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THE MISSIONARY REVIEW OF THE WORLD

DELAYAN L. PIERSON, *Editor*

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PERSONALS

DR. CHARLES L. WHITE, for twenty-one years Secretary of the American Baptist Home Mission Society, has offered his resignation to take effect October first. Dr. White was formerly president of Colby College and is now a Director of the MISSIONARY REVIEW PUBLISHING COMPANY and President of the Home Missions Council. Dr. White plans to devote himself to other important denominational and interdenominational activities.

* * *

FRANK OLDRIEVE, Esq., secretary of the British Empire Leprosy Association and formerly of India, has resigned as secretary of the Association and will make his home in Southern Rhodesia. Dr. Robert G. Cochrane, recently of India, son of Dr. Thomas Cochrane, editor of the *World Dominion*, is to succeed Dr. Oldrieve as Secretary.

* * *

DR. JOHN R. MOTT has recently returned from a world tour, during which he conferred with national Christian leaders in India, China and Japan. The Japanese Emperor conferred upon him the "First Class Order of the Sacred Treasure" in recognition of his services in promoting friendship between Japan and America. This decoration is one of many conferred on Dr. Mott by foreign governments.

* * *

FRANK A. HORNE, vice-president of the Board of Foreign Missions of the Methodist Episcopal Church, recently received the degree of Doctor of Commercial Science from Boston University. He is president of the Merchants Refrigerating Company; a helper of Herbert Hoover in the United States Food Administration during the World War; distinguished friend of many religious, educational and philanthropic causes.

* * *

DR. SAMUEL M. ZWEMER, editor of *The Moslem World*, has recently returned to his work in Cairo. He has been elected to the chair of missions in Princeton Theological Seminary and to a similar position in the Presbyterian Seminary at Chicago. He has not yet signified his acceptance of either position. He served as a missionary of the Reformed Church in Arabia, 1891-1905, and has become an authority upon missionary work for Moslems.

* * *

REV. CHARLES E. SCHAEFFER, D.D., General Secretary of the Board of Home Missions of the Reformed Church in the U. S., was elected president of the General Synod of that church at its recent annual meeting. Dr. Schaeffer is one of the active forces in the missionary enterprises and is a member of the Editorial Council of the REVIEW.

DR. C. H. HOLLEMAN, a Reformed Presbyterian Church missionary, arrived in Amoy, China, on June 23d, after a thrilling experience with bandits who captured him on May 23d. His captors marched him to Yungting with his hands tied behind his back. On May 27th, military forces of Fukien Province threatened to attack and during the flurry he escaped to a vacant house near by and hid in a giant rice kettle. That night he made his way to friendly Chinese who hid him for two days, provided him with food, clothing and money. Then he fled to Taipuhsien, Kwangtung, and hid in the British mission hospital for twenty days. The bandits were Communists and wanted money. Mrs. Holleman and her children and Rev. and Mrs. Poppen escaped but the mission premises were looted. Dr. Holleman expects to return to Lungyenchow as soon as conditions permit.

* * *

FRED B. SMITH, Chairman of the National Citizen's Committee of 1,000 on Law Enforcement and a prominent leader in the Men and Religious Movement, was elected President of the Council of Congregational Churches at a recent meeting in Detroit.

* * *

MISS MARIE MONSEN, a Norwegian Lutheran missionary since 1901 at Nanyang, Honan, was captured on April 23d by Chinese pirates in their attack on a Yellow River steamer off Lungchow. Miss Monsen was returning to China after a furlough and was on her way to Hwanghsien to cooperate with the American Baptist Mission. She was later released by the pirates.

* * *


CANON SELL of Madras (C. M. S.), has completed sixty-three years in India. His literary output has been phenomenal, and he is now at work on his fortieth book. These books include twenty-three volumes of Old Testament commentaries and a number of publications on Islam. Through the help of the S. P. C. K., 200 Indian pastors have each a whole set of commentaries. Little Christian literature has been written by Indians or with the needs of India specially in view.

* * *

A CORRECTION

REV. B. H. NIEBEL, Missionary Secretary of the Missionary Society of the Evangelical Church, calls our attention to an error in the statistics of this church as quoted from Dr. Henry K. Carroll in the June REVIEW. Instead of a decrease of 5,264 in membership for the year ending August 31, 1928, there should have been recorded a net gain of 3,106 for the year. There were a year ago 212,671 members.

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COMING EVENTS

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 11-16. School of Home Missions—Chautauqua, N. Y.

August 18-23. School of Foreign Missions—Chautauqua, N. Y.

August 21-28. School of Missions—Kerrville, Texas.

August 27. Continuation Committee of the Faith and Order Conference—Maloja Palace, Switzerland.

August 28-September 1. Twelfth Annual Conference on "Human Relations in Industry"—Silver Bay-on-Lake George, N. Y.

September 2-13. Summer School for Rural Pastors—Bangor, Maine.

September 30-October 4. School of Home and Foreign Missions—Dallas, Texas.

October 15-16. School of Missions—Warren, Ohio.



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HOW A GREAT CITY LOOKS FROM THE AIR. NEW YORK FINANCIAL DISTRICT
(Note the Ant-Like Human Beings in Battery Park.)



TRANSFORMATIONS IN CAMEROUN

BY REV. ROBERT M. RUSSELL, Larchmont, New York

EIGHT years ago a native evangelist began work in Yaounde, Cameroun, West Africa. Four years later, Rev. and Mrs. Joseph McNeill, missionaries of the Presbyterian Church, were assigned to open up an outstation. Unlike most stations visited on a recent tour in this field, Bafia is in the grass country. One can see from thirty to forty miles over the grassy plain toward the encircling hills. It was here that only twelve years ago, native tribes declared a truce for market day, by taking human life. Someone, old or young, was designated by the headman of the tribe as the sacrifice, and both tribes set to with cutlasses and claimed their bit of human flesh before the trading began. The people then dressed as they first came into the world, save for some trivial amulet or charm, the patent stopper of a modern bottle or some equally absurd novelty. From their mud house, Mr. and Mrs. McNeill taught patiently the things of God.

Crossing the Senega and Mbam Rivers on ferries made of planks laid across four large dugout canoes, we followed the well constructed road by motor truck to the country where animal life is

abundant. In the Mbam River in the dry season are the hippo and crocodile. When the rains begin the rivers rise rapidly and in a few weeks communication with Bafia is likely to be cut off.

This is the country of the leopard and the lion. A frightened bush cat crossed the road before us and ran into the jungle. A bush cow was seen on the edge of the mission compound a week ago, and here are found four varieties of antelope, the wild hog, numerous varieties of monkeys and snakes of various kinds.

These people are tillers of the soil and, under the direction of able and powerful headmen, have planted their gardens well. They supplement their diet with game killed by spears or bows and arrows.

The prevailing diseases of the country have wrought their awful havoc and taken their dreadful toll. Leprosy, syphilis and minor ailments have kept the small mission dispensary busy in an attempt to minister to human needs. Sleeping sickness has begun its work, and so frightened are the natives of the French Sleeping Sickness Commission that they hide themselves for days rather than submit

to examination and treatment as required by the government.

At a conference of the evangelists and teachers, we learned of a great number of orphaned children in that district and, at the first service, we were astounded to learn that there were two hundred and eleven orphans (or one out of every four children in the gathering) present. One boy in the home of Mr. and Mrs. Newhouse, the present missionaries in charge, had been deserted by his mother

teen. A native licentiate, Mvondo Atyam, a charming man and a powerful preacher, was ordained as pastor in October. Both he and his wife are outstanding results of the missionary effort.

There are twenty-six evangelistic points in the district, fifteen of which can be reached by motor-cycle. Mr. Newhouse goes out for three and four weeks at a time and makes it a point to meet every Christian in the village and make a brief examination as to their



A BIBLE READERS CLASS, PRESBYTERIAN MISSION, BAFIA, WEST AFRICA

years ago, and had but recently found her. The needs of these uncared for children must be met, but where to begin is the question. Of the 86,000 people in the district, thousands of children are orphans, having lost their parents by death or by desertion.

The Girls' School has one hundred and twenty-five in attendance; the station Bulu school one hundred and twenty. The French school, under able native leadership, enrolls two hundred and four-

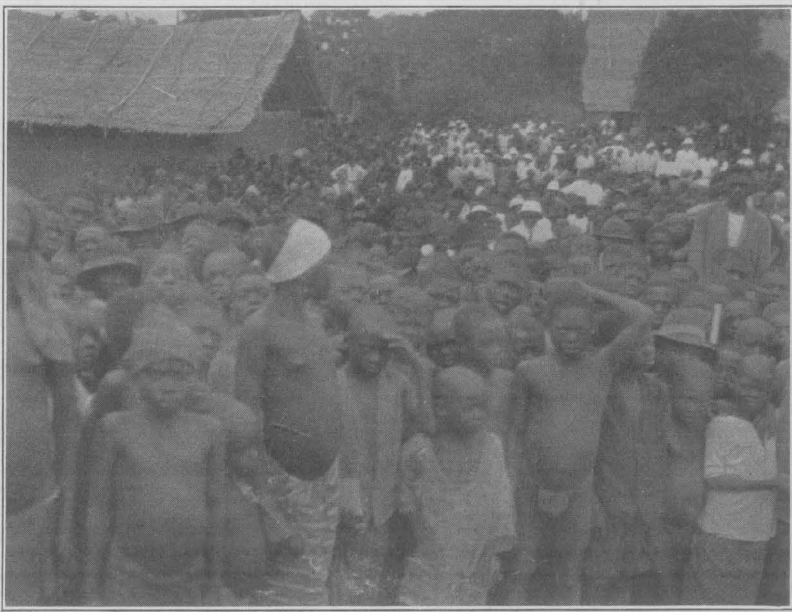
faith and their conduct. I know of no one more conscientious or faithful in his devotion to his task, and the Sunday service well illustrated the thoroughness of his labors.

Long before eight o'clock in the morning, the roads were filled with people journeying to the church. This had been enlarged and a native roof extended from one building to give protection from the sun. By nine fifteen, every seat was filled and chairs

and boxes were lined outside within hearing distance. As we entered the building, it seemed as though thousands of palm birds were chattering, but in an instant there was worshipful silence.

The native licentiate took a prominent part in the service with Mr. Newhouse, and it was my privilege to speak, Dr. Johnston interpreting into Bulu, while three

siderate and thoughtful. On the day of our visit, Machan, another equally powerful headman, sent Mrs. Newhouse a goat with which to entertain her guests. One of his sons is a confessing Christian. While he is an aggressive Moham-medan, and is doing all he can in a peaceful way to promote his faith, yet he is, willingly or otherwise, tolerant of the Christians and



PART OF A SUNDAY MORNING CONGREGATION, BAFIA, WEST AFRICA

other interpreters translated simultaneously into Bafia, Yembassi and Osenanga. It was a wonderful experience; the interruption due to the interpreting did not affect the worship of the hour.

Think of the change that has come into that community in seven years! To my left was Ndenge, a native headman, ruling 35,000 people. He has fourteen wives and is a nominal Moslem, but very con-

appreciative of our educational work.

In the audience, the evangelists' wives were dressed in their finest — gowns imported from Paris. The sizes showed that they had been purchased from some mail order house. Bright kerchiefs were used as head pieces, and, in fact, the women Board members at our General Assembly in America, could not have looked finer (\$1.30

a yard at McCutcheons!). The older women sat, for the most part, by themselves, dressed in very scanty attire. The men have picked up European styles and were dressed in their best. Some attires were hardly in keeping with "what the well dressed man will wear." A dinner jacket seemed out of place before the noon hour, but they were respectful and knew

from another church. It was my privilege to baptize the remaining six—a woman well on in years, three boys, a young man and a younger woman. This is one of the very happy memories of my visit to Cameroun.

The audience numbered nearly 3,000, and was the largest service ever held at Bafia. Having begun at 9:30, we adjourned at 11:30, permitting those who were not communicant members of the church to withdraw. Then we met a little group of about 200 to celebrate together the Holy Supper of our Lord. To become a church member in Africa, requires first a confession and straightening out of all illicit relationships, then the person is on probation for at least a year. If no charges of any kind can be brought against them, they are advanced into the second catechumen class where they remain for another year or longer. They are then baptized and received as members into the church. At the present time, there are 2,300 in the first catechumen class, 600 in the second catechumen class, and the membership now stands at 231. This is a mighty tribute to the efforts of our missionaries. I marvel at their patience and their endurance. In a section where there is but an occasional trader or government man, they live and move and have their being with a single purpose of presenting Christ and establishing the Christian conscience in a backward people where conscience means very little. It is with great joy that I think of this visit of not more than forty-eight hours. It would have been incomplete had I not seen with mine own eyes the power of the living Christ there.



A BULU MISSIONARY SCHOOL TEACHER
AND HIS FAMILY

something of the meaning and significance of the Lord's Day worship.

Mr. Newhouse and his session had worked for days examining candidates. Many were refused for various reasons, but chiefly on grounds of adultery. Seven, however, presented themselves to join the church, one coming by letter

THE CHURCH AND THE ACTORS

BY REV. RANDOLPH RAY, D.D., New York City

Rector of the Church of the Transfiguration

IT IS estimated that more than 18,000 men and women are engaged in the theatrical profession in New York and vicinity. Contrary to the impression of many people, the actor is almost always incurably religious. He is highly emotional by nature and is the possessor of that indefinable thing, the artistic temperament. The artist is born psychic, not in the sense of dealing with the occult, or spiritism, but he has a large soul and is inherently spiritual. A distinguished actress said to the writer, "I believe that we, as a class, have greater capacity for feeling and knowing God—that we need God—more than any other group of people. Why is it we so often allow ourselves to become shut away, lost in the maelstrom of the physical, and smash and blunder so blindly?"

The theatre and the pulpit are more closely related than seems apparent to a casual observer. The phrase "Church and stage" are often spoken of as two organizations opposed to each other. We do not so refer to the "Church and the law," or the "Church and the medical profession," or the "Church and civil engineering." The members of the theatrical profession belong to the stage as a profession or vocation, but they are children of the Church and are as a class no better, no worse than members of other vocations.

