to the consideration of these topics.

WHY SUMMER SCHOOLS FOR RURAL PASTORS?

RALPH S. ADAMS

Today as never before the country pastor must be a man especially trained for his field of service, for many are the problems in the rural community which beset the path, not only of the church but of Christianity itself. Both have suffered greatly in the last quarter century because of the rapid advancement in the knowledge and application of the scientific laws of nature as exemplified in the marvelous inventions and the modern methods in industry, agriculture, communication and their reaction. These developments are inevitable and in the direct line of progress. Unfortunately the conception of religion as embodied for the most part in the country church program and methods has been antagonistic and unsympathetic to this modern advance. Rural depopulation has been cutting down church membership while the automobile and Sunday recreation have made serious inroads upon church attendance. The children wish to attend the church school with their friends and playmates of the public schools.

Youth is no longer responsive to "thou shalt not" and is demanding an opportunity to share in the responsibilities of the church and her work, and is very insistent upon having something to do. There are many neglected groups and families in nearly all rural communities which the present local church leaders in many cases deliberately refuse to serve because of some personal, unChristian distaste. Many such leaders look upon their church as a seclusive society of saved souls and upon their church membership as a fire insurance policy to be extended only to a favored few. They in turn have no hesitation in demanding support from their denominational home missions board to continue their selfish and unChristian enterprise in the community, "in the Name of Jesus Christ."

These conditions demand the best type of pastoral leadership the church can provide; a leadership which has been trained not alone in theology and denominational programs, but also in the psychology of the farmer mind and the rural youth, in the economic and social background of country life, and in the native spiritual atmosphere which naturally associates itself with birds, flowers, trees, crops and animals. The rural pastor of today must know the great country life movements and intelligently make himself a part of them. He must know the other agencies of country life; the farm and home bureaus, the community nurse, the grange, the farmers' cooperatives, the schools, and many other agencies which contribute to the farmer's welfare. More and more we

realize that we cannot separate religion and life, nor would God have us *to do so for the peculiar talents* with which each has been endowed are God-given and are therefore as truly spiritual as teaching a Sunday-school class or performing any other specific task on the generally accepted church program. We need a ministry in the country which will teach and demonstrate that Christianity *is* life, and that as such the church is responsible for determining and interpreting the spiritual purpose of the various fundamental functions of society. In reality, the rural pastor must be a rural social engineer leading the community to a larger conception of Christianity in life and *training local leaders*.

The denominational seminaries for the most part are not preparing men for these new demands. Consequently the country church continues to be the stepping stone to the city church; therefore, the country church problems remain unsolved, the congregations continue to decrease, salaries are unattractive and the vicious circle continues.

Denominational and inter-denominational summer-schools in sufficient numbers throughout the United States would help mightily in solving this problem which demands immediate solution. These schools are to be distinguished from church conferences and ministerial retreats for they are conducted on the same educational basis as seminaries and colleges. These schools should be under the direction of denominational seminaries and state colleges and universities of several states, using their local faculties and such additional experts as the curriculum demands. There are some such summer schools but the number is too few for the impact to be appreciable.

The summer schools for rural pastors are still in the early stages of experimentation, but the returns already evident make it obvious that the agricultural colleges with their department of agricultural extension

serve as powerful allies of the rural church. These schools reveal to the *local pastor the possible services* of the agricultural college to the local community and prepare him to become a spiritual leader in the whole of farm and community life, rather than only in the purely devotional and religious educational life of his constituency.

It should be one of the chief aims of denominational and inter-denominational effort to further the development of summer training stations for rural pastors. *There is no time to lose!*



A POSTER SUGGESTION FOR RURAL PASTORS

AN IDEAL MORNING WATCH AND VESPERS

MRS. W. C. McCULLOUGH and
MRS. H. C. BELL

The general theme for the Morning Watch is, "Following The Master," based on S. D. Gordon's book of that title. Select four leaders long in advance. Assign each member of the school to one of the four groups; table card, ideal. The period should be fifteen minutes, not more. The six topics:

1. THE CHRIST WHO WENT BEFORE.
2. THE ROAD HE TRAVELED.
3. WHAT FOLLOWING MEANS.
4. MAKING A DECISION.
5. THE COMPANIONS OF THE WAY.
6. THE GLORY OF THE GOAL.

The leaders use the selected topics but choose the scripture passages and determine their own form of treatment.

The general theme for the Vespers is, "My Father's World." Select six fine leaders. These are to be out-of-doors twilight services attended by the entire school. The period, thirty minutes. The six topics:

1. MY FATHER'S WORLD—The Call of its Hills and Valleys.
2. MY FATHER'S WORLD—The Lessons of its Flowers and Trees.
3. MY FATHER'S WORLD—The Stories of its Lakes and Seas.
4. MY FATHER'S WORLD—The Challenge of its Hidden Treasures.
5. MY FATHER'S WORLD—The Beauty of its Living Creatures.
6. MY FATHER'S WORLD—My place in It.

At the dining-room doors hang two big posters, each an outdoor scene. Have these so prominent and lovely that no one can leave the room without seeing and studying them. The one at the right announces the Morning Watch. The hour and the names of the leaders are permanent features of the poster; a slit on either side of the bottom of the poster admits of the daily insertion of the topic for the following morning, this being beautifully printed on cardboard to conform with the loveliness of the rest of the poster; this should be a sunrise or early morning scene.

The poster announcing the Vespers should be of evening's calm. Its place being at the left of the door. On this also the hour and names of leaders are permanent, the topic inserted daily.

If the details of this plan are systematically worked out, the results will repay the committee. The method lends itself admirably to use in local churches.

GOD'S GREAT OUT OF DOORS

(A TWILIGHT SERVICE)

Leader

Thou who hast made Thy dwelling fair
With flowers beneath, above with
starry lights,
And set Thine altars everywhere,
To Thee I turn; to Thee I make my
prayer,
God of the open air. (Van Dyke.)

Hymn Verse—Tune Nieaea

Bring, O Morn! thy music! Bring, O
Night thy silence!

Ocean chant the rapture to the storm
wind coursing free.

Sun and stars are singing, Thou art our
Creator,
Who wert, and art and ever more shall
be.

Leader—We bring together three books
tonight; the book of nature; the book
of revelation; and the hymn book of
the Church, and helped by these we
will look at God's Great Out of Doors.
Let us sing as an evening prayer the
hymn verse on your sheets marked A.

Hymn Verse—

The shadows of the evening hours

Fall from the darkening sky;

Upon the fragrance of the flowers

The dews of evening lie.

Before Thy throne, O Lord of heaven

We kneel at close of day

Look on Thy children from on high,

And hear us when we pray.

(Tune C. M. D.)

Leader—If I should ask you which chap-
ter of the Bible you think of first when
your attention is called to the wonders
of the world God has made, which
would you say. Yes, the 19th Psalm.
Let us use this Psalm in hymn form.
We will sing it to the old tune of
Aurelia.

Hymn—

The heavens declare Thy glory,

The firmament Thy power;

Day unto day the story

Repeats from hour to hour;

Night unto night replying

Proclaims in every land

O Lord, with voice undying,

The wonders of Thy hand.

The sun with royal splendor

Goes forth to chant Thy praise,

And moonbeams soft and tender,

Their gentler anthem raise.

O'er every tribe and nation

That music strange is poured,

The song of all creation,

To Thee, creation's Lord.

Leader—Let us think of some of the
things of nature, that bring Bible
verses to our minds. Will you mention
some of these and give the thought of
the verse, if you cannot quote it.

(N. B.—In answer to this the leader will
probably arrange that some one in the group
will mention mountains, lilies, birds, fishes,
pearls, rivers, etc.)

(a) *The Mountains:*

They call us to worship—"I will
lift up my eyes unto the hills
from whence cometh my help."

They call us to trust—"As the mountains are round about Jerusalem, so is the Lord round about them that fear Him."

They call us to service—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

(b) *The Flowers and the Birds:*
They remind us of God's care
(Matt. 6: 26-30).

(c) *The River, Clear as Crystal:*
The tree of Life; remind us of
the glory of Heaven.

(d) *The Sower:*
The mustard seed, the pearl, the
fishes—tell us the story of the
Kingdom of Heaven; how
planted; how it grows; its
value.

Hymn—My Father's World—
This is my Father's world—
And to my listening ears
All nature sings and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and rills, of skies and trees,
His hand these wonders wrought.

This is my Father's world;
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world.
He shines in all that's fair.
In the rustling grass I hear Him pass,
He speaks to me everywhere.

(Babcock.)

Leader—Let us listen to the Psalmist as
he calls on all of nature and on us to
praise the Lord of Creation.
(Psalm 136: 1-9; 148: 1-6; 148: 7-13;
150: 1-6.)

Leader—Closing Thought:
God, that madest earth and heaven
Darkness and light;
Who the day for toil has given;
For rest the night.

May Thine angel guards defend us,
Slumber sweet and mercy send us;
Holy dreams and hopes attend us
This livelong night.

Hymn Prayer—
Now from the altar of our hearts,
Let incense flames arise,
Assist us, Lord to offer up
Our evening sacrifice.

Prayer, closing with the Lord's Prayer.

Note—This can be carried out by having
mimeographed song sheets, or other evening
and nature hymns can be substituted, taken
from hymnals at hand. But slips with the
song numbers and the verses to be used should

be passed out or the hymn numbers placed on
a chart or board, so there may be little con-
fusion and no calling for numbers.

PRAISE SERVICE

Note—The Bible verses are read, each set
by a different reader, as the organ or piano
plays the hymn softly, and at the close of the
reading the audience sings the hymn. This
can only be used by having song sheets, or by
substituting more familiar words.

A—PRAISE AND ADORATION UNTO OUR GOD.

Reader—My soul shall make her boast
in the Lord.

Let such as love thy salvation say
continually the Lord be magnified.
O clap your hands, all ye people.
Shout unto the Lord with the shout
of triumph.

For the Lord most high is terrible.
He is a great king over all the earth.
Sing praises unto God; sing praises.
Sing praises unto our King; sing
praises;
Sing ye praises with understanding.
O magnify the Lord with me, and let
us exalt his name together.
Give to our God immortal praise;
Mercy and truth are all his ways.
Wonders of grace to God belong;
Repeat His mercies in your song.

Hymn—(Tune Nicæa.)

Holy, Holy, Holy, Lord God Al-
mighty!
All Thy works shall praise Thy
name in earth and sky and sea;
Holy, Holy, Holy, Merciful and
mighty;
God in three persons, Blessed Trin-
ity.

B—PRAISE AND THANKSGIVING FOR OUR CHRIST.

Reader—Thanks be unto God, who
giveth us the victory through our
Lord, Jesus Christ.

In the beginning was the word and
the word was with God and the
word was God.

The word was made flesh and dwelt
among us, and we beheld his glory,
the glory as of the only begotten
of the Father, full of grace and
truth.

Jesus Christ, our Lord, through
whom we receive grace.

Far be it from me to glory, save in
the cross of our Lord Jesus
Christ.

Children of the heavenly King,
As ye journey sweetly sing,
Sing your Saviour's worthy praise,
Glorious in His works and ways.

Hymn—(Tune Beecher)

Alleluia! sing to Jesus;
His the scepter, His the throne;

Alleluia! His the triumph,
His the victory, alone.
Hark, the songs of peaceful Zion
Thunder like a mighty flood;
"Jesus out of every nation
Hath redeemed us by His blood."

C—PRAISE AND PETITION FOR THE CHURCH.

Reader—The Church of the Living God, which is the pillar and ground of the truth.

Christ loved the Church and gave himself for it, that he might present the church to himself, a glorious church, not having wrinkle or spot or any such thing, but that it should be holy and without blemish.

Far down the ages now,
Her journey not yet done,
The pilgrim church pursues her way
And longs to reach her crown.

Hymn—(Tune Austrian Hymn).

Lift we now our joyous praising,
To the Lord of earth and heaven!
Loud our alleluias raising
For the Church, throughout the world.
On the love of Christ she's founded,
In her fellowship is found,
Love and service, peace and blessing.
For the church let praise resound.

Prayer, Hymn Verse; by one voice (Tune Litany).