In the reorganization of the Actors' Church Alliance great opposition to the use of this name came primarily from the members of the theatrical profession, on the

ground that the actors did not want an alliance *with* the Church, but wished to be in a guild of workers *in* the Church. The Roman Catholics recognized this very important difference and organized a Catholic Actors' Guild, some fifteen years ago. This Guild now has several thousand members, with headquarters at 220 West Forty-second Street. It has a number of chaplains and lay workers and is actively engaged in religious and philanthropic work.

Three years ago the Jewish Theatrical Guild of America was organized and now numbers many thousand members. Mr. William Morris is the President and it is doing a most active work with headquarters at 1560 Broadway.

Out of an active group of Protestant actors and members of kindred professions grew the "Episcopal Actors' Guild of America" with headquarters at No. 1 East Twenty-ninth Street, New York. In less than five years this has gathered more than two thousand professional members in addition to nearly one thousand church men and women off the stage. Mr. George Arliss is the President and the National Headquarters are at the Church of the Transfiguration, for many years affectionately known to actors as "The Little Church Around the Corner." The association of the theatrical profession with this parish dates back to the early seventies, when the Reverend George Hendric Houghton interested himself in the religious welfare of the actors. Up to that time the oppo-

sition to the stage on the part of many church people had bred a prejudice which Dr. Houghton did much to overcome. It was Joseph Jefferson who pronounced the endearing benediction "God bless the Little Church Around the Corner" when burial had been refused George Holland, a well-known actor, at a neighboring church.

These guilds help to link more closely to the church members of the theatrical profession. Their chaplains visit sick actors in the hospitals and in their homes, and in other ways minister to their physical and spiritual needs. The Episcopal Churches of St. Mary the Virgin, and St. Clements, (both on West 46th Street), are in the very heart of the theatrical world and hundreds of actors attend their services.

The Union Methodist Episcopal Church (on West 48th Street) is also doing wonderful work among them. St. Malachy's Roman Catholic Church (West 49th St.) is specially set aside as an actor's church and a special Mass at mid-day on Sunday is largely and faithfully attended by members of the profession. A large number of actors also find a home in The Little Church Around the Corner. (Fifth Avenue and 29th St.).

Unfortunately, public opinion still generally holds that the actor is usually immoral or unmoral, irreligious or unreligious, and generally wild. It is true, that the actor is most unconventional. He works when others play—steps out of character to dance and dine when other people are starting to bed. He sleeps when others work. It is therefore, much more of an effort for him to attend an early Mass or an eleven o'clock service than for most of us. The repressions of

conventional life that surround and restrain the average business man or society woman form no such barriers for him. His temptations are greater, his freedom is appalling. Great credit is due to those who accomplish a sane and normal life, and the actor, on the whole, does accomplish this. The marital scandals and wild orgies of a comparatively small number make news for our daily press, but, under most adverse circumstances, the average actors live happy, beautiful home lives as contented wives, affectionate and loyal husbands, self-sacrificing children. I know many men and women on the stage who make practical application of their faith, not only in working out their religious and moral problems, but the problems of their profession. At the close of service in my church one Sunday morning, a very unactressy looking woman spoke to me at the door and said: "For years in the days of hard work and bitter discouragements, it was my custom to come here and pray, going out with renewed strength to work. Today I feel as if, indeed, God had answered my many prayers." She was the star in a very successful and wholesome Broadway play. Another actress, known on both sides of the Atlantic, came to me and said "I have not taken communion in many years. I thought I had lost God. I came here to the church recently in great sorrow. The little light there of God's Presence," pointing to the Sanctuary Lamp, "has drawn me back to him. Will you prepare me for communion?"

The Guilds and religious organizations are organized to encourage and increase mutual interest and sympathy between the clergy and

the members of the profession. They are national societies and some of them have chaplains all over the United States to carry on this work among resident or visiting players. Every clergyman in the City of New York might well be an active member of one of these organizations and do all in his power to interest his parishioners in it so that they may understand the actor and may help and encourage him as a member of the Church of Christ.

Many will be surprised to find how earnest actors are to work for high standards of morality and beauty. One actor, speaking of a recent organization for better plays, says: "We have pledged ourselves, no matter what the future success may be, that the

theatre shall stand one hundred per cent for integrity and honest dealing. We want to build a reputation for such standards that there will be no need of censorship, that the theatre may be indeed the handmaid of religion, morality and the highest culture." A large number of actors are sons and daughters of clergymen; some of the men have studied for the ministry; and many more have grown up in Christian homes. They love and reverence the Church and Guilds are means of keeping them loyal to their traditions, of bringing back those who have lost them, of making new friends for Christ and His Church.*

* There are also several organizations of actors that make for moral stamina and higher standards. Several of these are officered or sponsored by faithful members of the Church.

BUILDING CHRISTIAN CHARACTER IN INDUSTRY

BY DR. SAMUEL W. GRAFFLIN, New York

Religious Work Director of the West Side Y. M. C. A.

THERE is only one reason for being in business. It is to make money. Whenever a man tells you he is in business for any other reason I believe that he is not telling the truth. There is only one reason for getting up and going to work every day. It is to make a living for one's self and family and to provide for one's old age and retirement.

With the present organization of industry, in great shops and factories, there is, however, an opportunity to present education and spiritual truth to the workers in that factory and to the management in their executives' and foremen's meetings in such a way as to sweeten the line from top to bottom, to make the men who manage

wiser and kinder in their attitude, and to make those who work more efficient and contented to the end that when they assume the management, as some of them of necessity will, they may be better fitted by that education and training to assume the direction and supervision of their fellowmen.

Years ago we realized the value of the industrial shop meeting as a character building enterprise. By character I mean Christian character—Christ founded, Christ inspired, Christ patterned and built up in the belief that only that character that is sound at heart and touched with real Christian love can be abiding and worth while.

To some the shop meeting program may consist in nothing but

the presentation of "Gospel Truth." We have conducted certain shop meetings for years in which nothing was used except the Bible story and the spiritual lesson drawn from it; shop meetings in which the opportunity was given for public Christian decision. We have also conducted other shop meetings in which the very character, ignorance, illiteracy and non-Christian background of the personnel made such a program impossible. Only on great festival occasions in which it would be naturally expected that we mention Christ and Christianity did we present the Christian message. On other occasions where the Bible was used we drew our stories and illustrations from the Old Testament, as did Jesus and the early disciples.

As a result of experience we have been able to work out a Gospel message for shop workers, which we call "The Five Point Man," which is placed in the hands of those who speak in the shops.

The body of man is the temple of the Holy Spirit; the mind of man contains that rare immortal thing—imagination, the eye of the soul. Man works at a task and if he is indifferent and non-efficient he clogs the wheels of progress and defrauds those dependent on him. Man has a soul, a soul which must be morally sound, with a God-given righteousness; God, through Jesus Christ, stands ready to give him the divine help which he needs. Such a man—well of body, wise of mind, industrially efficient and morally sound, can do, must do a piece of service for his less favored fellowmen.

On this line we have outlined a program to last for a year: a program to include health talks, preventive hygiene, personal purity,

the correction of bad habits, health in the home, in the shop, safety talks, community health. In other words, a gospel for the body.

Then there is a gospel for the mind. Ignorance and vice are too closely associated for us not to realize the need for such a message.

There is also an industrial gospel. That man would be recreant to his trust who did not make clear to those whom he addressed the value of being an effective, skilled craftsman, whatever the task.

There is the great spiritual gospel of Christ. A careful reading of the life and teaching of Jesus will show that He cheered, comforted, healed, instructed, taught economics, rebuked harshness, bitterness, and oppression in such a way that no matter what He said or taught men turned to Him for vision and to seek life and help from God.

There is also the Gospel of service, in which the strong man, the wise man, the efficient man, the good man, places his talents at the disposal of the less favored.

The following topics are placed in the hands of the speakers. We have never known a man who dared to prepare thoroughly for these talks, or who secured the services of physician, minister, lawyer, teacher or business man to deliver these talks, who did not find as the result of such effort better citizenship, nobler manhood and womanhood, more real Christian living.

Many instances could be given, with human interest stories by the hundred, cases in which as many as ten or eleven men, strong men, have stepped out and confessed Christ while hundreds of their fellow workers stood around. One case in particular is that of one of



A NOONDAY RELIGIOUS SHOP MEETING IN NEW YORK

America's really strong labor leaders who was "born again" in a machine shop meeting. The whole influence of that man's life has been helpful, constructive, worthwhile. We know of employers whose interest in their own men has been quickened beyond measure by a visit to the shop meeting that was being held by those men. We know of cities in which hundreds of homes are Christian homes, with family prayers, with good books and good deeds, born of the father's regeneration in a shop meeting.

The industrial shop meetings are without doubt a character building enterprise.

THE FIVE POINT MAN

Suggestions to Shop Meeting Speakers

DEAR FRIEND: We are making an attempt in our shop meetings to develop the idea of a "five-point man": The man who is physically fit; the man who is educationally trained; who is industrially efficient; who is morally sound—with a God-given righteousness—and the man who is of service to his fellows. As

an aid to those who are so splendidly cooperating with us by speaking in our shops, we are sending out this list of topics:

I—BODY:

- 1—Health Talks—Preventive Hygiene. Eyes, Ears, Nose, Throat, Teeth, Feet, Body.
- 2—Personal Purity.
- 3—The Correction of Bad Habits.
- 4—Health in the Home.
- 5—Health in the Shop, including Safety Talks.
- 6—Community Health.

II—EDUCATION:

- 1—Crime and the "5th Grade Slacker."
- 2—The Highway of the Head.
- 3—The Importance of Education. As a Source of Income, As a Source of Pleasure, As an Introduction to Better Associations.
- 4—The American Form of Government Executive, Judicial, Legislative.
- 5—Citizenship.

III—INDUSTRIAL EFFICIENCY:

- 1—The Master Craftsman.
- 2—The Man Who Knows and Does.
- 3—How to Become a Skilled Workman.
- 4—The Secret of Failure Among Men of Industry.
- 5—The Great Craftsmen of History.

IV—MORAL SOUNDNESS:

- 1—The Moral Code.
- 2—The Holy Heroes of History.
- 3—The Highest Good.
- 4—Custom, Character and Conduct.
- 5—The Man Christ Jesus.
- 6—The Things that Count.

V—SERVICE:

- 1—The Vision of Service.
- 2—The Opportunity in Service.
- 3—The Obligation to Serve.
- 4—The Rewards of Service.
- 5—The Joy of Service.

LIFE—ITS MEANING AND USE

BY SADHU SUNDAR SINGH, Sabathu, North India

LIFE, in every creature, is an unseen and hidden reality, whatever is seen outwardly of life is but its partial manifestation. The atheist fails to understand what life is and he attributes it to matter. But the source of life must be life; lifeless matter cannot produce life. Only those who have an intimate relation with the Source of Life can understand this mystery.

We cannot comprehend the real inner life of any creature, because it is hidden under a partial manifestation of itself. The full manifestation of the spiritual life is possible only in the spiritual world; the material world is insufficient for its full expression.

An animal has warmth, movement, growth and other signs of life. These only we see and not the life itself, of which they are the outward signs. But by living in Christ, who is the Source of Life, we can know Him as He is in Himself, according to our needs and capacities. By knowing Him thus we come to know ourselves who are created after God's "image and likeness" and may know also the real nature of our inner life.

The spirit of egotism hinders us from attaining a knowledge of reality. We should not be like Carneades who said to his teacher: "If I have reasoned rightly, you are wrong; if not, O Diogenes, return me the mina I paid you for my lesson." Carneades was not willing to admit his mistake. In any case he wanted to lay the blame on his teacher for not having taught him to argue correctly.

It is very difficult to explain the

deep experience of the inner life. As Goethe has said, "the highest cannot be spoken." But it can be enjoyed and put into action.

One day during my meditation and prayer I felt Christ's presence strongly. My heart overflowed with heavenly joy. I saw that in this world of sorrow and suffering, there is a hidden and inexhaustible mine of great joy, of which the world knows nothing because even men who experience it are not able to speak of it adequately and convincingly. I was anxious to go down to the neighbouring village to share that joy with others. But because of my physical illness, there arose a conflict between my soul and my body. The soul wanted to go; the body lagged behind. But finally I overcame and dragged my sick body forward and told the people in the village what Christ's presence had done for me and would do for them. They knew that I was ill and that there was some inner compulsion which urged me to speak to them. Thus though I was unable to explain all that Christ's presence meant to me, that deep experience had been translated into action and men had been helped. Where the tongue is lacking, life reveals the reality. As St. Paul says, "The letter killeth, but the spirit giveth life." (2 Cor. 3: 6).

As some insects with their antennæ feel their surroundings and distinguish between hurtful and useful things, so spiritual men, through their inner senses, avoid dangerous and destructive influences and enjoy God's sweet and live-giving presence; they are constrained by their blissful experi-

ence to bear witness to God. As Tertullian said, "whenever the soul comes to itself and attains something of its natural soundness, it speaks of God."

Almost every one has an inner capacity—some more, some less—to sense spiritual truths without knowing how they have attained them. As someone has said, "they know without knowing how." For instance, Colburn (1804-1840), when six years old, was asked how many seconds there are in eleven years. In four seconds he gave the correct answer. When questioned as to how he had arrived at the answer the boy said that he did not know; all he could say was that the answer came to his mind. So God reveals spiritual realities to those who live according to His will.