Jesus, with Thy Church abide,
Be her Saviour, Lord, and Guide,
While on earth her faith is tried,
We beseech Thee, hear us.

D—PRAISE THROUGHOUT LIFE.

Reader—Every day will I bless thee.

I will bless the Lord, at all times:
His praise shall continually be in my mouth.

I will sing aloud of Thy praises in the morning.

Make a joyful noise unto the Lord.
Sing forth the glory of His name;
Make His praise glorious.

While I live will I praise the Lord,
I will sing praises unto the Lord while I have any being.

Let everything that hath breath praise the Lord.

Praise Him, ever, Bounteous Giver.
Praise Him, Father, Friend and Lord.

Each glad soul its free course wringing,
Each glad voice its free song singing,

Praise the Great and Mighty Lord!

Hymn—(Tune Ripley).

Lord, my heart's deep, ardent feeling
Vainly would my lips express;
Low before Thy footstool kneeling
Deign Thy suppliant's prayer to bless.

Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And since words can never measure

Let my life show forth Thy praise.

E—PRAISE THROUGHOUT ETERNITY.

Reader—I will praise Thy name forever and ever.

I will bless Thy name forever and ever.

I will give thanks unto Thee forever.

I heard, as it were, a great voice of a great multitude in heaven saying Hallelujah, salvation and glory and power belong to our God; for true and righteous are his judgments.

And I heard, as it were, the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunders saying, Hallelujah, for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad and let us give glory unto Him. And every created thing which is in the heaven, and on the earth, and under the earth and on the sea and all things that are in them, heard I saying; Unto him that setteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever. Amen.

Hymn—(Tune Beecher).

Hark! the sound of holy voices
Chanting at the crystal sea;
Alleluia! Alleluia!

Alleluia! Lord to Thee.
Multitudes, which none can number,
Like the stars in glory stand,
Clothed in white apparel, holding
Palms of victory in their hand.

Amen.

Closing Prayer of Praise, closing with the Lord's Prayer.

A MITE-BOX DEMONSTRATION

There have been many insistent calls for this demonstration which has been used at Lakeside School of Foreign Missions, Northfield Summer Conference, St. Petersburg School of Missions, Chautauqua Summer Insti-

tute of Foreign Missions, Mountain Lake Interdenominational Institute of Home and Foreign Missions. With a few changes it can be adapted to use for home as well as foreign programs.

President, stop, look, read! Here is the help for a mite-box program that you have been asking for.

THE PLEA OF THE MITE BOXES

(Four enter dressed as mite boxes. Choose slender and fleshy ones carefully.)

No. 1. Well I guess we are all here. My, how that mite-box secretary will enjoy taking out all the nickels and dimes it has taken us all the year to accumulate.

No. 2. She surely will! I never felt so full before.

No. 1. How strange it would seem to be full. The little children in the famine sections of India are as well fed as I am. How in the world a woman expects a mite box to live a whole year on six little coppers is more than I can see! But it is not the thinness that hurts me most; physical hunger is nothing to heart hunger. I am ignored and forgotten.

No. 3. You would not say that if you were in my place. I am so full my sides are bulging out and my top nearly bursting. It has been great fun to be a mite box this year.

No. 4. Well, do tell us how you do it!

No. 3. All right, I'll tell you, girls, but I want you to know that last year I was just as flat and hollow as any of you. I think my weight is due to being well fed and carefully looked after. Mrs. B. was so proud of me when she took me home (*heavy sigh from No. 1*) that she gave me the most prominent place in the house—on the living room mantle. Then she said to me, smiling, "Little mite box, you look hungry. How would you like a dime for lunch?" Reaching for her purse she took out a shiny new dime and dropped it right into my mouth. My, but it tasted good! So much better than copper or even nickel. That very

night some callers happened in and the preacher and a lawyer fell to discussing the merits of their respective professions. My owner said, "This is good. When you are through, every one will vote for the best argument and the loser will have to put a quarter in the mite box." They had lots of fun and finally the preacher said, "Well, while my work is by far the most desirable, I will admit that both are necessary. The undertaker's business is better because of the doctors, you know, and so with the lawyers and preachers. You hunt up and advertise crime and we kill it." Everybody voted for the preacher, so the lawyer had to give me a quarter. I was glad it ended that way, for lawyers' quarters are harder for mite boxes to get than preachers'.

No. 5. (*Limping in, groaning*). Ouch! Oh, my poor side! I really didn't want to come, girls, looking so bad and feeling worse.

No. 1. You poor thing, you surely do look bad! What has happened to you? Let me help you.

No. 5. This year I went to a doctor's home to live. Mrs. A. really meant well and wanted to treat me kindly. I was fed regularly and well, the first week. My trouble began the very first Saturday when the newsboy came, and I heard him say, "It is twelve cents, Mrs. A." Well, she looked in her pocketbook and found she had no change. Then she came over to me and, being a doctor's wife, she naturally thought, "Shake well before taking." She cut my mouth open a little farther, then shook me until I gave her two nickels and two pennies. From that time on, I was fed just enough for Johnnie's candy, Mary's gum and Mrs. A.'s postage. Each time I began to feel encouraged I was shaken, shaken, shaken, until I might just as well have been in the Japanese earthquake. I did want to say, "Oh, don't you know when you do that you are taking money that should pay missionaries salaries, build schools, or provide doctors for suffer-

ing children?" *Why do people have no mite-box conscience?*

No. 2. My family has. I really mean it when I say that I never was so full before. I know you never expected it, for I've heard people say they wonder how poor Mrs. C. ever manages, her family is so large and her husband earns so little. But I never spent a happier year. Probably I didn't have as much silver as some of you—but such a quantity of pennies! Mrs. C. said, "Now I'll put in just two pennies every Saturday night." She didn't fail once. That made one dollar. Then one day Mr. C. came home sick. The doctor shook his head and said, "It acts like pneumonia." They were careful and prayed, and she took good care of him. In three days he was back at work. "Just think," said Mrs. C., "How terrible it would have been if Jim had been laid up with awful doctor's bills to pay." So she fed me a whole quarter as a Thank-Offering. Yum, yum, it was good! Everything that happened for which she was thankful meant something to me, so I kept sending up mite-box petitions for their continued success, for mine was sure to follow. I know so well that what I get goes to hospitals far away and can help furnish doctors for little children. Just think of the souls and lives we are expected to save!

No. 5. *Ouch! Ouch!* Did I tell you about my operation? (*All act bored and turn away, seeming to be leaving.*) When I had been shaken until I was on the verge of a nervous breakdown, and had no nourishing food to build me up, Mrs. A. started down town one day to shop. She opened her purse and said, "Dear me, no carfare. Nothing but a five dollar bill"—whatever that is.

No. 4. Is that a kind of money?

No. 5. I don't know, but if it is it must be foreign money.

No. 3. No, sir! For I'm a well-kept foreign mite box and never tasted one.

No. 5. Well, anyway, she was in too much of a hurry to shake me so

she just made an incision here in my side and left me almost lifeless. I suppose having a doctor for a husband she does not consider operations serious, but if she could see, as I can, the little pinched faces of the sick children and no doctors for miles and miles, maybe she would think twice before taking back the money she had given me to work for the Lord, in building the King's Highway. All the year she talked about reducing, but she likes to eat so well that she succeeded in reducing only her mite box. Oh, if I could only have kept what she gave me I should have been proud today instead of ashamed of myself and her. I can't try again. (*Heavy sigh.*)

No. 1. I feel that way, too. Here I am covered with dust (*tries to blow it off*) and if the preacher had not moved little Jane's heart to the point of giving me a penny, I should not have been in sight when my great opportunity came. A neighbor came to pay Mrs. D. a nickel she had borrowed. Mrs. D. said, "Why, my dear, I couldn't think of taking so small a sum; forget it." The neighbor said, "All right, I'll drop it in your mite box." And she did. I was encouraged for weeks. A whole nickel! Why is it that when a woman thinks of putting a nickel in her mite box she is sure she can't afford it, but when her neighbor wants to return it, it is too small for consideration? I suppose God knows. I can't go on. My heart is broken. I am deserted and alone.

No. 4. Cheer up girls! You know there are two ways to spell our name. I prefer M-I-G-H-T myself. We are not so big but we are mighty. If we were filled with radium think of the wealth, power and healing we should contain. We cannot have radium, but if we could all be filled full of nickels and dimes, think of the curative power we should hold, for that money can so easily be changed into these things. This spelling means so much to me. The M stands for *money*, I for *inside*, G for *get it*, H for *hold it*, T for *treasure*. The whole thing in a nutshell:

WOMAN'S FOREIGN MISSION BULLETIN

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

THE WORLD DAY OF PRAYER

In France the following letter was sent to twenty-eight chief Protestant periodicals:

DEAR MONSIEUR THE DIRECTOR:

Some time ago I received a letter from the Federation of Woman's Boards of Foreign Missions of North America. The committee of the organization of this Federation asks me to call to the attention of the women of France the date of February 15, 1929, as being the day set aside this year for Christian women of the entire world to be consecrated in prayer. May I beg you to give this attention, pastors and parishes through your journal? Thank you.

In America, in each locality the women of different Protestant denominations come together in a church, chosen in advance for these gatherings, and there hold various services, according to a fixed program. . . . If we are not yet so far advanced in France, we can nevertheless unite with those women through prayer in spirit and in truth.

Will not each pastor call together the women of his parish, either on the evening of February 15th (Thursday evening) or on the day itself (Friday), and pray with them for all the work of home and foreign missions. This is a small beginning which with time can be developed and brought to bear lasting fruits.

I am ready to give you more precise information on the subject of this day of prayer if you desire it, and thank you most sincerely for the good deed of these lines in your journal.

Very truly yours,
(Miss) MARCELLE WALDNER.

Miss Waldner says:

".....you will be glad to know that our seventeen Methodist parishes will remember the day, and do what is best in the way of meeting.

"This morning I also received the answer of a Lutheran pastor who said, that he would keep the day with the women of his parish; yet, he also is of the opinion that the day has not come yet to have alliance meetings

between all the women of all denominations. It may come later on, in years to come. However, there is a certain willingness to pray.

"Yes, we need prayer more than anything else. Many Christians here pray for a revival and for the outpouring of the Spirit of God. Only a revival can solve all our present church and country problems.

"Please give the love of all French women to the women in America. We are thankful for your intercession and your help in every way. May the glorious day soon come, where all will be one in Christ!"

From Holland the following letter has been received:

DEAR MRS. HOUGH:

When I received your letter (dated July 26, 1928) asking me if I could take measures to enlist the women of my country for the observance of the World Day of Prayer on February 15th it was not the right time of the year to begin such an activity. I put it off until autumn.

Then I had a talk with the president of the Federation of the Christian Women's Organizations, who was too busy at that moment, but in the month of November we started our action.

I wrote an article to explain the object and the method of this beautiful habit, and got the permission of the presidents of several of the principal Women's Christian Organizations to put it in different women's papers, with their names under it.

I translated the program you sent me, adapting it somewhat to the needs of our country, in cooperation with two ladies of the Federation, but we changed as little as possible. Instead of the English hymns, we chose those of our own hymnbooks, which had more or less the same content. The little poem, made for this year's Day

of Prayer, I translated, as well as two of the hymns: "Where Cross the Crowded Ways of Life," and "The Church's One Foundation," which I specially like, and which were read in the meeting.

As it was the first time the "day" was observed, we did not expect a large response. In our country we are rather afraid of new things, and apt to be a little suspicious of new methods. So we began with the printing of *five hundred* programs. After a few weeks *five thousand* had been distributed up and down the country. The general response has been such, that people who could better than I judge of the possible results, were greatly surprised. I sent a letter, to all the leaders, who had asked for programs, with five questions:

1. Were the leader's expectations justified?

2. Was the cooperation general (different churches)?

3. How many women were present?

4. Did you, and the other women, agree with the program?

5. How is the appreciation of the whole, as far as you are able to judge?

In fifty different places a meeting was held. It lasted about one hour. There are, in Holland, up till now, only a limited number of people who are not absolute strangers to this way of holding a meeting. Our churches are *all* Presbyterian, long sermons, no liturgy, free prayer, slow singing. A few of our leading women have attended conferences and meetings abroad, and have learned to appreciate other ways than those they have been accustomed to since childhood. But we cannot change things too fast. And yet, the way many women from different churches and walks of life have responded to this call, seems to me to be a sign of a real need, of which we were too little conscious before. In some places the wish has been expressed to have such a meeting not only once a year, but more often.