The will to live, which is present in every man, is an impulse urging him to carry life to its perfection, that is, to that state in which the purpose of God for that life will be fulfilled, so that he will be eternally happy in Him. On the other hand, to those who are without the experience of the joyful inner life in God, life is a burden. Schopenhauer was one of these; he said "Life is hell." There is nothing strange in the fact that such people wish to commit suicide. As a result of the teaching of the Greek philosopher Hegesius, several hundred young men committed suicide. Several philosophers, like Zeno, Empedocles and Seneca put an end to their lives, but the strange thing is that their philosophy did not show them how to remove those things which made them unhappy, instead of destroying their life. Such is the philosophy of the world. (James 3:15). Although some, who are tired of

this life on account of its struggles and anxieties, may repress the will to live, they cannot get rid of the will to believe. Even if they have no belief in God or in any other spiritual reality, they have at least belief in their unbelief. Pyrrho said, "We cannot even be sure that we are not sure."

The inner life or personality of man cannot be freed by changing the place or by killing the body, but only by putting off the "old man," and putting on the "new man," thus passing from death to life. Those who go astray, instead of satisfying their inner craving in the Creator, try to satisfy it in their own crooked ways. The result is, that instead of being happy and satisfied, they become miserable. A thief who is stealing and hoarding things as a way to attain happiness is not only missing his happiness but, by his acts of theft, he is destroying the very capacity for it. That capacity is deadened by his sinful conduct. If he loses the sense of the sinfulness of theft, and his conscience does not feel remorse, he has already committed spiritual suicide. He has not only killed the capacity, but has killed the soul, which had the capacity.

Real joy and peace do not depend on wealth, kingly power or other material possessions. If this were so, all men of wealth in the world will be happy and contented and princes like Buddha, Mahavira and Bhartari would not have renounced their kingdoms. But real and permanent joy is found only in the Kingdom of God, which is established in the heart, when we are born again.

The secret and reality of this blissful life in God cannot be understood without receiving, living and experiencing it, if any one tries

to understand it only with the intellect, he will find his effort useless. A scientist who wished to discover in what part of the bird's body life was centered and what the life was, began dissecting the bird. The result was that the very life of which he was in search disappeared mysteriously. Those who try to understand the inner life of the Soul of man by intellectual dissection will meet with a similar fate. The life for which they are looking will vanish in the analysis.

In comparison with this great world, the human heart is a very small thing. Though the world is so large, it is utterly incapable of satisfying man's heart. Man's evergrowing soul and its capacities can only be satisfied in the infinite God. As water is restless until it reaches its own level, so the soul has no peace until it rests in God.

The material body cannot keep company forever with the spirit. After fulfilling its purpose for sometime, as the instrument of the soul for its work in the world, the body begins to refuse, through weakness and old age, to go along with the spirit any further. This is because the body cannot keep pace with the eternally-growing soul.

Although the spirit and the physical body cannot live together forever, the fruits of the work which they have done together, will remain for ever. So it is necessary to lay carefully the foundation of our eternal life. But the pity of it is that by the misuse of his freedom man loses it forever. Freedom means the capacity to do either good or evil deeds. By constantly choosing evil, man becomes a slave of sin and destroys his freedom and life. (John 8: 21, 34).

By giving up his sins, on the

other hand, and by following the truth, he is made free forever (John 8: 32). The works of those who are thus made free and spend all their life in His service, that is, of those who die in the Lord, will follow them. (Rev. 14: 13). To "die in the Lord" does not mean real death, for the Lord is "the Lord of the living and not of the dead." As the Lord said, "whosoever will lose his life for my sake, the same shall save it." (Luke 9: 23).

If one lives and dies in evil and darkness, it is not the fault of the Lord. He "lighteth every man that cometh into the world" (John 1: 9). The difference between a good life and an evil life is like that between diamond and coal. Though both are made of carbon, there is a vast difference between them. The diamond reflects the sun's light with glowing beauty, while the coal remains dark and dull even in the brightest sunshine. So the Sun of Righteousness shines on good and evil men alike but revealing different characteristics and destinies. There is no defect in the Sun, but only in the sinner.

Man's state is like that of the earth. The sun does not set and hide itself away from us. The real fact is that the earth turns away from the sun. The earth would be lost in the dark spaces of the universe if it were not being continually drawn towards the sun and so kept in its light and warmth. So the Sun of Righteousness draws all men to Himself by the attraction of His love (John 12: 32).

When one member of the body is wounded, the whole body is busy healing it. In the same manner, if we are in Christ and He is in us, then, by His Divine life, He will

heal our wounds of sin and give us the joy of sound spiritual health.

This new life does not set us free from all temptation and trouble, but by receiving this new life, we become separate from the world, so that there will be more conflict and struggle than before. The difference will be that whereas before these temptations and troubles were unbearable, now we will be victorious and they become means of blessing and joy. "We know that all things work together for good to them that love God." (Romans 8: 28).

The struggle is necessary for the growth and perfection of our hidden capacities and qualities. He who has granted life to us will help us to win victory in this holy war, so that by overcoming the world, death and Satan, we may enter into His eternal Kingdom.

If we make the best use of God-given opportunities we will not waste our precious time by neglect or carelessness. Many people say, "There is plenty of time to do this or that; don't worry." But they do not realize that if they do not make good use of this short time,

the habit of procrastination will become so ingrained that when more time is given, we will waste that time also. "He that is unjust in the least is unjust also in much." (Luke 16: 10).

Every one should fulfill in his life the purpose of his Creator and spend it for the glory of God and the good of others. Every one should follow his calling and carry on his work according to his God-given gifts and capacities. "Now there are diversities of gifts but the same spirit." (1 Cor. 12: 4, 11). The same breath is blown into the flute, the cornet, and the bagpipe; but different music is produced according to the different instruments. In the same way the one Spirit works in God's children, but different results are produced and God is glorified through them according to each one's talents and personality.

In this world there is very little harmony between the inner and the outer life. If we live according to the will of God, then the time will come when there will be perfect harmony between the inner and the outer life forever.

PRESIDENT HOOVER ON THE BIBLE

THERE is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book is a post-graduate course in the richest library of human experience.

"As a nation, we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

A message from HERBERT HOOVER, President of the United States, given at the National Federation of Men's Bible Classes, in Baltimore, Maryland May 5, 1929.

AN INTERESTING CRUISE IN NICARAGUA

BY REV. KENNETH G. HAMILTON, Bluefields

Missionary of the Moravian Mission

THE forests and swamps along the Caribbean coast of Nicaragua shelter aboriginal tribes of Indians, almost as pure in blood today as when the caravel of Columbus nosed her way down this coast vainly searching for a channel westward to the Indies. Protected by their dismal forests, by their inhospitable shore, by the fevers that fought with them, and probably chiefly by the poverty of their land, a number of races found a safe asylum here while the rest of the Americas had to submit to the yoke of the white man. For centuries these natives have kept their own tongue, their own ways, their own laws in part, their own faiths, uninfluenced by the Spanish civilization and the Catholic faith of the lands about them. Here you have utter heathen still, heathen who never have even heard of the name of Jesus, though God be thanked their number is growing few.

Protestant missionaries were first sent to this land by the Moravian Church in 1849, and for nearly eighty years the Saviour has blessed their witness for Him; so that at the end of 1927 our mission counted a total membership of nearly 12,000 souls. Of these the large majority are Indians belonging to various tribes, though a considerable minority are descendants of African immigrants, come from various lands bordering the Caribbean.

Of the various Indian tribes, one of the smallest that still survives, and one of the purest, is the Rama. They are a short, squat, brown-

skinned people, with broad faces and straight, heavy, black hair. Indeed, you might dress them in furs and pass them anywhere as typical Esquimaux. Needless to say, they do not dress in furs, though in our days they wear ample clothing of a simple kind. The younger generation even aspires to straw hats. They are few in number. Perhaps 200 all told live on their beautiful little island, within sight of the beams that flash from Bluefields' light house, but still ever so remote as regards their plane of living. Their homes have not changed much in these centuries, I think: a dirt floor, an oval wall made by the simple expedient of planting one post after another in the ground as close together as possible, and a roof of thatched palm. Such a house can be built, and often is, without using a single nail. True, if you examine the utensils of the hut and the crude furniture it contains, you will see that modern commerce is knocking at the door even of Rama Key. For the Indian carries fire wood, and oysters, and eggs, and oranges, and coconuts to town, or sells bananas to the company's barge at his river bank, and buys flour, sugar, sewing machines, cloth, knives, guns, whiskey, and quinine. And he buys the boards he needs to bury his dead.

Seventy years ago, the first missionary made his home on the little island. Then the place had a most forbidding reputation; the Ramas were slaves to vice and given to violence. The well he dug is pointed out today, and still serves

all the huts in the neighborhood. And the water of life, of which he brought the glad promise, still is a well of water in many a heart, springing up unto eternal life. Nominally, there are no heathen left on Rama Key. The congregation is self-supporting, has a large church building which it keeps in good repair, and in which it meets every Lord's Day in worship. It is taught by a Rama Christian who also conducts a very elementary day school. Only at stated intervals does a foreign missionary vis-

called urgently: "Come up and help us!" So it came about that the cruise of the "Three Sisters," our large dug-out sailing boat, was planned to explore the unknown antipodes of our field.

After dark, when the rains had abated, the church bell called us to gather for worship: the captain and crew of the "Three Sisters," the marines, and the Rama Key natives all united by a common tie for that short hour. One of the Indians was our organist. As the Indians on the island are fairly



WHEN WE VISITED CANE CREEK IN THE "THREE SISTERS"

it the island to administer the sacraments.

But further south along the Nicaraguan coast lie little settlements of heathen Indians, of which mention is made from time to time in ant-eaten records in the mission archives. And rarely does such mention contain anything complimentary to them. It seems, for one reason or another, some of these communities were never visited by any missionary—probably because they were small, and populous parts of the coast to the north

well acquainted with English, services are conducted in that language.

We set sail early one morning from Rama Key and came just before noon to our first stopping place, Wurring Key bar. It was certainly a wicked-looking harbor. To the seaward the swells were booming dully on a hidden reef as though in disappointment at our evading them. Right in the mouth of the bar, two low, ugly black rocks lay crouching in the breakers. The water was unusually calm so

we had no difficulty in passing them, but with the heavy seas common along this part of the coast, the bar must be very dangerous indeed. Two sharks we saw, cruising around expectantly.

From the water, five huts could be seen through a screen of trees and hanging vines. When we landed we found four more standing a little back on the ridge. Only two huts in the little village had board floors, raised a couple of feet off the ground. Three women and two babies proved to be the sole occupants of the place on our arrival. They put one of the floored huts at our disposal. Its walls were still in the process of construction, but newness in a native hut is a virtue. Of these women one was the village ancient. Her husband had been an eminent snake doctor, till he one day failed to cure himself, when bitten by a snake. Her own name is "Kulmang," though none of the natives professed to know how it came to be given her. "Kulmang," is the Rama term for a ghost, a particular ghost, like a small woman with sweeping hair, who is seen occasionally by people in the heart of the forest. Her appearance is a certain omen of coming death, not the death of the beholder it is true, but of some near relative of his. However, Mrs. Kulmang of Wurring Key is not at all small—the very opposite—nor does she look ghostly in the least.

In the village. Here were modern and ancient times dwelling happily together. Bows and arrows leaning against the wall of our house, not just curiosities nor the implements of fashionable leisure these, but arrows that had brought down birds, killed deer on the run and the wild hog in its charge, and

pinned down unwary fish. Calabashes of all shapes stood about, corn hung drying under the eaves, a fermented mash of the fruit of the supa palm was wrapped in great green leaves ready for the hunters' return, plantain hung ripening in one house, and on a pole in another strips of dried fish. An ancient wooden rack used manifestly to barbecue game stood to the east of the village, to the windward that is, so that its smoke would serve the double purpose of curing the meat and driving away the clouds of sandflies that make life miserable at times. All this might have dated four hundred years back or more. In one hut, an empty white jar stood on the ground, and it was decorated with the familiar legend in black letters, "Keller's Dundee Marmalade." By the door of another hut lay a big rubber ball, decorated with all the letters of the alphabet and numbers up to ten.

Wurring Key is said by the natives not to be an Indian name. Its first settlers were negroes, so that possibly the word is of African derivation. The Ramas migrated to Wurring Key from Punta Gorda in the time of the filibusters under Gen. Walker, when natives were drafted against their will to fight on either side. No doubt Wurring Key's inaccessibility made it a secure retreat. The village lies on a narrow ridge of dry land.

Of the nine dwellings which made up the village, four were the dwellings of the dead. That the Rama Indians should build huts over the graves of their dead, is not strange; all the tribes along the coast did so formerly. But that the Wurring Key people should dwell in an ancient graveyard argues a strength of mind and free-

dom from superstition that is very unusual. Once they lived on the sea beach. The ocean washed away the land on which their houses stood. Probably, too, the sandflies proved more formidable than any fear of departed spirits. At all events they migrated to the only other high ground in the neighborhood, and that was the spot where they had laid their dead. The marks of ancient graves could easily be found all about us, when we looked for them. In one burial hut were two recent graves. The surface of both had been freshly disturbed—by chickens we thought. In one was a depression exactly the shape of a man's body. This led to a question and to the information that heathen Ramas bury their dead without placing them in any coffin, the corpse being simply wrapped in native cloth which they beat out from the bast of a kind of rubber tree. The marmalade jar referred to above stood in this hut, also a tattered cast net, some rotten clothes, calabashes black with mildew, broken dishes, even the remnants of an almanac printed in Spanish, and heavy plate glass from the portholes of some luckless wreck: all the belongings of the departed. Wood ants had taken possession of the tomb, and a great nest of them hung from the center of the roof tree.

We entered a vacant hut to examine its furnishings. Eight fairly fresh jaw bones of wild hog hung from sticks on the wall, showing the owner's prowess as a hunter. But what interested us most was a "string" of little bones (the string being bark fibres). The bones were pronounced monkey by our Captain, bird by Clemente. Among them was the claw of a huge crab. Clemente informed us

that this was an Indian custom. When a baby is weaned and given its first bones to suck, such bones may not be thrown away but must be preserved by the parents, to be given to the child when it grows older. The latter then hides them carefully away in some hollow tree, or other safe place, over which no foot will ever walk.

In the "kitchen" belonging to our temporary residence, the Indian women were busy with hands and tongue. The kitchen is a separate hut, built some distance from the dwelling. In Rama it is called *Abung Teik Gnu*, meaning literally, "The House of the Nose of the Firewood," the flame of burning wood being called its nose. In one corner of the kitchen a ragged dog was tied, in another a tortoise that was destined soon to wander into the pot, and a huge brown cat lay among the ashes basking in the heat of the fire. Fire places were dispensed with by the simple expedient of building fires on the dirt floor. Iron pots and bake dishes stood among the wooden ware of the natives, calabashes too had their place. Under a crude table a great granite rubbing stone caught the eye, its surface concave and smooth, its body resting on three stumpy legs, and the roller worn somewhat lop-sided by constant use, all without any trace of ornamentation.

During the afternoon the men of the village began to return, one by one. The writer sat alone in the dwelling making ready for the evening service. The parrots passed screaming overhead, announcing that dusk was at hand. Still we waited for one family to finish its meal. A stiff breeze had sprung up clearing the air of mosquitoes and sandflies—a welcome breeze. Slow-

ly eleven villagers gathered, all but one of those at home at the time. One sat on a log near the kitchen, one leaned against a coconut palm, the rest stood grouped in the open before their huts. For the first time in Wirring Key the Gospel was preached and Jesus' name was called upon in prayer and song. Because of the fact that a number of the dead resting about us had died by snake bite, the text chosen was John 3:14, 15, our Rama teacher interpreting. Dusk fell and darkness while we worshipped. May the true light dawn on all who gathered there.

At five the next morning we left, and headed down the coast. Past Devil's Creek we sailed to Monkey Point, a most interesting headland behind which lies the best harbor on the coast. Great blocks of basalt stand about everywhere like Baalim; a few are fallen and look like cannon pointing out over the sea. At one place the ocean has cut clear through a hill, leaving open the bare, black rock with whitened base: "Monkey's Neck." On the exposed rock, so Captain Slate said, undecipherable writing can be seen by boats passing close in shore. We could not verify the statement because of the heavy swells, but possibly it is nature's writing of fissures in the rock.

We wished to be at Punta Gorda bar in time to have the "Three Sisters" towed up river by a gasoline tug due to arrive from Bluefields that afternoon. We tied on to the tug, and the "Three Sisters" and her crew took a rest. We chugged up thirty miles of river, through ever changing beauty. The banks of the river are well populated—for this coast, that is—but by Spanish-speaking Nicaraguans. Of the Ramas who once were num-

erous in this district, there is no trace left.

After dark, we reached Cano Chiquito, and were hospitably received by those in charge of the company's camp. A big thatched hut, open on every side, with cots for some thirty laborers, such is the camp. The beds too, are simplicity itself. Four poles planted in the ground support a frame of other four poles, across which is stretched a sheet of split bamboo. Behold a bed. And like a halo over each, the inevitable mosquito net.

The tug took us a few miles further up stream that morning, and then the "Three Sisters" got under way, proceeding under her own power—man power. We went on to the first rapids. They rush down on both sides of a small island, by which they are formed. There, in a most picturesque bend of the river, we found the last of the Ramas left on these waters. "Diamante" (diamond) is the appropriate name for the rapids in Spanish. The Ramas call it "Kal-pamni." The bank is very steep. You climb up a natural staircase, the roots of a giant cottonwood tree serving you for steps. Here stand three houses. All about, on trees, on fence posts, on the walls, we saw jaw bones of the wild hog. In the kitchen of one house a fire blazed hotly, and about it sat four women. Two were young and comely. We got them to talk a little after much persuasion. The men were away they said. They both belonged originally to Cane Creek, and both were the wives of one of the young men of the place. One was rocking her baby in a hammock as she spoke. After a little while the wife of the headman appeared. She knew our Rama Key natives, and made up for the

speechlessness of the rest forthwith, talking volubly in guttural tones. She had sent for her husband, and her sons would soon return.

George, the headman, came at last, and with him his elder brother. Then we gathered in worship; in the open at first, but soon a shower drove us indoors. Acts 10: 34 and 35 was the basis of the address which Clemente again translated. Throughout his translation, the chief most unconcernedly carried on a dialogue with him, commenting on what was said. Apparently, most of the sermon met with his approval.

Next day both the tug and the "Three Sisters" started down stream again. As we landed at Cane Creek we saw a boat shed and hanging from its roof a wild hog skinned and quartered. A little to one side the boar's head grinned at us in a ghastly way. That then was the explanation of lights at an hour when all good Indians are abed. What was more, three other hogs decorated a house across the creek, we were told. It had been a fortunate day for hunting, evidently. The sight of the meat enlivened our crew wonderfully, and there ensued much conversation until late in the night. Meantime Capt. Slate prepared provi-

sions for the coming day, and the writer took it out in sleep.

When daylight came we found that Cane Creek village boasts five huts, three on the north bank, two on the south. Several families were away. Isaac, the chief, had migrated to Indian River temporarily, there to cut a cedar tree and fashion a boat. The Cane Creek congregation was composed of nine souls. Again we worshiped in the open air, this time with the sound of the breakers accompanying our hymns.

We would gladly have stayed to help feast on the spoils of the hunt but other duties called us to Bluefields, and the winds gave promise of a tedious journey thither. That promise they fulfilled. The crossing at Home Sound bar was a rough one. Just as the "Three Sisters" reached it, a squall caught us. We fairly raced for the roaring breakers. Torrents of rain drenched us, lightning incessantly blinded us and made the night seem inky black. But captain and crew steered by the sound of the breakers; so we shot across safely. Thence to Bluefields we flew on the wings of the storm, wet and stiff indeed, but happy to have finished our mission successfully, to have seen the remnants of the Rama nation, and to have carried the Gospel of Life to a dying people.

ISLAM DISINTEGRATING

ISLAM is dead in Turkey; it is dying in Persia; it has ceased to carry real weight in Egypt; it may survive for eight or ten generations in Arabia and elsewhere, but the basic truths of Christianity will, in the long run, prevail even there. I would make only one proviso, namely, that Christianity itself must be purged of the accretions of tradition and superstition of twenty centuries.

LT. COL. SIR ARNOLD T. WILSON,
K.C.I.E., C.S.I., C.M.G., D.S.O.,
British Official in Persia.

DIFFICULT TIMES IN ALBANIA

BY PHINEAS B. KENNEDY, Kortcha, Albania

ILLYRICUM (mentioned in Paul's letter to the Romans 15: 19) is the ancient name for Albania. The word *liri* in the Albanian language signifies "freedom" so that the apostle says that he has fully preached the Gospel round about unto the "land of freedom." He could preach this message of God's love for sinful men for he himself had experienced the wonderful salvation of Christ.

He came to Illyricum with the saving message of life through faith in the crucified and risen Saviour of men. Albania is that very mountainous country situated north of Greece along the Eastern shore of the Adriatic. Its area is about equal to that of the State of Massachusetts. Its population of about one and one half million, is about three-fourths Mohammedan, the remaining one-fourth being about equally divided between the Roman Catholics in the north and the Greek-Orthodox Catholics in the south. This land has been lost sight of and sadly neglected by the Christian churches of America and Great Britain. It is a beautiful country—Switzerland in miniature. It has no railroad and its mountain torrents cannot be navigated but the harbors of Scutari, Durazzo, Avlona and Saranda border the Adriatic. From there automobiles carry travelers into the interior. The city of Kortcha, or Corytza as it is sometimes spelled, is the largest city in the southern half of Albania and may best be reached from the harbors of the north or west or from Salonica in Greece.

The Albanians belong to one of

the most ancient races in Europe if not the most ancient. According to Professor Max Müller, they are of Pelasgic origin which carries us back 1200 years B. C. Alexander the Great was an Albanian and Demosthenes in speaking of Alexander's father, Philip of Macedon, in "The Philipics," calls him a "barbarian." Plutarch also says that Philip addressed his soldiers in his own language and not in the Greek. Pyrrhus of the Epirotes, Dioclebian of Dalmatia, the Roman Emperor, and probably Jerome, who translated the Bible into Latin, were Albanians. These people have made great leaders and have ever been renowned for their bravery and faithfulness. They are a hardy mountaineer race, their name "Shqiuebors" meaning, "The Eagle People."

The modern history of the Albanian people began with the introduction of the feudal system by the Normans. King John, of the Castriota family, held the fief of Croia, which is near the present capital, Tirana. When Constantinople fell in 1453, his son George Castriota Skendenbeg led his forces back into Albania, regained the throne, and prevented the Turks from encroaching into Europe. After his death, in 1468, Albania fell under the Venetians.

Albania was under the Turks when Mrs. Kennedy and I were first sent out as missionaries by the American Board in 1907. The presumption was that to carry on Christian educational missionary work there was going to be a slow process. Hilum Pasha, the representative of the Turks, sent a tele-



AMERICAN MISSION SCHOOL, KORTCHA, ALBANIA

gram ahead "Here comes the American, hinder him all you can." They put our Albanian preacher, Rev. Gligor Tsilka, into prison. During the Balkan wars when the Mohammedan Albanian patriot Ismail Qemal Bey, left his position in the parliament at Constantinople, and returned to his home at Avlona where he first erected the Albania flag on November 28, 1912, I was ejected by the Greeks. I was providentially guided into relief work amongst the starving Albanians of the north, whose villages had been burned, and during this experience the *Mbret* Wm. de Wied, who was appointed by the Powers of Europe, came to rule the country in March, 1914. While Albania was being devastated by moving armies in the World War, there was a great opportunity for missionary service. Though all shipping had been called off from New

York, owing to the submarine catastrophes, we put our trust in God, and went back to Greece. After a year in mission work in Salonica we were enabled to re-enter Albania and were able to re-establish the work. Now that Albania was freed from the Turkish yoke, the need and opportunity were far beyond the financial ability of the American Board. Instead of one family, the work called for four or six. Dr. James L. Barton wrote that if another Board could take up the work in a more efficient way they would turn the work over to them. Unfortunately the great plan of the Methodist Church to take this land for Christ along the lines of Christian education never came to realization. After prayer, Mrs. Kennedy and I decided to go back as a venture of faith, in order to conserve the interests of Christ's cause until this

matter between the Mission Boards was adjusted. At a meeting in the Park Street Church in Boston, we were pointed out by Dr. Conrad as two people who were going to the mission field but had no Mission Board to send us. Voluntary contributions and the putting of all our personal property into the work have enabled us to go on. The Kortcha Mission plant is now valued at about \$25,000, and is out of debt. Mrs. Daniel H. Martin donated the main \$15,000 building as a memorial to her husband, my classmate, and Mrs. Mary Stewart gave money for the two adjoining lots. Our coeducational school of 100 scholars has two boarding departments, one for girls and the other for small boys. We employ seven Albanian teachers, and greatly need an additional wing. The Albanian government will give no aid but we are allowed to hold title to the property. Our school of six grades is under the national inspector and has all the lessons required by the national curriculum, as well as English and the Bible in all of our classes. Graduates from our school can be admitted into

any American institution where the English language is required.

It has been my hope to find some American Mission Board that could see its way clear to take title to our property, and encourage this work of evangelization in Albania. Every Board is interested but no one of them feels able to take title to the property as this would involve responsibility for solving the problem. I am encouraged by The Foreign Missions Conference of North America of 419 Fourth Avenue to continue to push on individually. We are deeply conscious of our need of the prayers of God's people.* As the late Dr. Reuben A. Torrey once said, "Sincere prayer means more than money." Pray that we may be given grace and wisdom to be faithful and efficient servants of Christ, ever looking to Him "whose we are and whom we would serve." A great and effectual door is opened unto us and there are many adversaries.

* This work is entirely dependent upon voluntary freewill offerings which may be sent to The Albanian Mission Fund, care of Guaranty Trust Company of New York, 140 Broadway, New York.

SACRIFICIAL GIVING IN CHINA

WHILE Churches at Home are debating whether to put on an every-member canvass, there comes from overseas inspiring reports of what sacrifices are being made by Chinese workers of Foochow:

In spite of bandits and unsettled political conditions in China, self-support is being pushed this year by the every-member canvass. At the dispensary, the man in charge was a church member who, after losing eight of his ten fingers, had been saved from lockjaw by our missionary doctor. When the pastor gave him the subscription book, he took the Chinese brush in the one finger left on his right hand and wrote down his subscription for the year, equal to a month's wages.

Do American Christians care enough for the work to dedicate even a day's income to the Church?—*The Christian Advocate*.

DR. STANLEY JONES ANSWERS HIS CRITICS*

"If the critics can show me, by demonstration, how to win more men to Jesus Christ than I am doing, I will sit at their feet. Until then I must go my way, remembering that to my own Master I stand or fall."

As India is the chosen place of my work for Christ, and has been for many years and I hope for many years to come, I am under obligation to make some things clear to puzzled friends who have read criticisms of "Christ of the Indian Road." After going through a series of meetings among the non-Christians with me and hearing me plead with them about sin, about Christ's atoning death for sin, about the deep necessity for conversion and the new birth, about one's allegiance to Christ taking in the inner and the other life, thereby involving spiritual conversion and open declaration before the world through baptism and joining the Christian Church, some friends would be puzzled to find that my critics were saying that I omitted these very things. It is for these puzzled friends that I write.

According to the criticisms that have come to me the objections to my views as found in "The Christ of the Indian Road" center around four things:

(1) Sin and repentance, (2) the Cross, (3) baptism and the Christian Church and (4) the relationship of Christianity and Hinduism. There may be others, but these are central.

(1) The objection is made that in the book where I state the three great needs of the human heart of India are: "an adequate goal for character, a free full life, God," that here redemption from sin is left out, and therefore the above three things are inadequate. Here I am inclined to agree with my critics. I remember when I wrote it there was a question in my mind as to the adequacy of the statement, but decided that it was covered in the last—"God." In my own experience finding God was so inextricably bound up

with redemption from sin that it never occurred to me that anyone would think of them as being separate or that we could have one without the other. I should have been more explicit and should have mentioned "redemption from sin" as one of the needs of all men and of India in particular. (A paragraph to this effect has been inserted in the latest editions of the book). That anyone who found the omission in the book but had known the background of my Christian experience and my subsequent preaching could have thought that the omission represented my position seemed absurd. For me finding God involved repentance, and faith in the Divine Saviour, Jesus Christ, with its consequent spiritual conversion (see chapter on Conversion—Horizontal and Vertical in "Christ at the Round Table") so that the whole was inextricably bound up together.