There has been some criticism, but it was rather kind. Some thought the following of a program too formal, or

the program itself somewhat vague; others wanted more singing, or more opportunity for free prayer. Next year we can remember those wishes.

The terrible cold we had in those days was a real hindrance to quite a number of people. I led the meeting in my own village. As only thirty or forty women were expected we were amazed at having nearly a hundred! I had cut out in white linen the letters of the text: "That They All May Be One," and had sewed them on a piece of dark red cabinet, which I fastened to the wall behind the leader. With some plants and flowers the small hall looked quite attractive.

Now, all I told you is simply a token of how *God* works, when there are a few single souls who put their trust in Him. After having sent that small article to different papers, and written a few personal letters we could only *wait* for the results, and when, in all those different places, one or a few women dared to begin this work, they also could only wait for the response. There has certainly been prayer behind all this.

Now I want to thank you, that you have put me on this trail, because I am absolutely sure that this activity will bear fruit in making our women more conscious of the great need of unity among the different churches of our country, which stand so coldly and suspiciously over against each other.

Believe me, with kind regards,

Yours truly,

(Baroness) E. VAN BOETZELAER.

WOMEN IN THE CHURCH

The General Assembly of 1925 requested that a study be made as to the place of women in the Presbyterian Church. This study will culminate in a conference of representative Presbyterian women, called by General Council, to consider the scope and form of organization of women's work and their ecclesiastical status, with a view to strengthening their service in the church. The Biennial will elect

from its membership delegates to attend this conference.

The Committee that is making this study in a report to the General Council in Philadelphia included the following:

The question of the place of women in the church was considered by the General Assembly of 1920, at which time an overture was sent down to the Presbyteries, the effect of which would have been to make women eligible to election to the eldership as well as to the diaconate. The overture was lost.

It is felt by many that any presentation of the matter today should be in the form of some restatement that would review the whole question with relationship to the thoughts and tendencies of our own time. It is our conviction that there should be a very careful restudy of the whole question of the teaching of the Scriptures with reference to the place and work of women in the church.

The committee recommended that an overture be sent down to the Presbyteries proposing:

The removal from the form of government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the church.

PEACE

The second study conference to consider *The Churches and World Peace* was held in Columbus, Ohio, March 6-8, 1929, attended by 124 representatives of 35 communions and allied religious organizations.

From the Affirmations we quote:

We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that He did mean.

As Suggested Next Steps in Peace Education for Children it is recommended:

"That wide publicity be given the program and materials of peace education, through denominational, interdenominational and secular publications.

"That a careful study be made by ministers, teachers and local committees on religious education of the purposes, plans and materials of peace education, and a particular study of their own lesson materials to determine the amount of peace material therein and to discover ways for more effective use of such materials.

"That all denominational groups be urged to include peace education in the plans for all future study courses."

Other helpful suggestions are given in the pamphlet "*The Churches and World Peace*" which may be ordered from the National Committee on the Churches and World Peace, 105 East 22d Street, New York, N. Y. (5 copies for 25 cents.)

MR. C. F. ANDREWS

Mr. C. F. Andrews went to India twenty-five years ago, a missionary of the Church of England. For ten years he continued with the organization but with an inner revolt against the attitude toward the "native" that prevailed in many missionary compounds. At length he cut loose from the organization and living with the Indian people, working with Tagore and with Gandhi, has gained their point of view. They have appreciated his understanding.

In conference with a group of missionary board people he tried to convey the feeling of the men of India about things religious and to show the need in our work of "a clearer focus on the main object of missionary effort." He emphasized the following:

We have not realized in missionary effort sufficiently nor understood that it is the way of life of the missionary in details that gives the converting touch rather than the words he speaks or the dogma he presents. India is sensitive, observant—demands that the way of daily life shall be the message. To *be* is more important than to *do*. Quality is esteemed,

WOMAN'S HOME MISSION BULLETIN

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

WEST INDIES

Porto Rico Relief

The hurricane which struck Porto Rico September 13, 1928, was undoubtedly the severest tropical storm of modern times. Senator Hiram Bingham who visited the island shortly afterward gave it as his judgment "that no section of the United States at any time had suffered damage in proportion to that which Porto Rico had, in the area covered, the productive property destroyed, and the number of people made homeless and dependent."

The property losses, suffered by the evangelical churches were approximately as follows: Baptist, \$60,000; Christian, \$3,500; Congregational, \$40,000; Disciples, \$51,000; Episcopal, \$118,600; Methodist, \$40,000; Presbyterian, \$90,000; United Brethren, \$3,600. These figures represent replacement values. The heavy loss suffered by the Episcopal Church is represented principally in the destruction of their hospital in Ponce.

In addition to above losses, some of the missions report losses in the matter of self-support. The Congregational Board estimates that it will need \$5,000 for scholarships to keep children in their school and \$5,000 for charity work in their hospital. The Presbyterian Board estimates that it will have to make good some \$20,000 in revenues of hospital and churches. The Baptist Board will have to make good some \$2,400 for the first year in pastoral support; in addition to this sum it is asking for money for relief of pastors who have lost all their possessions.

The response to the special appeal for reconstruction and relief funds was very unequal in the different denominations. The Presbyterians re-

port the largest success, having received \$140,000. The Baptists have received \$67,000, the Episcopal Church approximately \$55,000, the Congregationalists \$46,000, the Disciples of Christ \$28,000, and the Methodists out of funds given also for Florida relief expect to have available for Porto Rico from \$15,000 to \$20,000. Altogether sufficient has been received to assure the continuance of the evangelical movement with unimpaired vigor.

One of the most important phases of relief administered by the Red Cross is the aid given to families in rebuilding their homes. A large proportion of Porto Rican laborers had previously lived as squatters on large estates in shacks of flimsy construction. Very rightly the Red Cross was unwilling to put money into construction of laborers' homes on land belonging to others. Plans are being formulated for the creation of hamlets, where agricultural workers can live close to their work and yet in independence of the estates for which they work. This means a new organization of rural life, having in it great possibilities for good and making easier the evangelization of the country people.

The Caribbean Congress on Christian Work

A committee in Havana and another in New York are preparing the program of this important conference, which will embrace missions in Colombia, Venezuela, Central America, Mexico, and the West Indies, and will also include the Spanish-speaking churches of the United States. It will be held in Havana, June 20-30, and will be predominantly Spanish-speaking, a majority of the delegates being nationals of the different countries.

Neglected Churches

A recent visit to America of the Rev. E. Thompson, Secretary of the Wesleyan Missionary Society of Great Britain, has brought afresh to the attention of our Home Mission Boards certain problems overlooked in the West Indies. For nearly one hundred years British Missionary Societies have had work in this area. They have founded Christian churches among Negroes in the British islands and in some neighboring islands under other flags. Many of these churches were brought to self-support, but afterwards declined and some of them have become extinct due to a lack of supervision and of contact with other Christians. Now that Santo Domingo and Haiti have such close governmental relationships with the United States, and have also come under our sphere of commercial influence, the British societies naturally feel that their responsibilities should be taken over by American societies. For example, the Wesleyan Society of London twenty-five years ago had eight foreign missionaries in Haiti and Santo Domingo; now they have but three, and some of their churches have been left without pastoral care. On Turks Island and the Caicos Islands and at three points in Santo Domingo is a neglected sphere of churches that owed their life to the Baptist Missionary Society of Great Britain. The population of the Turks and Caicos Islands is about 5,000, two thirds of whom are listed as Baptists, and yet they have been left without a pastor, as also the three churches in Santo Domingo. The chapels of these latter are closed and fast deteriorating. Most of the members were English-speaking Negroes from Jamaica.

In St. Andrews and Old Providence, two islands, and one hundred and fifty miles east of Nicaragua, are seven thousand English speaking Protestant Negroes under the flag of Colombia, whose official religion is the Roman Catholic. These Negroes have their Baptist churches, originally founded in

1855, by a missionary of the American Baptist Home Mission Society, but long since forgotten by the parent organization. Two years ago a Presbyterian missionary in Colombia through his contacts with members from those churches brought to the attention of the Baptist Home Mission Society their need of a pastor. The island Baptists were able to support a pastor, if only one could be sent to them. One was sent from the United States, who remained not quite two years, and who brought to the people new courage and hope. Now an effort is being made to find another leader for them. With the backing of the Colombian government, priests and nuns are trying to make the islands Roman Catholic. Pressure is exerted on parents to send their children to state schools where the Roman catechism is taught. It has been a severe struggle for the islanders to maintain their own church schools.

From these examples it is evident that what is needed in certain areas of the West Indies is regular visitation and supervision. Hitherto neither the American Methodists nor the American Baptists have been able to undertake this new responsibility.

CHARLES S. DETWEILER.

THE GOLDEN RULE

From the *Unity Magazine* we quote the Golden Rule as contained in the holy writings of each of the seven great religions:

The Hindu:—"The true rule is to guard and do by the things of others as you do by your own."

The Buddhist:—"One should seek for others the happiness one desires for oneself."

The Zoroastrian:—"Do as you would be done by."

The Confucian:—"What you do not wish done to yourself, do not to others."

The Mohammedan:—"Let none of you treat your brother in a way he himself would dislike to be treated."

The Jewish:—"Whatsoever you do not wish your neighbor to do to you, do not unto him."

The Christian:—"All things whatsoever ye would that men should do unto you, do ye even so to them."



WORLD-WIDE OUTLOOK



AFRICA

Missionary Fellowship in Africa

THE burden of the unreached peoples of Africa has rested heavily for many years upon missionaries whose labors have brought them into close contact with the unfinished task. The present year has called forth a conviction that the time has come to seek for the completion of this great endeavor. To this end, the Africa Missionary Fellowship (a movement for the evangelization of unreached peoples) has come into being not as a new organization, but rather as an organism, to seek to coordinate the spiritual forces concerned in the evangelization of the great continent.

The societies cooperating at present are—*North Africa*: Algiers Mission Band, North Africa Mission, Southern Morocco Mission; *Central Africa*: Africa Inland Mission, Qua Iboe Mission, Regions Beyond Missionary Union, Sudan Interior Mission, Sudan United Mission; *South Africa*: South Africa General Mission, Zambesi Industrial Mission, Nyasa Mission. The total personnel of these combined societies exceed 800 missionaries.—*The Christian*.

Abyssinian Frontiers Mission

ANOTHER new field has recently been entered for Christ. Alfred E. Buxton in *The Christian* writes of this new frontier mission as follows:

"On Christmas day, a year will have elapsed since the first party of nine entered Abyssinia to take the Gospel to the Southern Abyssinian Frontiers. Since that time another nine have sailed, and by the spring, God willing, the Sudan Interior Mission will have twenty-five workers in that great unevangelized Horn of Africa.

"But while South Abyssinia is beginning to get a little light, across the border, in the northern part of Kenya, nothing is being done. A few months ago we received the center page of the *East African Standard*, making a definite appeal for some mission to initiate work among the eight or ten neglected tribes of that region. A few weeks later a letter came from a son of Paget Wilkes, who is farming there, definitely offering for service. Coinciding with this came the first gift toward the venture."

American Negroes Not Wanted

WHY cannot American Negro girls be sent to Africa for missionary service?

They could easily be found but the government of some parts of Africa will not permit American Negro missionaries to come.

Presumably the reason is that it is feared that when Africans come into contact with American Negroes there will be a tendency to learn a new love of freedom and, therefore, to become restless under the limitations imposed by their white masters.

The Kingdom of God is frequently long delayed by Government regulations.

Giving in West Africa

THE Bishop of Lagos, writing in the *Church Missionary Outlook* for April, says that the church in his diocese pays all its own African workers, clergy, catechists, teachers, and even its African bishops. This is accomplished by the regular systematic gifts of every member of the church. The grace of giving is a remarkable feature in the lives of Christians in West Africa. Not only is there the

regular weekly or monthly contribution to "church dues," but also the annual subscription and the thank-offerings. These latter are noteworthy. If a Christian goes on a journey and returns safely he is sure to give his thank-offering. The same is the constant practice when other blessings are received, such as recovery from sickness, success in a trading venture, or the birth of a child.—*Church Missionary Society.*

In Portuguese Africa

AT THE recent session of the South-east Africa M. E. Conference, held in Gikuki, Portuguese East Africa, it was voted to approve the plan for the erection of three tuberculosis buildings as soon as money is available. Young men, while working in the gold mines in Johannesburg, contract the disease and after they return home their relatives do not take good care of them, so they come to the missions. So far there has been no place for them to stay, except among other patients in dispensaries and hospitals. Separate buildings are imperative. Each new building will cost about \$300. Other urgent needs are a hospital for the insane, and a home for old women. Old men are cared for by relatives—not so the aged women.

Destruction at Elat

IN MARCH a tornado completely destroyed the Presbyterian Church building at Elat, West Africa. Although this catastrophe took place shortly before the afternoon service, no one was injured. When the extent of the damage was seen, \$5,000 was quickly collected to replace the building with a brick structure, which the Africans have been wanting for some time. The congregations number approximately 2,000 every Sunday.

One member of this church deserves special mention, Bulla Mfum, a Christian physician who heals not only the bodies but is vitally interested in the souls of men. The governor of Cameroon has recently given him a

great honor in the form of The Medal of Native Merit, accompanied by a certificate which reads:

"The Governor of the Colonies, representative of the French Republic in Cameroun, officer of the Legion of Honor, awards to Bulla Mfum, an intelligent and devoted native who is a splendid example for his people, and an interne in the Hospital of the American Presbyterian Mission of Elat, where he has served for fifteen years with rare devotion, the Medal of Native Merit."

Bulla Mfum is one of a staff of men connected with Central Hospital, similar to internes in hospitals in the United States. Voluntarily he assumed the responsibility for night calls in order that the missionary in charge might rest.

Machemeje, New Station

THE Congregational Fairfield County Association of Connecticut some years ago adopted as their "project" a young African, C. Kamba Simango, who hoped some day to engage in missionary work in Portuguese East Africa where he was born. Mr. Simango was a child of paganism, became a Christian at fourteen, and was persecuted for his faith. Later he fled to America where he won honors at Hampton Institute, was graduated from Teachers' College, New York, and holds credentials from the highest educational authorities in Portugal.

The opening of the new station in East Africa involved the purchase of land, erection of buildings and the maintenance of a budget, all of which the Fairfield Association agreed to assume. Twenty-five hundred acres of land have been secured on a ridge 400 feet above sea level, and the station will be called Machemeje.—*Missionary Herald.*

A Cannibal Tribe Converted

MONDOMBE on the Congo is in charge of Mr. and Mrs. Moon of the Disciples of Christ. Ten years ago they landed there on the bank

and started life in a rude mud hut. They had their long struggle with fever, the chief was unfriendly, and in the first six months they saw but three whites with none of whom they could speak because of differing language. Now they have a large plant for hospital, school, and industrial work as well as a church building. During six years they have baptized 1,683 people and sent out sixty-three converts as evangelists. John Eliya, one of these evangelists, has brought a great cannibal tribe almost wholly to Christ. Paul Bokese, working at this station, is the son of a great war chief with cannibal past. The son, standing by the Lord's Table not long ago, took the cup and said, "This is not human blood such as our fathers drank, but it becomes to us the blood of our Master who cleanses us from sin." Calls for teaching are coming from new tribes.—*Sunday School Times*.

WESTERN ASIA

Mohammedan Youth Associations

THE "Egyptian Gazette" reports the following resolutions adopted in the Old Palestine Conference of Mohammedan Clubs.

Mohammedan Youth Associations should be founded on the lines of the Young Men's and Young Women's Christian Associations; that schools should be opened for the Mohammedan population so that they may be induced not to send their children to schools directed by foreigners; that the Government should be asked to increase the capacity of schools and to revise the curriculum; that Arabic badges and an Arabic national hymn should be introduced, and an Arabic banner with Arabic colors provided; that Arabic Boy Scout troupes should be organized and affiliated to the Boy Scout Organization of Beirut; that Friday should be observed as a day of rest; that the Arab workers should be organized in trade unions and evening schools opened for them; and, finally, that an Arab theater should be set up.

Uprisings Among Moslems

THE Associated Press states that the "fear of Moslems that their sacred religion was being undermined by the introduction of the Latin alphabet and other measures was believed to have resulted in plots which were suppressed by the Government at Sivas and Broussa.

"There have been reports of plots at Stamboul as well as Sivas and Broussa, and these have caused considerable excitement in Constantinople. It was rumored that the plotters were arranging an armed revolt against Ghazi Mustapha Kemal and the Government.

"The Moslems at Broussa and Sivas feared that recently introduced reforms were designed to crush Islam. The daily newspaper *Ikdam* said that the thirty-five Turks recently arrested at Broussa were engaged in spreading propaganda detrimental to the acceptance of the new A B C's."—*The Alliance Weekly*.

Mosques Demolished in Turkey

CONSTANTINOPLE dispatches announce that as a consequence of the deposition of the Ottoman Caliph and his high priest, the Sheik ul Islam of the Moslem world, the number of mosques in Constantinople has been found altogether too large. Hence the Angora government, recognizing the uselessness of the mosques, has decided to sell a hundred or more of the small mosques occupying land which has increased in value and is in demand for modern apartment houses. The modern Turk devotes less attention to the mosques and since many of these houses of worship are deserted the utilitarian republican government has decided that they do not justify the expense of maintenance. This does not necessarily mean a decline of religion which has become a private affair. Turkey, trying to run on western time, lacks the leisure for the full-time prayer requirements of the Moslem dispensation. The last of the projected radical re-

ligious reforms is the change of the public holiday from the traditionally Moslem Friday to the Christian Sunday. This is a utilitarian and not a religious reform, made to put Turkey in touch financially and commercially with the western nations.

Turkish Women as Pioneers

THE *International Review of Missions* publishes an interesting article on "Turkish Women as Pioneers," written by a Western woman resident in Turkey. She gives credit to the mission schools as being leaders in the emancipation of women, the first of these to give higher education to girls being Constantinople Woman's College, which has graduated outstanding and able Turkish women. Some of these as medical students are giving their energies to the question of public health. "The American Hospital in Constantinople, conducts the only training school for nurses in Turkey along western lines. This is developing a new and much needed profession for women. In 1926 the Governor of Smyrna invited the American superintendent of the hospital to assist him in establishing a baby clinic in his city. One of the first Turkish graduate nurses was put in charge. The work of this young trained nurse is having phenomenal results in the reduction of infant mortality. Nursing as a profession in Turkey demands the pioneering spirit among girls to overcome public opinion, which does not yet set upon it the stamp of social approval."

Difficulties Overcome in Persia

MANY have been uniting with the missionaries in Persia in earnest prayer for the removal of the difficulties that threatened the educational work in that land. Now we can give thanks for a great improvement in the situation. While freedom for religious teaching is not as unfettered as before, the restrictions are not such as seriously to hamper the Christian teaching and witness in the schools.

Moral instruction, given with the aid of textbooks containing extracts both from the Old Testament and the Gospels, may be included in the curriculum as a required subject. Further, there is to be no restriction in the holding of voluntary Bible classes, Sunday-schools, or chapel services out of school hours. From experience in other countries there is good reason to expect that the boys and girls in mission schools in Persia will gladly attend such classes and services, and that with their voluntary attendance will come a greater eagerness to listen and respond to the teaching.—*Church Missionary Outlook*.

An Arabian Problem

ONE serious problem of any pioneer mission field, says Dr. Sarah L. Hosmon, of Muscat, Arabia, (Reformed Church in America) is the necessity for bringing in trained helpers from other fields, thus introducing another foreign element into the work. Eastern Christians as a rule are not filled with a foreign mission zeal, and Arabia is one field that tests them severely, for they are placed in a Moslem community with little Christian fellowship. They must, of course, learn the language. Then again, their relatives write of illnesses, or urge them to find a job nearer home. The monotonous diet of the Gulf Stations makes for discontent. How to keep these trained helpers happy, contented and faithful year after year seems bigger, at times, than all other problems combined.

The outstanding factor in keeping these helpers at their posts has been their course of Bible study, the assignments heavy enough to keep them busy. God's Word is both inspiring and refreshing.

INDIA AND SIAM

New Movements in India

YOUTH movements have come to life spontaneously and simultaneously in various Provinces of India. Some of them have their own

newspaper, like that in Bombay, *The Young Liberator*. The "Champion of Awakened Youth" attributes this new movement in India to the influence of the youth of Germany, Turkey and Persia. It emphasizes the results obtained by the youth of China who have contributed more than any other element to the liberation of their country from foreign influences.

The Young Liberator thus expresses the aims and ideals of the Bombay Youth League.

The object of the League is to promote union among the youth of the Bombay presidency by the pursuit of common ideals, and by means of common organization, to infuse in them the spirit of service and self-sacrifice, and to prepare them for the service of the motherland, with a view to achieving complete national independence for India.

The League approves communalism in every form, and fosters among its members a tolerant and cosmopolitan outlook; it works for the abolition of antiquated social and religious customs; it seeks increased facilities for physical and military training in schools and colleges. It aims at the promotion of Swadeshi; seeks to devise ways and means to mitigate unemployment among youth; demands the introduction of free and compulsory primary education throughout the presidency, and the extension of higher and vocational education; and seeks to develop in the youth the habit of a sound study of public questions and independence of thought. It seeks to promote an understanding of international questions, and to further other activities in which the youth of the country are vitally interested.

This is the first time that any movement in India has taken up so definite a position in favor of the independence of the country in opposition to the politicians, who are at present merely demanding "home rule."

Mohammedan Baptisms

ON NOVEMBER 9th the American Baptist missionary, George H. Brock, of Kanigiri, South India, baptized five young Mohammedan men,

and on December 9th, he baptized the headman of the village from which they had come. These six are said to be the first Mohammedans to be baptized in the Telugu mission. There is a large community of Mohammedans at Kanigiri and it is hoped that many more may be brought to accept Christ.

India's Free Women

IN KERELA, South West India, which is almost entirely cut off by mountain ranges from the rest of the country, Indian women are "free as the air," and have enjoyed full proprietary rights in the property of the family of which they are members. This was stated in an address to the All India Women's Social Conference, by Her Highness Maharani Setu Parvatibayi, the Junior Maharani of Travancore. As quoted in the *Calcutta Modern Review*, she said:

"In my own country of Kerela, the woman is the pivot of the family, and her rights are fundamental and extensive. A large proportion of the property in Malabar stands in the name of the woman as the head of the household, and innumerable examples of careful management and masterly administration can be produced."

The Indian Nationalist editor of *The Modern Review*, Babu Ramananda Chatterjee, says that the conference over which her highness presided was largely attended by women from all parts of India belonging to the Hindu, Moslem, and other religious communities. It discussed and passed resolutions on such important topics as the abolition of *purdah*, marriage of widows, rescue of minor girls, remodeling of primary and secondary education, adult education, revision of laws of inheritance, abolition of dowry to the son-in-law, revision of factory laws, and equal moral rights for men and women.

The Maharani-Mother of Travancore would sweep aside all vestige of *purdah* from every part of India, do away with child-marriage and widowhood, and eradicate other evils from which Indian society suffers.

"Throughout South India women now have the vote on the same terms as men. In Travancore and in Mysore women may be elected as councilors. Campaigns in Bengal and Behar have recently resulted in women getting the municipal vote. There are women councilors in Madras, and the United Provinces of India have given qualified women equal political rights with men for the Legislative Council, District Municipalities and Local Boards."