(2) In my book when I mentioned *the Cross* I expected the content of my own thinking to be put into the words, but again I was mistaken, for my critics emptied the words of meaning and implied that this was my attitude. The cross cannot have too rich a meaning for me. My attitude toward the Cross might be put this way: I find that in a home where love meets sin, at the junction of the two a Cross is set up. Here love suffers and the purer and deeper the love the more intense the suffering. That suffering is vicarious—what should have fallen on the guilty one falls on the innocent one. If God is Love—and He is—then when that Love meets our sin—as it did in the Incarnation—a Cross is set up. It is inevitable for it is the nature of love to insinuate itself into the sins and sorrows of others. It cannot be

* From *The Christian Patriot*, Madras, India.

love and stay out and if it gets in it suffers. That suffering is vicarious—what should have fallen on us falls on Him. This is not something imposed on life arbitrarily, but it is inherent in the very nature of things.

(3) As to baptism and the Christian Church, those who have been in my meetings with non-Christians know that view about the necessity of baptism runs something like this: We live two lives, one inward and before God and the other outward and before the world—which life does Christ want? When the non-Christian answers “The inner life,” my reply is: Yes, first of all the inner for the outer without the inner is hypocrisy, but He wants both, for the inner without the outer is also hypocrisy. Baptism is an outer declaration of the inner allegiance. Not declaring that inner fact it is the most barren of things—it is blasphemy. Tens of thousands have come into the Christian Church declaring what is not, and if some of us have thrown the emphasis on the inner fact it is to seek to restore the balance. But that does not mean that we do not believe in the New Testament rite of baptism. We believe in it so much that we would restore it to its New Testament position from the desperately low position it has fallen to in India where it has been made the determining thing as to whether a man is a Christian apart from the question of inner fact and outer conduct.

One thing hurt me deeply. It was said that a couple were ready for baptism until they read my book and afterwards they refused, not considering it necessary. I would like to see them and undo any injury that any statements of mine had done them. I would urge them to take Christian baptism, provided I felt they had accepted Christ in inner allegiance. Where they could find a statement in my book from which they would conclude that I did not consider baptism important I cannot understand. The only one is where I suggest that I ask the non-Christians to accept Christ as their Saviour and that I will “leave

baptism to their consciences.” If not to their consciences, then to whose? They must decide after studying the New Testament. This approach has resulted in many accepting Christ and later expressing that fact in baptism. But it is a far more serious hindrance to the Kingdom of God to urge unconverted people to baptism, than that one solitary couple should hesitate to take Christian baptism considering inner allegiance sufficient. How many educated non-Christians, close up to the point of accepting Christ but, stumbling over unconverted but baptised “Christians,” hesitate to take Christian baptism? Such a question shows us the place that is the chief hindrance.

(4) Concerning my attitude toward Hinduism I think I have made that quite plain in “Christ at the Round Table.” There has been a great fear that sympathetic attitudes toward truths found in Hinduism or elsewhere may result in a syncretism. I share that fear. One of the greatest dangers before Christianity at the present time is the increasing attitudes tending toward syncretism. At the heart of the Gospel is a core of exclusiveness. We cannot escape it. Christ is not presented in the Gospels as *one* of the good ways, or even the best way, but *the Way*. Nor is He presented as bringing good truths, nor even the best of truths, but He is the Truth.

This statement makes clear some differences; “Eclectisms pick and choose, syncretisms combine but only life assimilates.” Christianity shuns an eclecticism, it refuses a syncretism, but it does assimilate, for it is Life. A plant reaches into the soil and takes but elements that are akin to its own nature but all the time its life is its own—it is not a compromise nor a patchwork of elements gathered from everywhere—the laws of its own nature determined the disposition of those elements. Christianity is a living thing—it took from Judaism elements akin to its own nature, incorporated them into itself, but its life was its own and Christianity, not

Judaism, determined the final result. In like manner in its virility and vitality Christianity reached into Greek thought, took out the Greek idea of "the Word," brought it up into its own life, put new content into it and said, "In the beginning was the Word and the Word was with God and the Word was God." Similarly it will reach into India's thought and culture, pick out such conceptions as *bhakti* and *dhayan*, assimilate them into its own life, put new content in them, eliminating the unworthy and untrue, but using the basic good, yet all the time these will be used according to the laws that govern the life in Christ and the end will not be an accommodation but an assimilation, not a patch-work, but Life using and fulfilling, but all the time determining what the result will be.

One critic asks whether the end will be, in my view, the evolution of Hinduism into Christianity or its displacement by Christianity. My unhesitating answer is that it will be displacement. Just as Christianity displaced the Greek systems of re-

ligion, but all the time gathering up in itself expressions of truth akin to its own life and using them, so Christianity will displace Hinduism, all the time gathering up any truth found there. This displacement will come the quicker as Hindus see in Christianity the finest elements of the old plus something that is lacking there, namely Christ. But Christ is not merely a prolongation of other truths—He is not merely more—He is "other." Being *more* He fulfills the best in ancient faiths and systems, but being *other* He becomes our Redeemer. Being like us but more, He becomes our Guide and Example, being unlike us and Divine, hence other, He becomes our Saviour.

It would be untrue to say that I do not mind criticism. I do. But I have learned to make my critics, "the unpaid watchmen of my soul," and if the critics can show me, by demonstration, how to win more men to Jesus Christ than I am doing I will sit at their feet. Until then I must go my way remembering that to my own Master I stand or fall.

THE NAVAL OFFICER'S OBJECTION

One day in a hotel near Poona I sat beside a naval officer, an infantry major and a sergeant-major. The naval officer said:

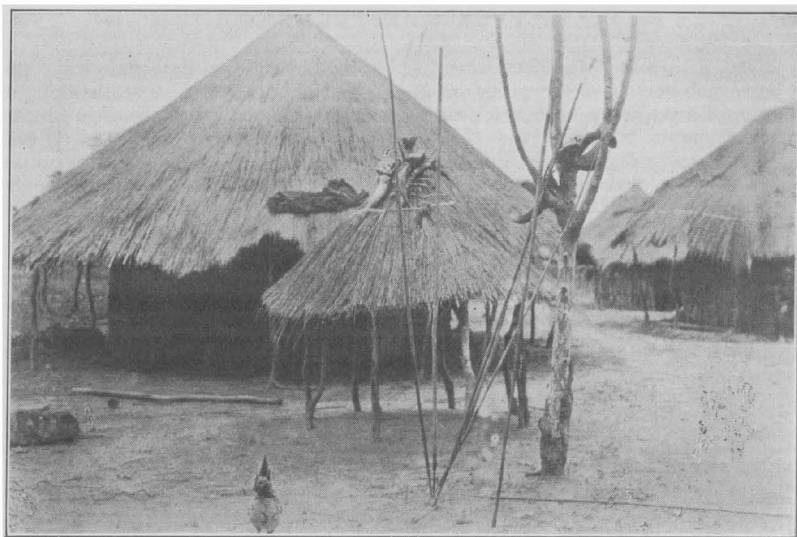
"Why don't these missionaries stay at home and mind their business? Why do they come out here and worry these people?"

It was the time of the Armenian massacres and there were rumors that the British fleet might be ordered to Constantinople. I turned to the officer and said:

"Suppose that you were ordered to take your battleship to Constantinople tomorrow, and I were to say, 'Why don't you stay here and mind your business? There is no sense in your going to the Bosphorus.'"

The man's eyes flashed as he said, "I would tell you to mind your own business; if we are ordered to go we must go, even if every ship is sunk and every sailor killed."

"Quite right, my friend," I replied, "I have marching orders, not from any human government, but from the divine government. My command is to preach the Gospel to every creature. India has one-fifth of the population of the world, and the primary question is not what the cost is but whether I am going to obey the command of my Lord and Saviour."—*Robert P. Wilder.*



A SACRED SPOT IN AN AFRICAN VILLAGE—THIS IS THE "ALTAR." SPEARS, ETC., ARE PLACED AGAINST IT TO PUT THEM IN CARE OF ANCESTRAL SPIRITS.
—E. W. Smith.

A "COMING-OUT" PARTY IN NIGERIA

BY ELIZABETH McDONALD WILKINSON, Onitsha

Missionary of the Church Missionary Society

THIRTY miles we have come, to Umunze, to a tiny crumbling Rest House built of mud and mats in a clearing of the forest. I sit in a deck chair before the door, idle and completely happy. At my elbow a lamp casts its soft glow out into the shadowy star-haunted night that has crept up around us. Fields glimmer faintly in the starlight; beyond them rises the wall of trees, blank in the darkness.

From far away comes the throbbing of many voices, the clash of metal, the strange violent rhythm of tom-toms. The noise grows and grows until a swaying lantern spark gleams out from the forest, and following it comes a group of forty or fifty girls, chanting and dancing. Their voices follow the same half score of notes over and over, one voice leading, and all the others coming in at the end with a shout. Their brass anklets clash

to the rhythm in which their bodies, as one body, are caught. It sweeps them along through the dim fields; it plunges them again into the dark of the trees; it moves them, controls them, beats through them and around them. Here surely is a voice, as authentic as the crash of the hurricane, the whisper of wind in the palms, but more individual than these, more significant, more expressive. In this fierce wild ecstasy, too wild for gaiety, too fierce for beauty, does Africa speak?

All night echoes of rejoicing throb on in the town. In a neighboring village famous for its priest-craft the girls have been cicatrized with marks showing their readiness for marriage; they have gone jingling in brass and ivory, they have gone singing and dancing, to be cut with knives by the priests of Ezira. It is the coming-of-age feast. Umunze rejoices.



EAST SIDE HOMES AND PLAYGROUND FOR CHILDREN OF NEW AMERICANS

PRESENTING CHRIST TO NEW AMERICANS

BY REV. A. H. MCKINNEY, D.D.,

Superintendent of the New York City Mission Society

IN ANY complex American city, there are many agencies for the physical, mental and social development of the people of all classes. In New York this problem is made more complex by the number of the unassimilated who have recently come from other lands. The New York City Mission Society has been serving new Americans for over a century and enters heartily in various ways into the multitudinous activities in which many other agencies engage, but underlying all that is done for these people by the society is the conviction that their supreme need is for Jesus Christ. Anything that leaves Christ out, leaves out the best and greatest power for the good of these people. Accordingly prayer, plans and work are based on this dictum: CHRIST FOR OUR NEIGHBORS FROM OTHER LANDS.

These varied multitudes come

with traditions, habits and outlooks of many lands and with various religious beliefs and practices deeply embedded in their very natures. In many instances these newcomers come with a desire to cast off all their old traditions and to enjoy what they ignorantly consider to be the liberty of this glorious land of the free. To them liberty spells license. A study of newspapers for one week, will give evidence of this in the names of criminals. Added to embedded characteristics are the out-growing ambitions of those who expect to find here their El Dorado. Disappointed at first many of them resort to crime in order to gain what they think the world owes them as a livelihood; others lose heart and drift as best they can; while many others become useful citizens and loyal followers of Christ.

Superstition characterizes many

of these new comers. Opposite one of the city mission churches is a cemetery. From time to time its keeper has been approached by a new American with a request for a piece of bone of some skeleton interred in its vaults. Questioning elicits the fact that the bone seeker believes that if the bone is put into soup and administered it will cure a diseased child. From this superstition the gamut runs all the way up to the act of picking up a pin with its point toward one, spitting

rooms, social rooms and class rooms are provided, as well as places for worship and instruction. A camp for boys and young men of over a thousand acres forms part of the society's equipment. Years ago we accepted this additional dictum. In this endeavor to lead others to Christ, flesh and blood are far more important than brick and mortar. Accordingly we place more reliance upon living workers than upon fine buildings, which are made as attractive as



SOME RUSSIAN CHILDREN—WHAT WILL WE DO WITH THEM?

on the point and throwing it over the finder's left shoulder for good luck.

To bring Christ to these people, and to teach them His way of life, is a task that requires great faith, perseverance and patience. Like the Apostle Paul, the city missionary must be "all things to all men" in order that he may win some. Accordingly institutional churches are equipped and manned so as to meet people on the planes on which they live. Reading rooms, play rooms, gymnasiums, baths, club

possible. Unless the workers are guided and empowered by the Holy Spirit, they cannot survive long, for the work is difficult, exacting, tedious and in many cases disappointing. Even after there is a nominal acceptance of Christ as Saviour and Lord, old superstitions often continue their influences in baffling forms. The worker must therefore have a Power outside himself to enable him to cope with the difficulties of the situation.

DeWitt Memorial Church, located in the heart of the Ghetto in south-

eastern Manhattan, has had a remarkable history, running through forty-eight years. When it was established, the surrounding houses were occupied by English-speaking people. Now it is difficult to find an adult in the polyglot neighborhood whose native tongue is English. For the benefit of adults preaching services are held and religious instruction is given in English, German, Italian and Russian, while for children and young peo-

staff and volunteer workers come into contact with nearly two thousand Spanish-speaking people from seventeen different countries. Here are conducted various activities for the physical, mental and social benefit of these Latins from other lands, but the main emphasis is put on the church school and the religious services; the former is conducted in English for the young people and in Spanish for the adults and the latter in Spanish.



BRINGING A SPANISH GROUP UNDER CHRISTIAN TRAINING

ple many varied activities are carried on in English. From this spiritual lighthouse have gone forth large numbers of Christian workers who are now laboring for the spread of the Kingdom in New York City and in various parts of America and foreign lands. The appeal to new Americans, based upon the Gospel of Jesus Christ, has been eminently successful.