New Avenue for Bible Teaching

DAILY Vacation Bible Schools are very new in Burma, but the first year proved their worth so effectively that five more were organized last year. Miss Mary Phillips of the American Baptist Mission, writes:

"Besides outlining a definite program adapted to the needs of Burma, all the Bible stories and character stories had to be written and translated into Burmese. About forty young people from the college, high schools and seminaries volunteered to help in the schools. That, of course, meant sacrificing their own vacations. Because of the extreme heat we found it necessary to begin at seven o'clock in the morning and finish at ten, but that did not mean that the work for the teachers was finished for the day. The teachers every morning met for prayer fifteen minutes before the opening of school. At noon time they divided into groups and went out to make calls in the homes of the pupils. Through this quiet home work a number of adults confessed their faith in Christ and not a few children from Buddhist homes expressed their desire to become Christians.—*Watchman-Examiner*.

One Hundred Years Old

ONE hundred years ago, on May 16th, 1828, in Tavoy, Burma, Rev. George Dana Boardman baptized Ko Tha Byu, former slave, robber, murderer. He was a Karen, a people who make up one-tenth of the population of Burma—a timid, irresolute and servile people a century ago, worship-

ers of spirits, who, nevertheless, had a legend of a lost book of life which some day was to be returned to them by strangers from over the ocean. Ko Tha Byu was for twelve years until his death a tireless evangelist among his own people. October 22 to 29, 1928, the Karens entertained the Burma Baptist Convention in Tavoy in order to celebrate the 100th anniversary of their Christian beginnings. There are now between 60,000 and 70,000 Christians among this people.—*Watchman-Examiner*.

Sixty Years in Siam

THE year 1928 completed 60 years of mission work in Chiangmai. In 1868 there was a nucleus of four Christians; last year the enrollment in Chiangmai church alone was 992. Beginning with no schools, there are now a college, theological seminary, an academy, training school for nurses and a hospital. In addition, a leper asylum has had unprecedented growth. The evangelistic influence of schools and hospital has been strengthened by such organizations as "The King's Daughters," Temperance Association and "Friends of the Word." Children have their own organizations, supervised by teachers.

A novel movement was begun by a Buddhist priest, who proposed that groups from the city church meet with the priests in the Buddhist temple to discuss the relative merits of Christianity and Buddhism. Influential Buddhists objected, and this was discontinued.

CHINA AND TIBET

The Truth About China

AN EDITORIAL from *China's Millions* gives an idea of present conditions in China:

Many statements might be made in regard to the present situation which are indisputably true, and yet need careful qualification lest they convey a false or unbalanced impression. A cursory reading of reports from Kweichow, Szechwan and Kiangsi, emphasize the danger and insecurity of residence there out of all proportion to the facts. Probably

none of our mission stations is altogether free from the possible menace of banditry, yet in the great majority of stations that menace is so remote as to be practically negligible, at any rate for the greater part of the year. But a sudden upsetting of the balance of power, perhaps the suppression of some local military leader, may at any time bring danger nearer. The risks which missionaries, in common with the Chinese, may be running are sufficient to keep us fervent in prayer for them. But, while they take all reasonable precautions, they dare not wait for the re-establishment of order before grasping the present opportunity for proclaiming the Gospel throughout China.

The National Government of China, while nominally in control of the whole country, and supported by a growing public opinion in every province, extends only an uncertain jurisdiction over districts remote from Nanking, and may sometimes fail to control one or other of those powerful military leaders who profess allegiance to it.

China Famine Relief

SUFFERING in China is intense and widespread. It is reported to be much worse than in 1920 to 1921. This is not only due to continued war and unrest but comes largely from floods and inability to plant and harvest crops. Plant life is entirely gone in many sections. Recent reports state that 20,000,000 Chinese are affected. 4,000,000 famine victims require immediate aid and daily thousands are dying. Entire families are committing suicide in some instances rather than face starvation. Women and girls are sold (for \$100 and up) for food or are left to suffer worse than physical death.

The China Famine Relief Commission of U. S. A. has its headquarters at 205 East 42d Street, New York. Dr. S. Parkes Cadman is Chairman, Dr. Sydney L. Gulick, Secretary and James A. Thomas, Treasurer. "The situation in Suiyan, Shensi and Kansu is extreme" says a dispatch from the American Committee in China. This committee is composed of business men and missionaries. The government is taking effective measures against banditry. Railway transportation is improving. Emergency re-

lief is now practical. The Chinese Government is doing everything in its power to relieve conditions; has appropriated \$10,000,000 (mex.) for relief and ordered all officials to contribute from twenty to one hundred per cent of one month's pay for relief. \$1,000 will save a village. \$1 will feed one victim for one month.

Two per cent of the population have already died from cold and starvation. Whole villages are desolate. Sixty per cent of the draft animals have been sold. Twenty per cent of the peasantry have evacuated their homes. The Shensi government is operating gruel kitchens, but their resources are entirely inadequate.

Once again the missionary forces are grappling with the grim monster of famine. Dr. Rawlinson, editor of the *Chinese Recorder*, writing from Shanghai, gives it as his opinion that the estimates of the government and the Famine Relief Commission are conservative. These official groups have put the probable number of destitute at 20,000,000 in nine provinces. He adds another 5,000,000 on the basis of reports reaching him.

Gains in Chinese Church

DR. HENRY T. HODGKIN, who is an authority on missionary affairs in China, says in *The China Weekly Review*: "Looking back on the short period of anti-Christian agitation we can count gains that outweigh losses, and the church has been prepared to serve China in new and larger ways. It is no small fact that many of the leading men in China today are the product of Christian schools and are deeply influenced by Christian thought, if not themselves Christians. This is perhaps the way above all others in which the church is serving and will serve the nation—through personalities who have caught something of the Christian spirit and have been, as it were, given to China by the church. When we think of the very small proportion of Christian to non-Christian Chinese and of the fact that to a large

extent Christian work has been among the poorer classes, it is really astonishing to see to what an extent this contribution has been made and is being accepted by China today."

The Christ for China

THAT Christ needs China and China needs Christ is the opinion of C. Y. Cheng, General Secretary of the National Christian Council of China. Enlarging on this thought Mr. Cheng says:

"China needs a Christ who is simple and not hopelessly entangled in creeds and dogmas; China needs a Christ who is natural and not foreign; China needs a Christ who is constructive and not destructive; China needs a Christ who saves and will be her friend unto the end. Such a Christ has never been rejected in the past and will not be rejected in the days to come. 'We would see Jesus,' is the voice of many thoughtful Chinese today. Christian missionaries and Chinese church workers who can introduce men and women to the real Jesus are needed in China now more than ever before."

Chinese Head for Ginling

ON NOVEMBER 3, 1928, there occurred a significant event in China's new capital, Nanking—Miss Yi-Fang Wu was made President of Ginling College. The following day the college celebrated its 14th birthday. The new president is a member of the first graduating class.

The story of Ginling College is as fascinating as a romance, yet in reality records the triumph of Christian faith, hope and love. Fifteen years ago higher education for women was unheard of in China; one year later eleven Chinese girls were enrolled in the first class of the first woman's college. Five years ago a group of beautiful buildings were dedicated. Three things the founders built into the foundation of the college: *faith*—for it required faith even to think of establishing a college in China for the higher education of women, and it re-

quired faith for a Chinese girl to enter college and to stay; *hope*—the hope of better homes and a better nation through the Christian education of women; and *love*—a love rooted in the love of God.—*Christian Advocate*.

"Useless" Deities Abolished

THE government of the province of Kwangtung, China, has issued a circular stating that all "useless" deities and temples are to be demolished, but that the good and useful ones are to remain and will be used for other purposes. Among the latter are the deified sages and philosophers of old who have rendered meritorious service and have lived exemplary lives; also all pure and undefiled religions by whom "men indicate recognition of a god or gods to whom obedience and honor are due" are to be protected and preserved. These include Mohammedanism and Christianity of the monotheistic religions, and Buddhism and Taoism of pantheistic religions. All ancient gods and goddesses who were invented and worshiped in fear of some superhuman or overruling power long before the advent of exact science, are to be destroyed on the ground that such worship is sheer superstition.—*Alliance Weekly*.

Exchange Professors

A YEAR ago a gift of \$2,000,000 was made to Harvard University as an endowment for the exchange of professors between Harvard and Peking Universities. The first professor to go from the Chinese University to Harvard under this provision is Dr. William Hung, selected by the two universities as "the ablest Chinese to explain Chinese culture to American students." He is a graduate of Ohio Wesleyan University, Union Theological Seminary and Columbia University. It is not surprising that one hears less now than he did a few years ago about Christianity denationalizing its adherents in the great countries of Asia. It has not so much denationalized as international-

ized. Dr. Hung interpreting China to the West will do a valuable work for China and a not less valuable work for America. He can serve both countries because he has trained himself to be international in understanding and sympathy.—*Indian Witness*.

JAPAN-CHOSEN

International Relations Conference

AN INTERNATIONAL Relations Conference is to be held in Kyoto next November under the name Pacific Relations Institute.

All nations bordering upon the Pacific ocean will be invited to participate. The institute will be open to research and deliberation upon any subject believed by the public in the various lands to be germane to harmonious international relationships. Much has been said lately of the need for a thorough and impartial investigation of the whole program of "foreign missions" as a factor in establishing world brotherhood and peace. It now seems uncertain that missions will have any place on the program. Nevertheless, with appraisals of missionary work and its results varying so widely according to whether one approaches a missionary, a man in business or in diplomatic service, or a native of the land concerned, it would seem that mission boards and supporters of missions should be quick to see the possibilities in such a study in the fair atmosphere of a scientifically-minded conference on social problems in the Pacific basin.—*Christian Century*.

Campaign for Million Converts

DURING last November Toyohiko Kagawa invaded the Hokkaido and spent almost a month in six of its principle cities. All told, he held fifty-eight meetings. These meetings were attended by 27,264 people and 1,412 took a stand as "deciders." The meeting places were constantly crowded and again and again hundreds had to be turned away because there was not even standing room for them.

From the Hokkaido Mr. Kagawa went to the cities of Kanazawa, Takao, and Toyama. In these cities nineteen meetings were held, attended by 5,673 people. In the public meetings 284 people, and in a Christian girls' school 204 girls manifested a purpose to become Christians. During December Mr. Kagawa pressed the battle of evangelism in the far-flung Manchurian field, working in the centers having a large Japanese population.

Campaigns have also been held in Osaka, Yokohama, and twelve other large cities. At the request of the Japanese Christians in Korea campaigns have been held in six of the principal cities in that area. Everywhere the meetings are characterized by a large attendance and a profound interest.

Paul Kanamori hopes for at least 1,000 conversions from a recent Tokyo campaign, comprising four sessions daily for six days, one whole day being given to prayer. He also writes: "Last year our one hundred and sixty churches have all become self-supporting, not receiving any help from outside. Our 200 pastors and evangelists have given up their regular salaries, and are working according to the commandment of the Lord Jesus in Matthew 10, looking to God for their daily food. I believe the realization of the purpose of the million soul-saving campaign is not far off.

Growth in Korea

AFTER twenty-five years of seed sowing there are now in South Chulla Province, Korea, fifty-five organized churches and 250 unorganized groups of Christians, each with a building and all supported by native converts. Soonchun has the largest one-doctor medical work in Korea.

The government has built fine auto roads and daily service cars ply their trade in all directions. A railroad runs from Seoul to Mokpo, passing through Kwangju, and daily steamers ply to and from the many ports on the coast. A new railway is under con-

struction from the local ports of South Chulla Province to Seoul, and another from Fusan passing through Soonchun to Mokpo, thus linking this section up with the whole world. Post offices, banks, telegraph and telephone offices and strict police supervision everywhere, make life safe and pleasant.

The Power of Christ

FROM the Presbyterian Church in Korea comes two incidents which illustrate the strength of the Korean Christian:

A poor woman came to the Presbyterian missionaries at Chairyung, Chosen (Korea), for one month's study of the Word. She had saved but a pittance from her business, and, anyway "my stupid old brain is not worth more than a month of study." But when at the end of the time she gave an almost perfect recitation of Paul's second missionary journey, she changed her decision and stayed, convinced that "the entrance of the Word giveth light."

A little girl in Chairyung, Chosen, slipped out of the back gate of her father's compound to go to the evangelistic meetings. When she returned her father threatened to kill her unless she would promise to have nothing more to do with the Jesus doctrine. She would not promise and endured all but death for her faith. Today she is the wife of a leader in the church, a Sunday-school teacher, treasurer of the women's missionary society, and is still striving to win to Christ the members of her father's household.

ISLANDS OF THE SEA

An Australian "Out-Back" Evangelist

THE attention given to rural districts is reaching Australia, as is evidenced by the account of Philip Lewis who has recently returned from a trip through Queensland. He visited right up into Northern Queensland, passing through such places as Townsville, Cairns, Mackay, Rockhampton, Gympie, Stanthorpe, Toowoomba, and many other places.

He met with much acceptance, and many open doors for service in the various churches and mission halls. His record of service for the year 1923 is as follows:—Meetings in churches and halls 278, open-air services 64, Sunday-schools spoken to 32, tracts and booklets, etc. given away 9,233.

He has traveled altogether 8,481 miles, of which he has walked 1,670. Mr. Lewis went out again shortly after Christmas into the far distant parts of New South Wales.

"Hung Up" in New Guinea

REV. G. P. LASSAM of the Methodist Missionary Society of Australia, tells of a discouraging-encouraging experience in preaching to Papuans—an experience paralleled in many mission fields. Describing a service on the New Guinea coast, he says: "A hymn is announced but the congregation has no hymn books, so the singing is left to the student assistant and myself; the latter is a shy little chap, so the hymn becomes a solo by the preacher. Then the prayer and the Lord's Prayer, in which a number of the folk join. The address is on 'The Lost Sheep.' Presently I am 'hung up' for a Papuan word, and as I look round on the congregation it appears as though it would not matter much if I were 'hung up' for the whole sermon. About half the men are asleep. In a corner a baby and a pup are enjoying a scrap over a piece of pig left over from the feast. This engages the attention of about half the women and several of the men. A passing launch causes most of those who are awake to gaze out to the sea and in an undertone exclaim, 'They don't observe the Sabbath, at any rate.' The sermon goes on to a conclusion; the preacher is a bit doubtful as to the amount of good that the congregation are deriving from it. Then another hymn, the closing prayer and benediction. There is a new baby to be baptized; then we are ready to go home.

"I really begin to wonder whether any good has been done by the service, and turn to go home disappointed. Just at this point the student pipes up, 'Sir, this man wants to speak to you.' I turn to see a man well on in years, standing patiently. He asks:

"'Sir, is all that you said about Jesus being a Shepherd and seeking the lost sheep true?"

"'Yes, certainly it is all true.'

"'And would He seek for me and help me when He finds me?"

"'Yes.'

"'Then I want to become a church member.'

"He became a good Christian. 'Hung up' yet lifting up the Saviour."

The First Maori Bishop

CHRISTIANITY has made great progress in the last few decades amongst the Maoris, the natives of New Zealand. The general assembly of the Anglican Church there has now been able to carry out a long cherished plan; it has created an independent Maori diocese with a Maori bishop at its head. Frederick Augustus Bennett, who has worked as a clergyman amongst the Maoris, was recently consecrated Bishop of Aotearoa. The ceremony took place in St. John's Cathedral, Napier, in the presence of a large congregation of Maoris and whites.

Sumatra Reorganizes

THE first session of the Sumatra Mission Conference, a merger of the North Sumatra Mission Conference and the Netherlands Indies Methodist Conference, held January 24-28, marked the beginning of a new chapter in Methodism in the Dutch East Indies. The sessions gave a real sense of corporate unity. Plans were announced for dividing the conference area into three districts, South Sumatra, Asahan District and Medan District.

Over 1,800 pupils are studying in Methodist day schools in Sumatra, and probably another 200, not included in

this number, are enrolled in the Sunday-schools. It is estimated that 25% are Mohammedan, approximately 50% Chinese, and the remainder chiefly Batak, with a small percentage Indian. All along the line the work feels new impetus and encouragement.

New Commission Formed

METHODIST leaders in Malaysia, under strong conviction that more attention should be given to Sunday-school work and the teaching of the Bible in the day schools, have organized the Malaysia Commission of Religious Education, with a full time secretary, R. Dean Swift. As evidence of the need, the small enrolment of the Sunday-schools has been cited, their deficient organization, the lack of teachers, the scarcity of suitable teaching materials, the unsatisfactory condition of religious teaching in the day schools, the comparatively small proportion of pupils who become Christians, as well as numerous other facts.

The new commission has reviewed the situation, outlined a comprehensive program and decided upon certain immediate objectives. Among these: to better organize and grade Sunday-schools and supply suitable curriculum material; to enlist more lay workers; to help parents appreciate the importance of properly training the young; and to seek to make religion more real.—*Malaysia Message*.

NORTH AMERICA

Plans for Church Union

THE trend toward unity among several Protestant denominations seems to gather momentum. Congregationalists and Christians have drafted a plan to be presented to forthcoming national conventions of the two bodies. A commission of the Methodist Episcopal and one of the Presbyterian Church in the United States of America are carrying on negotiations for closer union. Representatives of the Disciples and of the Northern Baptists are also conferring

for the same purpose, and a plan for organic union is being promoted between the Presbyterian Church (North) and the Reformed Church in America.

Recently, a basis of union has been agreed upon by representatives of the Reformed Church in the United States, the United Brethren in Christ and the Evangelical Synod of North America. If officially adopted, this will result in a new "United Church in America" with more than a million members.

Young people, in their own gatherings, are also endorsing movements which have as a basis cooperation of effort for all who desire to live according to the teaching and spirit of Jesus Christ.

Denominations Get Together

AN IMPORTANT conference of denominational leaders was held March 19th to 21st, in Atlantic City, N. J., to consider the financial and promotional work of the several denominations. Their topics included:

"Why Do People Give Permanent Funds to Charity?" By Edward T. Devine, Executive Officer, Bellevue-Yorkville Health Demonstration in the City of New York.

"Channels Through Which Personal Interest Expresses Itself." By Ralph G. Hurlin, of the Russell Sage Foundation.

"Discrimination as to Appropriate Instruments Fitting the Method of the Giver." By Raymond N. Ball, Treasurer, University of Rochester, Rochester, N. Y., and Albert St. Peter, of the Equitable Life Assurance Society.

"The Technique of Cooperation." By William S. Beard, of the National Council of Congregational Churches.

"Guarantees of Integrity and Honesty." By Mark M. Jones, Consulting Economist.

"Economic Changes as Affecting Investment of Charitable Funds." By Leland Rex Robinson, President of the Second International Securities Corporation of America.

A group of executives also discussed such topics as the Making of Budgets; Every Member Canvass; Coordination; Proper Balance Between Local Expense and Foreign Benevolence; and Spiritualizing the Money-Raising

Enterprise. A third group was made up of publicity leaders.

College League of Nations

THE colleges of Ohio held their first intercollegiate Model Assembly of the League of Nations at Ohio Wesleyan University on April 19th and 20th, with 27 colleges participating.

On the same dates the colleges of Michigan held a similar gathering at Ann Arbor. They met last year at Lansing.

The colleges of New England met for a Model Assembly at Mount Holyoke College on April 13th, while colleges in the central region held a Model Assembly at the University of Chicago on May 3d and 4th.

The colleges of the middle Atlantic region took part in a very successful Model Assembly at Vassar on February 23d, and fourteen institutions participated in one at the University of Southern California on March 21st.

At least thirteen colleges are holding individual Model Assemblies for their own campuses, while Reed College was host to nine high schools of Portland, Oregon, when they met for a Model Assembly in April.

Some City Evils

MORAL conditions in New York City are reported, by the "Committee of Fourteen" which has been conducting an extensive investigation, to be worse than ever. The lack of law enforcement, the prevalence of "speakeasies," the intemperate and vicious "night clubs" and similar resorts, are responsible for much of the crime and commercialized vice. The committee reports "one syndicate which furnishes women to 180 evil resorts in New York City. . . . Not being forced (by the state) to take out licenses or to open to the police at all times, as formerly, these places lock themselves against the police. Evidence of the vicious character of the place is hard to establish by raids. The Federal police can make raids but they are only looking for intoxicating

liquor and it is not their concern whether the place is an immoral resort or not. . . . Recruiting is largely done through advertisements for 'hostesses.' These resorts are growing bolder." Before New York becomes more like Sodom, aroused public sentiment should put an end to this lawlessness and open vice.

Beliefs of University Students

A CENSUS of religious beliefs among University of Wisconsin students resulted in answers representing 34 faiths by 6,479 out of 9,042 registrants, according to a compilation just completed by the university statistician. The census is the first of its kind conducted at the university. Of those who expressed their affiliations, 1,042 named the Roman Catholic Church, 1,018 Lutheran, 959 Methodist, 887 Congregational, 680 Presbyterian, 553 Jewish, 441 Episcopalian, 235 Baptist, and 189 Christian Science. These nine faiths represent 93 per cent of the total answers.

The Negro in America

THE Board of National Missions announces the completion of a new stereopticon lecture—"The Onward March"—on the Negro in America. Here we see the colored man in a very intimate way: his isolation on a meagre farm in the rural south; his home, a tumble-down shack; his children, neglected mentally and spiritually. Then the mission school! Boys and girls come on foot or muleback, come leading cows whose milk must pay their way. In many of the schools everyone earns part of his or her tuition by working on the farm or in the kitchen. With what persistency do these young people pursue an education! Throughout, the lecture is an absorbing one. Negro churches, Negro community life, Negro leaders—all are treated in a wholesome, appealing manner. The final note is challenging. The progress of this race has been epochal. But the march toward a new day must go onward.

Anniversaries Celebrated

THE Chinese Presbyterian Church and Day Schools in San Francisco celebrated anniversaries on Dec. 7th when the church was 75 years old and the day school reached its 50th birthday. The pastor, Rev. Tse Kei Yuen, wrote a historical drama which the young people enacted. This drama portrayed the founding of the church in 1853, the founding of the day school in 1878, and early missionaries in the West who helped to establish work for Orientals. The kindergarten children portrayed the organization of the day and evening schools, dressed in quaint, old styled costumes, some wearing false queues. Chinese churches of all denominations were represented in the audience.—*Women and Missions.*

Indian Missionaries

WITH true missionary zeal the religious council of the poverty-stricken Pima Indians at their monthly meeting recently raised \$20 to match a conditional amount of \$10, offered by their pastor, Dr. Dirk Lay, to send representatives to the Papago Indian reservation to preach the gospel.

Leaving Sacaton, their headquarters, they reached the first Papago village about 28 miles to the south. After calling on all the Indians there they made an arrangement with the chief to hold a service the following Sunday around the campfire.

At Komalee which they reached fifteen miles further on at dusk they prepared to camp for the night. Around the campfire, service was held with about sixteen Indians present.

So they visited village after village, camp after camp, meeting after meeting, until in ten days' time, by early rising and late retiring, the following villages were visited: Chu-chu, Komalee, Wiewawaa, Anigam, Santa Rosa, Covered Wells, White Wells, Cheerpaw, Gacah, Corporosity, Charco, Ajo, Charles' Well, and Gila Bend Village. During the trip 698 miles were covered, 14 villages were covered, 64 personal calls made and eight services

held at which there were 133 present.
—*Presbyterian Magazine*.

LATIN AMERICA

Evangelical Church in Mexico

CCHEERING news of the growth of the Evangelical Church in Mexico comes from Dr. W. A. Ross, president of the Evangelical Seminary of Mexico, who says:

"From several things recently, we have been forcibly reminded of the strength of the Evangelical Church of Mexico. At the recent National Convention of the Evangelical forces of Mexico, we saw Protestantism at its best. Representatives from all of the Christian Churches attended.

"There were present 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200. These registered delegates came from sixteen of the twenty-eight states of the Mexican Republic and represented thirteen religious bodies. This shows that the leadership has passed from the hands of the foreigners to the Mexicans. That is the goal of all mission work. The men and women in the convention well prepared to take this leadership were only a few of the many scattered throughout the country.

"There is a spirit of harmony and brotherly love in this great Evangelical Church in Mexico. They are now making their plans to be missionaries to the great untouched areas of the country that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ. There is a spirit of earnest prayer and of intercession which bespeaks well for the future of the Evangelical Church.