In another part of the city is the Spanish Evangelical Church, Its

These new comers respond to the appeal of Christ. Though poor in purse, they contribute largely to the work of the Kingdom, not only in connection with the home church but for the evangelization of Spain and other lands. In 1928, during the visitation evangelism campaign, seventy of these church members went out with their minister and other leaders to present Christ to their neighbors. As a result four hundred and seventy

new contacts were made with those who expressed a willingness to attend the church services and become interested in its activities. A similar campaign conducted in 1929, through the efforts of the employed staff and volunteers, resulted in three hundred and thirty new contacts. The principal means of evangelization in this church is through house to house visitation. At the close of the preaching services on many Sundays an appeal for personal acceptance of Christ as Saviour is responded to by large

Czechoslovak or Greek as well as in English. With a loving heart, a sympathetic understanding of the history and the longings of those to be benefited, the approach is real friendship. The chief endeavor is to show Christ incarnate in the worker to those who may scoff at religion because they are ignorant of what the Christian religion is. As the work is not denominational, the approach and the appeal are always made in the name of Christ and not in the terms or language of a particular sect.



THE CHOIR OF AN ITALIAN EVANGELICAL CHURCH IN NEW YORK

numbers. In 1928 eighty-six people united with the church, most of them on confession of faith in Christ.

Methods are as varied as the races since those to be interested are personalities with physical, mental, social, ethical and spiritual elements differing widely. For each group there is a clergyman and one or more workers of their own race, so that we have ministers who preach in German, Italian, Spanish, Russian, Ukrainian,

The ways of approach are various. Now it may be a trained nurse who comes as an angel of mercy in a time of illness. At another time some greatly appreciated service is performed for one in need. When one of our woman missionaries passed into the larger life, at the funeral service Matthew 25: 35-40 was read. Those present recognized that in a very real sense these statements were true of the one who had gone to her reward.

She was representative of all our workers.

Thirteen ordained ministers, ten male layworkers, twenty-four lady missionaries and ten trained nurses are constantly at work. There are also many volunteer and occasional workers. Outside the church buildings, which are open from Sunday morning to Saturday night, with gatherings of many kinds in progress, our chief efforts are in homes. From birth until death we minister to the needs of these people. Thousands of visits are made for all sorts of purposes—anything that calls for help from the arrival of a new baby, caring for children, fresh air work, finding employment for youths and adults, assisting agencies for preventing or curing disease, preparing for a funeral and conducting a funeral service. All these and more come within the scope of our workers.

While this help is being given

for physical welfare the spiritual is kept to the fore. Bibles, gospels, home department quarterlies and other religious literature are distributed. Invitations to church services, church school and various other religious meetings are personally extended, while religious instruction is patiently and lovingly given in the homes of those who for any reason cannot or will not attend the services.

The stress laid on the spiritual side of the work is well worthwhile. In 1928 two hundred and fifty-two persons united with five of our churches, the large majority on confession of faith in Christ. This evidence of spiritual life and fruitage makes us most grateful to the Lord of the vineyard and encourages us to go forward in our endeavor to bring Christ to the new Americans that swarm our city and threaten our civilization.

ARE MISSIONARIES WANTED IN BRAZIL?

BY REV. ERASMO BRAGA, RIO DE JANEIRO, BRAZIL

Ex-Moderator of the General Assembly of the Presbyterian Church of Brazil

SOUTH AMERICA occupies an area of 7,500,000 square miles. Brazil covers one-half of South America, and has a population of some 35,000,000. There is in South America only one ordained Evangelical Christian minister for every 156,250 persons; in Brazil, one to 35,550. The population is most dense around Rio de Janeiro, in Central Brazil, Recife, in North Brazil, and Porto Alegre, in South Brazil. The *hinterland* is thinly populated. A few railways penetrated into the interior before the great war and recently, motor roads are increasing the facilities of transportation. Great changes are occurring

through the radio, airplane, moving-picture and the Bible, which is the best seller in Brazil.

Immigration is rapidly changing the type of the population as is seen from the fact that the recent tide of eastern immigrants, has brought 75,000 Japanese to Brazil, many of whom are now owners of small farms.

Brazil, as well as her sister nations of Latin America, emerging out of three centuries of isolation from the great currents which had been reshaping Europe since the Reformation, faced all the problems of political independence, at the beginning of the nineteenth century under the leadership of

such men as José Bonifacio and Gonsalves Ledo, who were far ahead of their generation. The fifty years which followed the declaration of independence (1822) were troublous and reactionary. At the time when Brazil, and the Spanish-speaking countries of this continent were entering the era of stability, the pioneers of Protestant missions landed in Buenos Aires and Rio de Janeiro. This providential coincidence is remarkable.

The missionary enterprise in Brazil has resulted in the formation of a community of some 100,000 Evangelical church members. Add to these 300,000 German Protestants and 4,000 British Evangelicals. A careful estimate of the number of children in the usually large Protestant families and the statistics of baptised infants show that the Protestant community of Brazil is some 750,000 strong. The number of adherents, inquirers, and friendly observers, would raise the figure to one million.

Six denominations, under regular conventions, conferences, synods or Assembly, have been established. Some missions show a tendency to develop new denominational organizations and there are besides a few independent groups.

These Protestant churches in Brazil have some outstanding traits. First, there is their strong *national consciousness*. The Congregational Churches, formed by a group of refugees from Madeira, under the leadership of the Scottish Dr. Kalley, has never been affiliated with any foreign organization. The Presbyterian missions, thirty-six years after the landing of their pioneer A. G. Simonton (1852), merged into the

Synod of Brazil (1888) and for forty-one years the management of the affairs of this body has been entirely in the hands of an autonomous National Council. A split resulted in the formation of the Independent Presbyterian Church of which no foreign missionary has ever become a minister. Hundreds of Protestant church members in Brazil have never seen a foreign missionary. The other communities are in process of thorough nationalization.

In the second place, these Protestant communities have a remarkable *missionary spirit*. They have been self-propagating on their own territory and have sent missionaries to Portugal.

A third feature is that, on account of their evangelistic activities and their dissemination upon a vast territory, they *lack an adequate organization* of their administrative machinery, and have not deepened their religious life. We have reached the point when urgent help is needed to save this great Church from crumbling under the weight of the great results achieved. Statesmanship is the great need of our day. Depending largely on their own resources, the indigenous churches are in danger of being swamped by their growing responsibilities. Their leaders are overworked. Their smaller problems and petty differences of opinion frequently loom larger in their councils than the great strategic plans under discussion.

SOME INFERENCES

The national churches realise that the rapid changes in social life, as well as the vastness of the evangelistic task before them, demand an enlarged cooperation of

the missionary forces on the field. The call from thousands and thousands of heathen Indians in the interior, the appeal of millions of nominal Christians who merely mumble a few prayers learned by heart and who recite some doctrinal statements, the whirling industrialisation of the whole continent, the disproportionately small number of Christian workers to the population, are terribly heavy upon our hearts. The hinterland is still practically unoccupied. The Amazon valley, where the rush for land and rich stores of raw materials attracts all sorts of adventurers, is a challenge to the best in the missionary spirit.

The need for an increase in the missionary forces of Brazil is emphasized by the following facts:

(1) A number of unoccupied areas, among the fields already developed, call for rented halls, residences and schools, which cannot be provided for by the overburdened national congregations in Brazil.

(2) The new fields on the outskirts of civilization, where mushroom towns and villages are springing up at the appearance of the motor car, are "no man's land." Home missions in the immediate neighborhood are hardly possible as an extension of parish work.

(3) The new lines of advance of missionary work in social service, research, religious education, cooperation, call for experts and equipment far beyond the resources of the national church. The results achieved by the Committee on Cooperation in Brazil and the secretariat of the World's Sunday-School Association constitute a challenge for an enlargement of missionary endeavor on highly specialized lines. The integration of Latin America into the International Missionary Council implies the development of activities on the field that demand the cooperation of missionaries with a special training for certain tasks.

The time has come when the nationals must have the initiative and the responsibility in shaping policies and carrying out some activities which touch the inner chords of national sentiment. But

more and more the cooperation of missionaries, as companions, advisors, partners, in evangelism and social reconstruction, is most valuable, needed and desired.

In Brazil, the most recent experiment in training Christian workers, based on a study of long years of the national system of education, curricula of theological schools and the needs of the country, will yield the first ponderable results in eight or ten years. Up to this time, the pre-theological preparation of the ministry has been inadequate. During this period, the whole system of ecclesiastical finances should be reformed.

Those who are responsible for the future of this country under the impression of the great opportunities before us and of the inevitable clash of materialism with the spiritual forces at work on this field cannot but feel uneasy, when rumors reach our hearing that missions today are questioned and that their supporters are losing sight of the immense task and wonderful opportunities before us.

After three and a half centuries of stagnation, Brazil was opened to a new life just when the Protestant missions were established here. It is not a mere coincidence that strong and active Protestant minorities have developed parallel to the economic and social progress of the country, into a Church deeply rooted in the vitals of the nation. We know what is at stake in this matter of evangelising our country. We will welcome all who may come and share with us the great opportunities of giving right now the Gospel to a great nation in the making. We want the best that North America and England have in universities and seminaries to come over and help us.

A CHRISTIAN LAYMAN

A TESTIMONY TO EBEN ERSKINE OLCOTT, of New York

BY REV. WILLIAM I. CHAMBERLAIN, Ph.D.

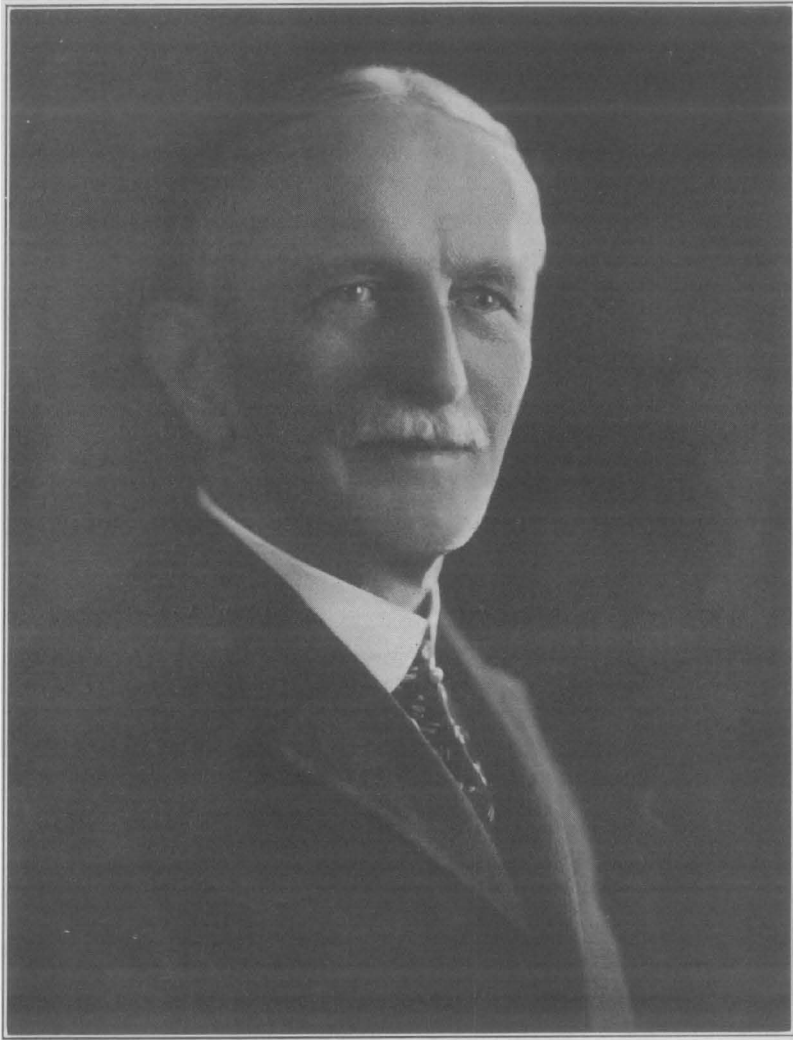
A good man and true, a gracious and forceful personality, a friend to many good causes, Eben Erskine Olcott of New York City, passed from our earthly fellowship on June 5, 1929. A descendant of the Olcott family which came to Connecticut early in the 17th century, he was born in the City of New York on March 11, 1854, the son of John N. Olcott and Euphemia Helen Knox. He was a student at the College of the City of New York, and was graduated from Columbia School of Mines, in 1874. In 1884 he married Kate Van Santvoord, eldest daughter of the late Commodore Van Santvoord, founder of the Hudson River Day Line.

Mr. Olcott's whole life, with the exception of a few years, spent as a mining engineer in Mexico and South America, was passed in the American metropolis. His ancestry was prominent in the life of old New York and long identified with the oldest Church on Manhattan Island, the Reformed Dutch Church. From his earliest years he was an earnest Christian and a devoted and active member of the Church. For ten years he was successively Deacon and Ruling Elder in the Consistory of the Collegiate Reformed Church of New York City, giving liberally of his time and thought and money to promote its wide and varied interests. He was a tower of strength to the Church which he loved devotedly and served faithfully for many years.

Mr. Olcott was one of the fore-

most Christian laymen of his city and of his day. His high sense of honor, his business ability, his conscientious discharge of every duty laid upon him, his undaunted faith and courage, his loyalty and faithfulness, made him a valuable counsellor in many organizations. He was an active member and an officer of the Laymen's Movement which exercised so wide an influence throughout the country in the decade preceding the War. He was a past President of the American Institute of Mining Engineers, and of the United Engineering Society. During his administration as President of the Hudson River Day Line the largest and most beautiful steamboats were added to its splendid fleet. He also inaugurated the Christian services of worship on the Day Line and carried many missionary parties freely up and down the Hudson River. In 1909 he inaugurated the Tercentenary Celebration of Hendrick Hudson's discovery of the river which bears his name and so directed the celebration that it became noteworthy, not only as a civic, but as a religious observance.

Mr. Olcott had wide and varied interests. He belonged to the Sons of the Revolution, the Pilgrims Society and the St. Nicholas Society and was affiliated with the Metropolitan Museum of Art and the American Museum of Natural History. But his first concern was for those things which are vitally connected with the extension of the Kingdom of Christ. For twenty-eight years he was an active and



EBEN ERSKINE OLCOTT—A CHRISTIAN LAYMAN

influential and generous member of the Board of Foreign Missions of the Reformed Church and was chosen as one of the few representatives of this Board and Church to attend the great Ecumenical Missionary Conference at Edinburgh in 1910. He was also a

member of the Board of Managers of the American Bible Society and was treasurer of several missionary and benevolent organizations. Many individuals and societies bear in grateful memory the broad sympathy, the tireless fidelity and the rare service he gave to great

enterprises; the kindly, friendly, thoughtful courtesy with which he blessed innumerable individuals, and the faith which kept him in humble and contented reliance upon the grace of God and devoted to the worship and work of the Church of Christ.

Both in private and in business life he was a witness to the grace of the Gospel. His personality was radiant with it. He and Mrs. Olcott made their beautiful home a haven of rest for many missiona-

ries of the Church. Their generous benefactions were given so unostentatiously that no one knew how widely and helpfully they were distributed. His was a life fruitful in every good word and work, honored of man and blessed of God. He rests from his labors and his works do follow him.

"Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

WHAT MEN HAVE SAID OF PRAYER

Whoever prays most, helps most.—*William Goodell.*

Every step in the progress of missions is directly traceable to prayer.—*Arthur T. Pierson.*

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—*Eugene Stock.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

Communion without service is a dream; service without communion is ashes.—*Robert E. Speer.*

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—*Adoniram Judson.*

I have resolved to pray more and to pray always; to pray in all places, where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God.—*Sir Thomas Browne.*

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—*John Wesley.*

Ten minutes spent in Christ's society every day; aye ten minutes, if it be face to face and heart to heart, will make the whole life different.—*Henry Drummond.*

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—*Archbishop Trench.*

On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—*Henry M. Stanley.*

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—*Lord Tennyson.*

I am so busy now that if I did not spend two or three hours each day in prayer, I could not get through the day.—*Martin Luther.*

THE HAVANA CHRISTIAN CONGRESS

BY REV. EDWARD A. ODELL, *New York*

HAVANA has just been host to the Hispanic-American Evangelical Congress—and Havana knows how to be host. This is the third Latin American congress that has been held in the interests of Latin solidarity and of better understanding of the work and problems involved in the evangelical cause throughout Spanish-speaking America. Missionaries and national leaders of North and South America met in Panama in 1916, and in 1925 the Latin American Evangelical leaders assembled at Montevideo. The recent conference at Havana included delegates from the northern part of South America and the Caribbean area. The organizers hoped that its influence might not be confined to the Caribbean area, and the countries represented included Cuba, Spain, the Spanish-speaking churches in the United States, Porto Rico, Central America, the Dominican Republic, Colombia, Venezuela, and Mexico. For more than a week the groups studied the evangelical solidarity and its message, nationalism and self-support, evangelization, work among the Indians, the evangelical school, religious education, ministerial culture, the church and the community, industrial and rural problems, medical work, women in the evangelical church and literature. Representatives of all of the countries above named, and visitors from other countries, missionaries representing British societies and South American countries, and Spanish countries south of Panama, as well as Brazil, formed part of these study groups,

so that the scope of the Congress and its influence must extend far beyond the Caribbean area. However, the largest delegations were, of course, from countries near at hand. Cuba, Mexico and Porto Rico were present in force.

This was probably the first missionary congress of an international character that has been promoted, organized and carried to a conclusion entirely by nationals. The Spanish language was used throughout and none of the addresses were repeated through an interpreter. Mission Board representatives and official delegates from abroad were there as guests of the organizing committee, which was appointed by the Havana Ministers Association.

The second feature that attracted attention was the entire freedom from a sense of domination. The delegates had been chosen by groups in their own countries because of their leadership. From the very first it was evident that these representatives were in Havana to express their understanding of the evangelical situation and to discuss its problems with open minds. There was a delightful spirit of independence, and a spirit of joy that prevailed the meetings. When the Organizing and Nominating Committees made their reports, the congress decided it would prefer younger men, requested a new list of nominations, and unanimously elected them. The congress had in mind to attend to its own business in a spirit of kindness and efficiency that left no ground for ill will.

A third outstanding characteristic of the congress was the expression of the desire to cooperate with the agencies that have been carrying on mission work in these countries. The spirit of Latin solidarity was not in any sense antagonistic to Anglo-Saxon fellowship. The Organizing Committee had requested and received the assistance of the Committee on Cooperation in Latin America through its executive secretary, Dr. Samuel Guy Inman. At different times representatives of the Mission Boards were requested to give their opinion and interpretation of matters under discussion. Definite expressions of gratitude to foreign workers were also written into the minutes. At the same time the following resolution was passed expressing the Latin American point of view:

"It is sufficiently proven that in the Hispanic-American countries of the Caribbean area there are national elements capable of assuming leadership of the work, and therefore it is time for them to do so. In order that there may always be a leadership it is necessary that the greatest support for their education be provided."

While the feeling of cordiality and companionship between the different nationalities was delightful, representatives of mission boards attending the congress must have felt the necessity for a thorough study of their attitude to the development of native leadership.

Among the one hundred and ninety-nine delegates who came to Havana, there were many laymen of national reputation and ministers whose preaching and pastoral work have won places of prominence. The chairman of the organizing committee was Dr. Jose Marcial Dorado, a representative of the American Bible Society and

a well known writer. The first devotional service was conducted by Dr. Ortiz Gonzalez, who is known as an author throughout the Spanish-speaking world. The congress was welcomed in the Marti Theatre by the Secretary of State for Cuba, Dr. Francisco Maria Fernandez, who represented President Machado. The reply to the address of welcome was made by a delegate to the congress from Mexico, Mr. Herminio Rodriguez, former deputy of the Mexican National Congress. The president of the congress, Sr. Gonzalez Baez Camango, of Mexico, devotes his entire time to teaching and religious education. Dr. Angel Archilla Cabrera, vice-president, is superintendent of Presbyterian Missions in Porto Rico. One of the honorary vice-presidents was Dr. Juan B. Huyke, commissioner of education for Porto Rico, another, Dr. Erasmo Braga, of Brazil, was chairman of the Montevideo Congress and a delegate to the Jerusalem Congress from Latin America.

Here are some of the high points in the reports of the commissions:

Nationalism was defined as: "The purpose and endeavor to secure complete self-support and self-government and the extension of work, without separation from the spiritual fellowship of the Church Universal."

It was urged: "That national churches endeavor to organize committees of literature which shall collect funds with which to pay for the publication of evangelical works. That missionary societies and national churches designate a definite part of their budgets, not to exceed ten per cent, for the promotion of literature. That it is of the greatest importance to raise the standards of our publications in order that they may merit the attention of persons who are awake to contemporary problems."

In the interests of world peace, it was recommended: "That the Church, whose Teacher and Saviour is He who is called Prince of Peace, shall devote itself with all fervor to the task of propagating the idea and the ideal of universal peace, sustaining with all its power and vigor

the movements and institutions that tend to establish peace and harmony throughout the world by means of more sympathetic relations of individuals, peoples and races."

The commission on indigenous races of the Latin American countries reported that there are 347 Indian dialects in Latin America, that many of these tribes are engaged in inter-tribal war, and that pacification and protection of agricultural Indians are imperative. Massacres of missionaries and cannibal feasts are not infrequent. Responsibility for this work should be accepted by the national churches, especially in Mexico and Brazil. The situation in Columbia is especially critical. The congress voted to observe the second Sunday of October in the Latin American churches as a special day for the consideration of the needs and work for the indigenous races.

The committee on women's work recommended that a permanent committee be appointed to organize women's societies in all of the countries represented in the congress, looking to an international organization that would carry into effect the resolutions that accompanied the report. The congress recognized the importance of women in the work of evangelism by electing Sra. Natalia de Mendoza, of Mexico, one of the honorary vice-presidents of the congress.

The commission on ministerial training strongly favored union seminaries for the training of both ministers and lay workers, declaring that—"in order to assure the suitable preparation of ministers, the committee favors the establishment of interdenominational seminaries as the most effective economic and Christian method.

They seemed to be awake to the requirements of pioneer missionary

service, as well as the needs in densely populated industrial centers. The commission also recognized "the necessity of awakening a social consciousness in the church. If the church ignores the problems of the masses, the masses will ignore the church."

A delegate from Spain asked for special consideration of the needs of the working class.

"Think of the conquests which the workers' organizations have made without the support of the church, indeed sometimes in the face of actual opposition from the church. The church has failed to face resolutely the greatest of the social problems, that of bringing home to the people the redeeming Christ and putting into the working man's heart the kind of noble and generous emotions that will enable him to fight his battles with righteousness rather than with the might which makes right."

The committee on *religious education* came to the congress with twenty-four carefully worded resolutions covering the entire scope of work of this important department of church activity. The report also provided for the organization of regional and central committees of religious education that would co-operate in the creation of uniform methods and literature throughout the entire area of Spanish America.

The educational work of the boards and national churches came in for a thorough discussion and special emphasis was laid on the necessity for a close identification, and, where possible, integration, with the educational system of the country where the work was being carried on. Indeed, the resolutions of the congress should give heart to statesmen of the countries repre-

sented in Havana. Over and again the nationals declared their intention of bringing to the state their loyal and earnest support in all matters of a public character.

The need for *hospitals* is very evident and mission boards were asked "to establish at least one evangelical hospital in every country, and more if possible in the larger ones. In those countries where there are no evangelical doctors they urged that the churches select such individuals as may have a vocation for that work and aid them in their preparation, and that evangelical medical dispensaries and itinerant clinics be established."

The congress gave great attention to *the message*, and there was scarcely a discussion of any phase of the work that did not in some way reveal the passion of the national missionary for the preaching and teaching of the Gospel. "The message is Jesus Christ," they said.

"He is the revelation of what God is, and what man through Him may become. We believe that this message should be proclaimed in simple and direct form; that its appeal should be to the heart and the mind, with the reverence and dignity that it merits; that it should come from the heart and the mind of the minister in sacred and continuous contact with God, constrained by his passion for souls; that the sermon be brief, filled with compassion for men, dignified in phraseology and literary form, adapting the message to our racial emotions and in accord with the sacred place where it is proclaimed."

The congress in its closing session made special plans to extend the work of solidarity and for this purpose an organizing committee was named. Resolutions were adopted asking for the organization of prayer leagues, and the publication of a monthly bulletin that would give important new items of common interest to all the countries represented in the congress.

Economic, and, in some instances, political conditions in the countries represented in this group are such that work is maintained with the greatest sacrifice. In the face of these conditions the program for extension and self-support outlined by these new Christian statesmen is most inspiring. It brings to the boards and supporting agencies of North America new inspiration and challenge.

The following definition of self-support was adopted as the goal towards which all would work:

We understand that self-support comprehends the support of the parish, which includes the salaries of the pastor and his helpers, house rent, and payment of such other current expenses as may be necessary for the development of the work. Also as a norm and within the measures of our possibilities we propose the support of schools, hospitals, and other institutions which may be found necessary for the development of the work in our different fields.

In connection with the future leadership of the Church, the congress voted:

1st. It being sufficiently proved that in almost all the Latin American nations there exist national elements capable of acting as leaders, therefore it is logical to conclude that these leaders should go on taking the reins of power.

2nd. That it may be possible to have efficient leaders it is necessary to display the greatest activity in educating them.

3rd. The relation between foreign and native workers ought to be based on frank and sincere companionship.

Bishop Hiram R. Hulse of the Protestant Episcopal church writes:

I believe that the most valuable result of the congress was the spirit of fellowship which overleaped the boundaries of nation and race and language. This will bring about better understanding between the different elements. It will break down prejudice, it will promote common action where possible, and it will increase the spirit of unity. These intangible results are far more important in the long run than any definite action the congress may have taken.



TOPICS OF THE TIMES



The International Missionary Council Committee at Williamstown

REPRESENTATIVES of National Christian Councils from twenty-five nations were delegates at the conference of the International Missionary Council Committee which opened at Williamstown, Massachusetts on July 11.

Dr. John R. Mott, chairman of the Council, who has recently visited and conferred with the National Councils of India, China and Japan, presided. The secretaries of the council are Dr. J. H. Oldham and Dr. William Paton, of London, and Dr. A. L. Warnshuis, of New York City. For the first time Indian, Chinese, African, Mexican, Brazilian, Japanese and Siamese nationals, representing the national Christian councils of their lands, sat in the International Council with the same official status as delegates from North America and Europe.

Dr. Mott reported on his recent tour of study in India, Siam, Straits Settlement, China, Japan and Korea. Dr. Oldham recently toured Africa as a member of a special commission appointed by King George V to study native affairs, and out of his investigations he is offering various recommendations for educational programs in Africa. Dr. Paton has visited Egypt, India, Iraq, Syria and Turkey in the last year and brought recommendations from those areas.

The need for closer cooperation between Christian churches and men of science who have so large an influence in the modern world is being felt everywhere and this need and its supply was studied at Williamstown. The growing world secularism lies not merely in a rising tide of worldliness and materialism, but in the separation

of human ideals and enterprises from the central truth of God in which they properly inhere and from which they should draw their life and ideals.