"There was appointed a committee called the 'Upper Room Committee' whose special work for the year is to form Prayer Circles, to call together small groups who shall meet in quiet places for prayer, to be a center for

the churches during the year, for the promotion of intercession for a deeper spiritual life among the Mexican people."—*The Christian Observer*.

Haitian Gospel Mission

HAITI, "The Black Republic," is dark in more senses than one for it has long been neglected by evangelical Christian missionaries. One of the workers now engaged in the evangelization of the islanders, writes: "I have just returned from La Tortue where I spent twenty days assisting with the mission work. In a village called La Vallee, thirty-six people gathered for a Gospel service in the house of one of the converts and only two could read! There were two chairs so that the congregation was obliged to squat on the mud floor or on logs of wood.

At morning family prayers five converts engaged in prayer. Several have asked for baptism, but as few of the people are married legally, and as many men have more than one "wife," there are serious family matters to be put right before these converts will be fit for church membership. A real work of grace is going on in the hearts and lives of some of the people on the island, but we must be patient until the seed sown has been watered by the Holy Spirit, and has had time to germinate.

As soon as funds permit, we are anxious to build a small Gospel Hall on the island, where we may be able to invite the people to sit on benches while listening to the Gospel instead of squatting on the mud floor of a native hut.—*J. Alfred Pearce, Port-de-Paix, Haiti*.

Cuba and Mexico Fraternize

A NEW era in church development in Latin America is opened by a visiting delegation from Cuba to Mexico to discuss cooperation between the evangelical forces of these two countries, especially plans for an Evangelical Congress, to be held in Havana, June 20-30, 1929. Such themes as

Solidarity, Literature, the Church in the Community, work among indigenous races and various educational problems were discussed.

The Cuban delegation was advised that Mexico would send 47 delegates to Havana in June, instead of the 35 assigned to her, and that representatives of some of the women's organizations would also be there. From Porto Rico, 25 delegates will represent various denominations at the Congress. Dr. John Howard, for many years President of Union Theological Seminary of Mexico City, will represent Southern California, and Dr. George W. Hinman will represent the American Missionary Association.

Sunday-Schools in Brazil

THE Eleventh Convention of the World's Sunday-School Association will be held in Rio de Janeiro, July, 1932. The Seventh National Convention of the Brazil Sunday-School Union convened recently in Juiz de Fora and was declared by all who participated to have been the most successful and inspiring interdenominational gathering ever held in Brazil. There were 158 registered delegates, which also was a record. The division was Methodists 64, Presbyterians 59, Congregationalists 17, Independent Presbyterians 10, Episcopalians 6, Others 2. Most of the delegates were given hospitality at Granberry College, the largest educational institution of the Southern Methodists in Brazil. The Convention sessions were held in the college chapel, and the classrooms were used for group meetings. The spirit of joyous Christian fellowship developed under these circumstances was a revelation to many whose experience has been limited to denominational gatherings.

White Indians in Peru

THE *Associated Press* reports regions in the Peruvian Sierras where the inhabitants are white and some have blue eyes and blond hair. The explanation of this phenomenon

may be that they are descendants of various groups of Spanish explorers who swarmed through the mountains centuries ago.

Settlements of white Indians are also supposed to exist in the Amazon Valley. The origin of these remains a mystery and many support the belief that they are of pure Indo-European ancestry.

The popular explanation is that white fishermen or expeditionaries were lost in storms or carried by ocean currents to the Brazilian coast. It is also thought that the Catalanian name of the Canary Islands, Canarios, proves that the South American Indians knew of their existence in connection with white people. Translated into the Indian language the word Canario means "white country." — *Alliance Weekly*.

EUROPE

The British Federation of Youth

THE British Federation of Youth has affiliated to it twenty-seven youth organizations in Great Britain representing a membership of about 100,000. The general basis of membership is support of work for international understanding and world peace. At a recent meeting of the Assembly the tasks assumed by the World Youth Peace Conference were entrusted to the Dutch Federation of Youth for Peace, which, according to a resolution passed at the Conference, is to constitute the Continuation Secretariat for such questions. The program of work for the coming years was also drawn up in outline. It is proposed to continue the usual methods for the promotion of international understanding amongst youth—international correspondence, youth tours, study outlines on international questions, observation of the International Goodwill Day (18th May), etc. An essential element of this work is to be the recognition of the changed psychological outlook of the characteristic younger generation of youth that has no memory of the World War, and the

need for educational methods suitable to them.

Bible Testimony Fellowship

THE Bible Testimony Fellowship is seeking to reach the smaller towns of Great Britain by means of a "Counties' Campaign," the plan being to take a county or part of a county and arrange for central meetings on four consecutive days at strategic points, and to visit systematically every home within a given radius.

An envelope containing a typed letter, drawing attention to the claims and value of the Bible, a leaflet inviting to the nearest central meeting, and a Gospel, is delivered from door to door, and opportunity sought for direct personal work on the spot, while, by means of open-air meetings, Bible posters, and other methods, the Fellowship hopes to bring the Bible prominently before the minds of the people. The first campaign was opened in East Devon, where the work proceeded energetically under the auspices of a local committee, assisted by an agent of the Fellowship.

Protestant Church in France

ALTHOUGH there are only about a million Protestants in France, the Protestant churches exercise an influence in the life of the country entirely out of proportion to their membership. The leaders of the various Protestant groups have felt for some time the need of consolidating the religious agencies engaged in social work. Most of these agencies in France are independent, i. e., they are not organically related to the official organization of the church. Representatives of the various social agencies recently organized a Federation of Social Christianity, which is intended to serve somewhat the same purpose for the churches in France that the Federal Council of Churches serves in the United States. The first conference under the auspices of this federation met in Paris last November. The principal themes considered were: Christianity and De-

mocracy; Christianity and Socialism, and Christianity and Internationalism.—*Christian Century*.

A Bible School in Austria

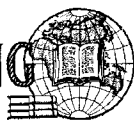
THE Southeastern Europe Bible School near Villach, Austria, has trained and sent out twenty-four young men—Hungarians, Bulgarians, Serbians, Greeks, and Roumanians to work in their national churches. Recently the Second Balkan Conference was held at Nova Pazova under the auspices of this school, and there gathered a large group of Christian workers for Bible study and consideration of mission problems. Vilna is famous for its order, cleanliness, thrift, industry, and prosperity, quite in contrast with the dirt and disorder of the surrounding population. The inhabitants are pestered by Croat and Serb beggars and thieves and during the whole existence of the colony it has never been possible to go to work in the fields without putting watchmen to guard the villages. Mr. Ebehard Philidius, Principal of this Bible School, has recently been in America and has won many strong friends for this important evangelical work. Those who wish to know more of the Southeastern Europe Bible School may write to William Albert Harbison, Graybar Building, New York City.

Godless Russia

THOSE whose hearts are stayed on God are oppressed on every hand in Russia. A publication of the "Anti-God Society" states that last year 354 churches and 59 synagogues were closed. Other places of worship connected with religious faith were put out of existence. Yet, something akin to discouragement is dogging the steps of the evildoers, for in spite of all their efforts religion is gaining ground steadily everywhere. It is even affirmed that in the Stalingrad district adherents of various religions have increased sixfold, while in other localities religious adherents number fifty per cent of the population.—*The Christian*.



BOOKS WORTH READING



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

The Case for Christianity. By Clement F. Rogers, M.A. Octavo. 278 pp. \$3.00. New York. 1928.

The author is Professor of Pastoral Theology in King's College, University of London. For eight years he addressed the Sunday afternoon crowds in Hyde Park, and by frequent interruptions, questions and criticisms, he came to know the popular objections to Christianity and the difficulties relative to religion which exist in the common mind of the present day. He was conscious of the great need of a hand-book of popular apologetics, and in his endeavor to meet this need, he states some great moral problems with which mankind has ever been concerned. He defends the part Christianity has played in the solution of these problems and gives reason for regarding as trustworthy the historical character of the Bible narratives. He defends the claim that Jesus Christ "was perfect God and perfect man." The references to the atonement and to evolution are not clear or satisfying, but the discussion of Christian Theism presents rather fully the arguments from causation, from design, and from conscience and shows that the needs of the human soul are met by the great truths of the trinity, the incarnation and the cross.

The style of the discussion is not altogether popular or lucid and the actual conclusions of the author are not always clear. Quotations from many authors show a wide acquaintance with literature. The main point of the book is creditably maintained, namely, to show that the Christian system is capable of intellectual justification.

CHARLES R. ERDMAN.

Moslem Mentality. By L. Levonian. 245 pp. \$2.50. Boston. 1928.

This very attractive and remarkable book might more correctly have been called "Turkish Mentality," The author is Dean of the School of Religion at Athens, an Armenian by birth but a lover of the Turks and one who believes in their evangelization. The book gives us a cross section of Moslem thinking on social, moral and religious questions. The contrast between the old Moslem mentality and the new is strikingly illustrated; the danger of religious neutrality pointed out, and an earnest plea is made for Christian missions to Moslems. In the chapter on the missionary presentation of Christianity the writer is not as positive as he might be and yet he puts the emphasis where it should be in the message and the manner of its presentation. His conclusion is characteristic: "As Armenians we have one privilege, we can forgive those who have persecuted us and pray for them."

S. M. ZWEMER.

The Gospel for an Age of Thought. By A. Z. Conrad, Ph.D., D.D. 282 pp. \$2.00. New York. 1928.

In an age when the agnostic and the pseudo-scientist assume that they are endowed with a higher order of intelligence than the Christian believer, it is refreshing to have the argument for the validity of the Gospel set forth with such conviction and intellectual ability as are shown in these seventeen discourses delivered in Park Street Church, Boston, and in several well-known churches in Europe.

Starting with the undeniable propo-

sition that whatever is real is true and that truth is indestructible, the valiant pastor of the Park Street Church removes the Gospel from the category of the hypothetical and speculative and places it firmly on the basis of the demonstrable in human and divine experience. The claims of the Gospel find their vindication in their applicability to man's deepest needs and in the history of the Christian Church through two thousand years during which the blazing searchlights of scholarship have served only to illuminate with greater splendor the divine attributes of its Founder.

When a magazine, with seventy-five years of honorable history behind it, furnishes its readers with page after page of futile assertion that Jesus Christ had no existence in fact, it is well to be reminded, as we are by Dr. Conrad, that realities do not depend upon opinions; that when men believed that the earth was flat, it was round just the same; that gravity existed before Newton was born; that the blood circulated before Harvey discovered the fact; that the Solar System revolved successfully before the advent of Galileo and Copernicus.

Dr. Conrad pithily remarks that "an absent Moses has resulted in a Golden Calf in every age." Today the anti-Christian bias is strong; Christianity's demands are exacting; man dislikes mandates. It is not strange, therefore, that rationalistic scholarship should be bent on reducing everything to the level of ordinary human thought. It is far more disturbing that in the Church itself there are those who minimize the necessity for basic beliefs. Dr. Conrad stresses the fact that belief governs conduct. "It is doubtful whether there was ever so much sophistical untruth put into a single sentence as in the statement that 'Christianity is not a doctrine but a Way of Life'" is his timely declaration. He finds the bed rock authority for the validity of the Christian Gospel in the Personality and Experience of Him who was not only the

"Way" and the "Life" but the "Truth" which alone makes free.

The Pilgrimage of Buddhism. James Bas-set Pratt. 750 pp. \$3. New York. 1928.

Though the "publishers' blurb" is correct in saying that this author "presents a detailed and synthetic view of Buddhism as a whole, ancient and modern, Southern and Northern," it is not the whole truth, when it adds, "It is the first time that it has been done." A German Buddhist scholar, Hackmann, as long ago as 1910, issued the second edition of his "Buddhism as a Religion," and again in 1914 his "A German Scholar in the East," which deals with the subjects of the travel and scenic portions of Professor Pratt's volume. Hackmann's first book goes farther than Dr. Pratt's in that he includes the Buddhism of Tibet but it is far less full. Pratt omits Tibet, Nepal and Mongolia, giving as the reason that "the form of religion which prevails in those lands is so mixed with non-Buddhist elements that I hesitate to call it Buddhism at all." Prof. E. W. Hopkins also asserts that Japanese Buddhism does not deserve the Buddhist name, though for different reasons.

Like Hackmann, Prof. Pratt did not base his volume upon documentary material alone, but went with his equally able wife on two Buddhist pilgrimages, with notebooks and eyes widely open, to see on the ground just what Buddhist priests, temples, and votaries were like. He has vividly, as well as philosophically, reported his findings here. Hackmann had spent ten years in Buddhist countries, mostly in China. Yet this new volume is far more satisfying than Hackmann's two combined, despite Pratt's Tibetan and Mongolian omissions and sparing reference to Farther Indian Buddhism. Both writers are valuable contributors to our knowledge of Buddhism, Pratt especially with his fascinating style, picturesque treatment and living specimens.

After five chapters, describing Buddhism's founder and his teachings, the Pilgrimage begins at its birthplace in India, proceeds to Ceylon, and Burma, turns eastward to Siam and Cambodia, northward to China and eastward again to Korea and Japan, Buddhism in the latter country being the best portion of his volume.

In all those lands, Pratt enables the reader to see with his own eyes, almost as well as he did in "India and Its Faiths," where he describes the entire system of beliefs, ritual, effect upon the mind and daily life of adherents of Buddhism as it took root and grew in country after country. His chapters upon "The Founder," the "Dramatis Personae" of Chinese Buddhism, "The Story of Japanese Buddhism," are especially graphic and rewarding. We are given a clear view of Buddhism's Mahayana mighty ones in the too slight sketch of China's first Patriarch, Bodhidharma, and in the fuller ones of the two Daishi, Dengyo and Kobo, who founded two

of Japan's famous sects and contributed so largely to its early civilization. There is also a lovable portraiture of Shinran, the founder of the second most numerous sect in Japan, the Shin or True Sect, and the fifth sect in size named after its founder, Nichiren, so polemic in his teachings and whose sect is most intolerant. Dr. Pratt also gives his readers a far more interesting view of the exact nature of the Mahayana, or Great Vehicle, branch of Northern Buddhism than does Japan's Suzuki, or Dr. Reischauer who does it more concisely. It is impossible to hint, even, at the invaluable accounts of the beliefs and philosophies of these varied sects in different countries. The reader may be confused before he reads them all, while the Buddhist scholar may regret that the volume is founded upon translations so largely; yet neither of the Davids, Pali authorities as they are, nor Dr. Hopkins, with his familiarity with Sanskrit, could have produced so interesting and so generally correct a volume as this moderately priced treatise by Professor Pratt. H. P. B.

MISSIONARY STUDY FOR EVERY ONE

The Missionary Education Movement and the Central Committee on the United Study of Foreign Missions are offering a choice list of new books this year for reading and graded mission study.

The FOREIGN MISSION topic for the year 1929-1930 is *The World Mission of Christianity*—especially as viewed from Jerusalem. Younger grades will study the Philippines. For the older grades Bishop Francis J. McConnell, author of "Democratic Christianity" and other volumes, writes on "Human Needs and World Christianity" (\$1.50 cloth and 75 cents paper). He emphasizes the human elements that especially appeal to many in the work of the missionary—the need for physical health, for better economic conditions, for liberty and friendly, human fellowship, and above all for a clearer knowledge of God. It is a worth-while

study. The largest emphasis in missionary work must be put on the most essential aim of the enterprise—the regeneration of men and women through faith in Christ and by the power of God's Spirit.

Advanced groups will welcome the study of the subject prepared by Dr. T. H. P. Sailer on "Christianity's Supreme Issues" (25 cents) based on Bishop McConnell's volume. Two side-light volumes are Basil Mathew's popular report of the Jerusalem Conference "Roads to the City of God" (\$1.00 and 50 cents) and Milton Stauffer's excellent view of "World Missions As Seen from Jerusalem" (50 cents). Material and practical plans for group discussions are also supplied as is a pamphlet for members of classes, "Opinion Tests on World Missions" (10 cents).

"A Faith for the World" (\$1.00) is

a volume prepared by Wm. Paton, Secretary of the International Missionary Council, setting forth the essential nature of the Christian Message. Mrs. Helen Barrett Montgomery also has prepared a volume for women's classes, entitled "From Jerusalem to Jerusalem" (75 and 50 cents) which interprets the significance of the Jerusalem Conference in the light of Christ and His life, work and teachings as originally revealed there.

The books for young people include "All In A Day's Work" (\$1.00 and 50 cents) by Godfrey E. Phillips of the London Missionary Society; "Seven Thousand Emeralds" (50 cents), a story for American youth of the Intermediate grade to interpret Filipino youth, written by Dr. Frank C. Laubach of Manila and the "New Philippines" (50 cents), a course for leaders prepared by Edna J. Leidt. The Junior, Primary and Beginners' grades also are offered special books on the Philippines (with a picture map 50 cents), Japan and the Christian Missions, prepared by Miss Edith Eberle, Miss Margaret Applegarth, Miss Jean Moore Cavell, and others.

THE HOME MISSION topics for the coming year are "The City," "Race Prejudice" and "Mexicans in the United States." The adult and young peoples book is devoted to "The City Church" (\$1.50 and 75 cents) by H. Paul Douglass, a remarkably well-written study of the conditions in the modern city and the responsibility of the Christian Church for its influence on the people and their environment. Dr. Kenneth D. Miller, author of "Peasant Pioneers" has prepared the leaders' manual (25 cents) for this course and Dr. Charles H. Sears, Secretary of the New York City Baptist Mission Society has written an illuminating study of city life in his volume entitled "The Crowded Ways" (\$1.00 and 60 cents), with suggestions to leaders by John Bailey Kelly (15 cents).

For younger groups the offerings consist in "Blind Spots" (\$1.00 and

60 cents), a volume on race relations by Dr. Henry Smith Leiper, "Pioneers of Good Will" (\$1.00 and 75 cents), sketches of twelve outstanding Christian men and women in the fields of business, education and the ministry, by Harold Hunting, author of "Stories of Brotherhood." Miss Mary Jenness has prepared the suggestions for leaders of this study in her "Good News Across the Continent" (50 cents).

For Juniors Robert N. McLean has written an attractive story of work for Mexicans in the United States under the title "Jumping Beans" (\$1.00 and 75 cents) and Florence C. Means offers a play on "Mexicans in the United States" (25 cents) and "Rafael and Consuelo" (\$1.00 and 75 cents) for primary children.

These courses are rich in interest and opportunity for the presentation of these topics of vital importance. The volumes in paper or cloth can be obtained from your own mission board at the prices named or by sending to The Missionary Review Publishing Company, enclosing check or money order. (The first price mentioned after each book is for cloth and the second for paper.)

A number of good missionary reading books are also recommended, including "Sons of Africa" (\$1.50) by Miss G. A. Gollock, "Windows into Alaska" (75 cents) (for primary grade) by Gertrude C. Warner; "The Story of Musa" (for Juniors) by Miss Entwistle; "Little Kin Chan" (\$1.25) by Bertha H. Converse and "Children of the Chief" (40 cents) by Mary Entwistle (for primary grade), and "The World in a Barn," a popular book for children by Gertrude Warner (\$1.25).

The books of methods recommended are "Missionary Education of Beginners" by Jessie E. Moore; "For Primary Children" by Wilhelmina Stoker, "For Juniors," by J. Gertrude Hutton, and "For Intermediates" by Mabel G. Kerschner (In cloth \$1 each).

NEW BOOKS

- The Authority of the Bible.** C. H. Dodd. 310 pp. \$3. Harper & Bros. New York. 1929.
- Everyland Children**—Little Lord Jesus. Lucy W. Peabody. 57 pp. 25 cents. Central Committee. Cambridge. 1929.
- From Jerusalem to Jerusalem.** Helen Barrett Montgomery. 50 cents, paper; 75 cents, cloth. Central Committee. Cambridge. 1929.
- Going to Jerusalem.** Margaret T. Applegarth. 127 pp. 50 cents, paper; 75 cents, cloth. Central Committee. Cambridge. 1929.
- India in 1927-28.** Semi-official annual review of Indian affairs. John Coatman. 462 pp. \$1.50. British Library of Information. New York. 1929.
- Important to Me.** Margaret Slattery. 12 mo. 95 pp. \$1. Pilgrim Press. Boston. 1929.
- Jesus and His Helpers.** For Juniors. Teacher's textbook. Mary Alice Jones. 150 pp. The Graded Press. New York. 1928.
- The Last Five Centuries of Church History.** Andrew Miller. 1,091 pp. 4s. 6d. Pickering and Inglis. London. 1929.
- Persia New and Old.** W. Wilson Cash. 72 pp. 1s. Church Missionary Society. London. 1929.
- The Questioners or Missionary Heart-Talks.** Second Series. Frederic F. Helmer. 76 pp. China Inland Mission. Philadelphia. 1929.
- Some Questions of Empire Suffering.** Annual report for 1928 of the British Empire Leprosy Relief Association. 52 pp. London. 1929.
- With and Without Christ.** Sadhu Sundar Singh. 152 pp. \$1.50. Harper & Bros. New York. 1929.
- The American Negro.** Edited by Donald Young. \$2.50. American Academy of Political and Social Science. Philadelphia. 1929.
- Naboth's Vineyard.** Summer Welles. 2 vols. \$7.50. Payson and Clarke. New York. 1928.
- The New Map of South America.** Herbert A. Gibbons. 400 pp. \$3. Century. New York. 1928.
- The Sexual Life of Savages in Northwestern Melanesia.** Bronislaw Malinowski. Plates. Maps. 506 pp. 42s. Routledge. London. 1929.
- Women of the Pacific.** Being a Record of the Proceedings of the First Pan-Pacific Women's Conference, held in Honolulu August 9 to 19, 1928, under the auspices of the Pan-Pacific Union. 280 pp. \$1.25. Pan-Pacific Union. Honolulu. 1928.

Survey of Service: Organizations represented in the International Convention of the Disciples of Christ. Edited by W. R. Warren. 723 pp. \$1.50. Christian Board of Publication. St. Louis. 1928.

Jewish Influence on Christian Reform Movements. Louis Israel Newman. 707 pp. \$7.50. Columbia University Press. New York. 1925.

Christianity and the Government of India. An examination of the Christian forces at work in the administration of India, and of the mutual relations of the British Government and Christian missions, 1600-1920. Arthur Mayhew. 260 pp. 12s. 6d. Faber and Gwyer. London. 1929.

China: Yesterday and Today. Fourth Edition. E. T. Williams. 743 pp. \$3.75. Crowell. New York. 1929.

ASK ME ANOTHER ON AFRICA

(Answers to questions on 2nd cover.)

1. A question mark.
2. Which way is Africa going? Will it be Christian or Moslem? Will it make a real contribution to the world's life, or will it be a source of trouble?
3. North Africa.
4. Abyssinia.
5. The Queen of Sheba and Philip the Ethiopian.
6. Because the interior remained long unexplored and was therefore dark and mysterious.
7. Kilimanjaro and Kenya.
8. Victoria, Albert, and Tanganyika—the last being the longest lake in the world.
9. Victoria Falls.
10. Livingstone.
11. "Sounding Smoke."
12. To open up the continent to civilization and commerce, with the hope that these would put an end to the slave trade.
13. Egypt, Abyssinia, and Liberia.
14. England, France, Italy, Spain, Portugal, and Belgium.
15. Diamonds, gold, copper, and cotton.
16. The missionaries.
17. Moffat, Livingstone, Mackay of Uganda, Mary Slessor of Calabar, Bishop Hartzell, Jean Mackenzie.
18. Two hundred and forty-three.
19. To know and to worship God, the Father; to keep themselves well and to prevent disease; to cultivate the soil and to cook and make their clothing; to use their free time in wholesome recreation.
20. The Moravians in 1792.
21. Rev. J. E. Aggrey, Ph.D., born on the African gold coast, educated at Columbia University, heir to five West African thrones.
22. "Other sheep have I which are not of this fold: them also must I bring, and they shall hear my voice and there shall be one fold and one shepherd." (John 10: 16.)

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