The problem of religious liberty is being forced to the front in the Near East, most of all in Egypt, where the highest Mohammedan courts have declared that no Mohammedan woman has the liberty to change her religion; while in Iraq and in Syria different questions relating to missionary freedom are being discussed both on the spot and in the Mandates Commission at Geneva. Turkey and Persia present a different, though related, series of problems of the highest importance.*

Dictatorship and Liberty in Italy

TRAVELERS in the realm of the ancient Cæsars and the modern "Duce" report interesting and important changes in the spirit of the people, the condition of the country and the strong hand of the Government. There is clear evidence that Italy is becoming an increasingly powerful nation. There is a Government with a definite and aggressive program; there is a growing and intensified patriotism; beggars have been banished; industry has taken the place of tropical indolence; the industrial life and the agricultural activities have been quickened; the importation of fruits and other products has been discouraged in favor of the cultivation of those produced in Italy. Popular education has been advanced and there are many signs of a new material prosperity. The fear of

*Delegates from the United States include Bishop Francis J. McConnell, Professor Luther A. Weigle, the Rev. Leslie B. Moss, the Rev. J. S. Corning, Dr. Ralph E. Diefendorfer, Dr. J. H. Franklin, Dr. Robert E. Speer, Professor K. S. Latourette, Mrs. Thomas Nicholson and Miss Helen B. Calder.

"Il Duce" has been instilled into the hearts of all, together with a mixture of reverence for him and his mandates. He holds the government in his control and rules with the iron hand of a patriotic despot. Apparently Italy comes first, Mussolini second and God last. The agreement with the Pope and the formation of the Vatican City was in the interest of peace and stability by the removal of a powerful cause of friction and unrest. Now word comes from a representative of the Evangelical Church of Italy that full religious liberty is granted by the Government to Protestants of Italy. Non-Catholics are protected by law and have full rights in religious and civil matters. Rev. Stefano L. Testa, of the American European Fellowship, says: "A new day has arisen for the spreading of the Evangelical religion in the very center of Roman Catholicism. We must enter this good and effectual door which the Lord has opened."

A special law regulating non-Catholic cults admitted in the State was presented by Premier Mussolini to Parliament in a three-hour speech, and was approved almost unanimously, with only two dissenting votes.

When the Italo-Vatican Concordat was signed on February 11th, it was feared that the Canon Law of the church would be enforced upon all Italy, with the result that Protestant institutions would be suppressed and the Roman Catholic Church would be the only church in the kingdom. Many optimistic Roman Catholics so understood it and *Te Deums* were sung in many churches for the supposed victory of the Papacy. Many prayers went up to God by Evangelical Protestants, that the "little flock" might be allowed to exist, even if they should suffer persecutions in His Name.

The new law nominally gives the Protestants and Jews legal standing, complete religious liberty and their churches are admitted and protected by the State much more than before.

God has intervened to save the "little flock" from being scattered.

This is a brief résumé of the thirteen articles of the new law:

1. That the Catholic Church is the State religion, according to the Constitution, and enjoys special privileges. She is free in spiritual matters, but in civil matters the State is supreme, and bishops and priests must abide by the civil laws of the State.

2. Non-Catholic cults are no longer simply tolerated, but they are admitted into the State and have a right to the protection of the State.

3. Religious liberty and the right of religious discussion is guaranteed to all citizens.

4. Marriages performed by Protestant ministers and Jewish rabbis are as legal as those performed by the priests, and all clergymen must register those marriages with the State Bureau within five days.

5. That education is not to be controlled by any church, but by the State; and no religion is to be forced on children in the public school. There will be courses of religious instruction in the schools, but parents, who are the natural guardians of their children, can select the religion in which their children are to be instructed in the public school, or ask to be relieved from any religious teaching.

6. Mussolini has made it clear that by the Concordat no temporal power has been restored to the Pope, but in fact the temporal power has been buried forever.

This is tremendously important, especially since it comes from unexpected quarters. Protestantism in Italy was always regarded as an intrusion and was simply "tolerated" in law and persecuted in practice. Premier Mussolini has now admitted it into the State and we thank God for this religious liberty.

The Catholic papers in Italy, however, decry any such recognition or protection given to non-Catholic cults, while the fascisti and government papers have risen in defense of Protestants and the new law, which was voted on May 13th.*

*Missionaries of the Evangelical Church in Italy, for the conduct of which *The American European Fellowship* is partly responsible, look for a great turning of the people's heart to the Gospel and a large extension of our work there. Since this door has been thrown wide open in the providence of God, now is the time to pray for the work and send contributions, so that many souls will see the light of Christ and come to it.—S. L. TESTA, 156 Fifth Ave., New York.

At the Havana Congress

THE Hispanic American Evangelical Congress met in Havana, Cuba, from June 20 to 30 to bring about closer Christian fellowship and more effective cooperation among Evangelical Christian workers in countries bordering the Caribbean Sea and the Gulf of Mexico. It was hoped by this conference to bring about a more perfect and cordial understanding between all the evangelical churches and all the educational, charitable and social institutions of an evangelical character, to carry out general plans of propaganda which will more rapidly reach the heart and the soul of these people, and to awaken greater enthusiasm concerning the responsibility of the evangelical churches to develop self-support, native leadership and wider service.

At the first plenary session, on Friday, June 21st, the following officers were elected: *Honorary Presidents*, Dr. J. Marcial Dorado (Cuba); Dr. Juan B. Huyke (Porto Rico); Dr. Erasmo Braga (Brazil). *President*, Gonzalez Baez Camargo (Mexico). *Vice-Presidents*, Angel Archilla Cabrera (Porto Rico); Sra. Natalia de Mendoza (Mexico); Alfredo Santana (Cuba); Alberto Rembao (Spanish-speaking churches in the U. S.). *Secretaries*: Recording—Ricardo Barrios (Cuba); J. T. Ramirez (Mexico); Corresponding—Abelardo M. Diaz Morales (Porto Rico); Registration—Philo W. Drury (Porto Rico). *Treasurer*: Arsenio Catala (Cuba). *Business Committee*: the officers and Messrs. C. S. Detweiler, G. W. Hinman, S. G. Inman, E. A. Odell (United States); Arturo Parajon (Nicaragua); Herminio Rodriguez (Mexico); Campo Elias Mayorga (Colombia); Flavio Argueta (Guatemala).

The thirteen permanent commissions met under the temporary presidency of the authors of preliminary papers and elected their own presidents and secretaries.

The Congress was worth while for some new things were created in the

somewhat unappreciated field of Latin-American missions, an international fellowship and understanding, a new courage and faith in the power of Christianity to transform the social life of Latin America, a new sense of competency for local leadership among the workers in the Evangelical churches, and a new sense of personal friendship, free from subservience, between many nationals and many Americans, who will long cherish the remembrance of distinguished and delightful personalities among the Spanish-American delegates. The ideals and methods of missions to Latin-American countries were speeded up, and the difficult problem of relations between the United States and Latin America was helped by a new confidence between the Christian forces in these two areas of the Western Hemisphere.

Papal Peace with Mexico

THE agreement reached between the Quirinal and the Vatican in Italy and the establishment of a Vatican City in Rome has been followed by a compromise agreement between the Roman Catholic Church and the State of Mexico. It will be remembered that the Mexican Government passed a law three years ago by which all church property was practically confiscated by the State, priests and members of religious orders were forbidden to teach in religious garb and foreign clergy were prohibited from preaching and administering the Sacraments in the Mexican churches. As a result many churches were closed and there followed a popular demonstration in some sections protesting against these prohibitions. Protestant churches and schools accepted the new regulations and put their work in charge of native clergy.

Many foreign-born clergy and nuns were deported and the church officials were charged with fomenting unrest and insurrection. The assassination of President-elect Obregon was traced

to the agitation of a certain nun against the government.

For the past year, both parties have been seeking for some solution that would enable the Church to raise the interdict and for the Government to relax its policy. Finally they have reached an agreement by which the churches will reopen and carry on their work.

President Gil's official statement says that certain provisions of the law have been misunderstood, and that they did not really mean what the hierarchy took them to mean; that, moreover, it is perfectly permissible for any citizen to apply to the proper authorities for the amendment, repeal or passage of any law.

Archbishop Ruiz, speaking from Rome, expresses the hope that this will "lead the Mexican people, animated by a spirit of mutual good will, to cooperate in all moral efforts made for the benefit of all people of our fatherland."

In a later letter the Archbishop admits that though as yet the laws have not been modified as desired, the moment has come to seek an agreement which permits the faithful to "practice their Catholic faith," "that this would remedy the evils which suspension of this faith had created, and the even greater evils created among the people's habits and public morality."

Mexico City is reported to be quiet, with priests in attendance at all churches restored to them by the Government.

Protestants generally share in the benefits of the new orders. They sympathize with the desire of the people to have their places of worship reopened.

The Outlook in China

THE political outlook in China is not bright. A correspondent writes: "The Nationalist Government is *not* making good. Chiang Kai Shek is putting all his relatives into lucrative positions. The authority of the Government is scarcely felt outside

the walls of Nanking. It looks as though Marshall Feng would break with them."

It is now reported that Marshall Feng Yu-hsiang will avoid an open military conflict with the Nationalist Party and will leave China to study industry abroad. This withdrawal would remove a strong factor from the present situation and may enable the Nationalist Government to unify the country more speedily. It is rumored that General Feng may come to America. General Yun Hsi-Shan, the powerful factor in Shansi, is mentioned as the possible successor to General Feng, who has many bitter enemies. They charge him with being too friendly with Russia and the Communists, with being disloyal to the Nanking Government and destructive in his campaigns. The struggle for Sun Yat Sen's ideals and for control in China naturally develops enmity, suspicion and jealousy. General Feng is regarded by those who know him best as a patriot and a friend of the people, and as loyal to the principles of Sun Yat Sen. He has shown ability as a leader, with strength and forbearance toward his enemies, and high moral qualities in the command of his troops. He refuses, however, to cooperate with leaders who manifest a selfish desire to use their public office for private gain. It is difficult, if not impossible, to discover military leaders in China today who are devoid of such failings. Anyone in the ascendancy is under suspicion. Perhaps General Feng's greatest weakness is his lack of education to fit him to be a national leader. He finds it difficult to put confidence in other leaders who come into great power. This may explain the reason why he has broken with one after another. The Cabinet of the Nationalist Government contains a number of strong men and should be given an opportunity to show what they can do to unify China, to establish peace and to educate the people under civil government. Perfection is too much to expect for many decades—never without Christ.



METHODS FOR WORKERS



BY MRS. F. I. JOHNSON, New York

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

Having had for fifteen years the responsibility of the Sunday-school missionary program in a local church, the chairman of such a committee has my sympathy. Juicy material is hard to find. Responsive readings often used are dull and leave little deposit that is of active value. We have found the following suggestions wholesome in their effect.

CHILDHOOD IN THE MOSLEM WORLD

(12 minutes when properly prepared)

Introduction:

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, swinging,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

O great heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving,
Only mothers know the cost—
Cost of love, which all love passing,
Gave a SON to save the lost.

A World Mother:

I come as the Mother of the
World to speak this word for my
Moslem children, my Moslem little
ones. I call your mind to those
stirring words of the poet Mase-
field:

Whoever gives a child a treat
Makes joybells ring on Heaven's street;

Whoever gives a child a home
Builds palaces in Kingdom Come.

One great American poet, Jo-
aquin Miller, pictures Christ and
little children in these sweet lines:

Then reaching his hands he said, lowly,
"Of such is my kingdom," and then
Took the little brown babes in the holy
White hands of the Saviour of men;
Held them close to his breast and ca-
ressed them,
Put his face down to theirs as in
prayer;
Held them up to his cheeks, and so,
blessed them
With baby hands hid in his hair!

One generation, one entire gen-
eration of all the world of children
understood as they should be, loved
as they ask to be, and so developed
as they might be, would more than
begin the millennium.

Today, more than two thousand
years after the Great Commission
was given by the world's Saviour,
I present to you the problem of
87,331,000 Moslem children who
have not heard of Christ. The
Prophet Ezekiel tells us that their
blood shall be required of us!

If these children stood in line,
holding hands, they would stretch
twice around the globe.

Characters should appear as the
names are read by World Mother.
A scroll on which the names are
printed, can be made by anyone
who has ingenuity.

The pictures of Moslem children
in costume (page 627) correspond
to the following titles, which are

followed by the approximate number of children represented in each country or race.

	<i>Children Representing*</i>
1. A son of Islam	
2. A Moslem boy and girl from Bokhara	1,250,000
3. A little Tartar Girl (Central Asia)	2,000,000
4. A Bride from Algeria	2,000,000
5. Young girl and baby, Messeria tribe, Sudan	1,000,000
6. Little sisters from Bengal	10,000,000
7. Russian child	8,000,000
8. Tunisian children	800,000
9. Daughter of a Nawab of Hyderabad, India	600,000
10. Moslems at Biskra	1,000,000
11. Egyptian mother and child	4,000,000
12. Children, Beshari tribe, Egyptian Sudan	500,000
13. Child from Equatorial Africa	10,000,000
14. Children of Mecca, West Arabia	1,000,000
15. The price of a Turkish rug	5,000,000
16. Young Mohammedans in China	10,000,000
17. Fellah girl from Egyptian village	3,000,000
18. A Persian child	4,800,000
19. Children from East Arabia	1,000,000
20. Beggar boy from Algiers	1,000,000

There are 120,000 Moslem children under the stars and stripes in the Philippines. There are over one hundred million Moslem children in Asia, Africa and the islands who are heirs of superstition, ignorance, and immoral teaching.

Christ died for them. His last commission includes them.

His word is "GO YE."

Song: "Jesus Loves the Little Children" (One verse sung by all the children in costume.)

Song: "We've a Story to Tell to the Nations" (One verse sung by all present.)

NOTE: Children love to play "dress up." For public school demonstrations parents and others will spend hours in helping the children to prepare their costumes. Let the children work these out themselves under supervision. Where costumes are impractical, use a picture

* Estimated children under 18 years following figures in Dr. Zwemer's book "Islam."

pasted on cardboard; if picture impossible, use captions printed or written on card.

Assign to each of the several boys and girls in advance the task to assemble facts concerning the territory and people mentioned. On a given Sunday have these facts handed to the missionary program chairman who shall assemble the best returns in a three minute report just before the demonstration.

Take your copy of the MISSIONARY REVIEW OF THE WORLD to the meeting where the parts are assigned. Let the children see the pictures and study them.

SOMETHING FOR BOYS

OUR GIFTS TO THE ORIENT

First Boy

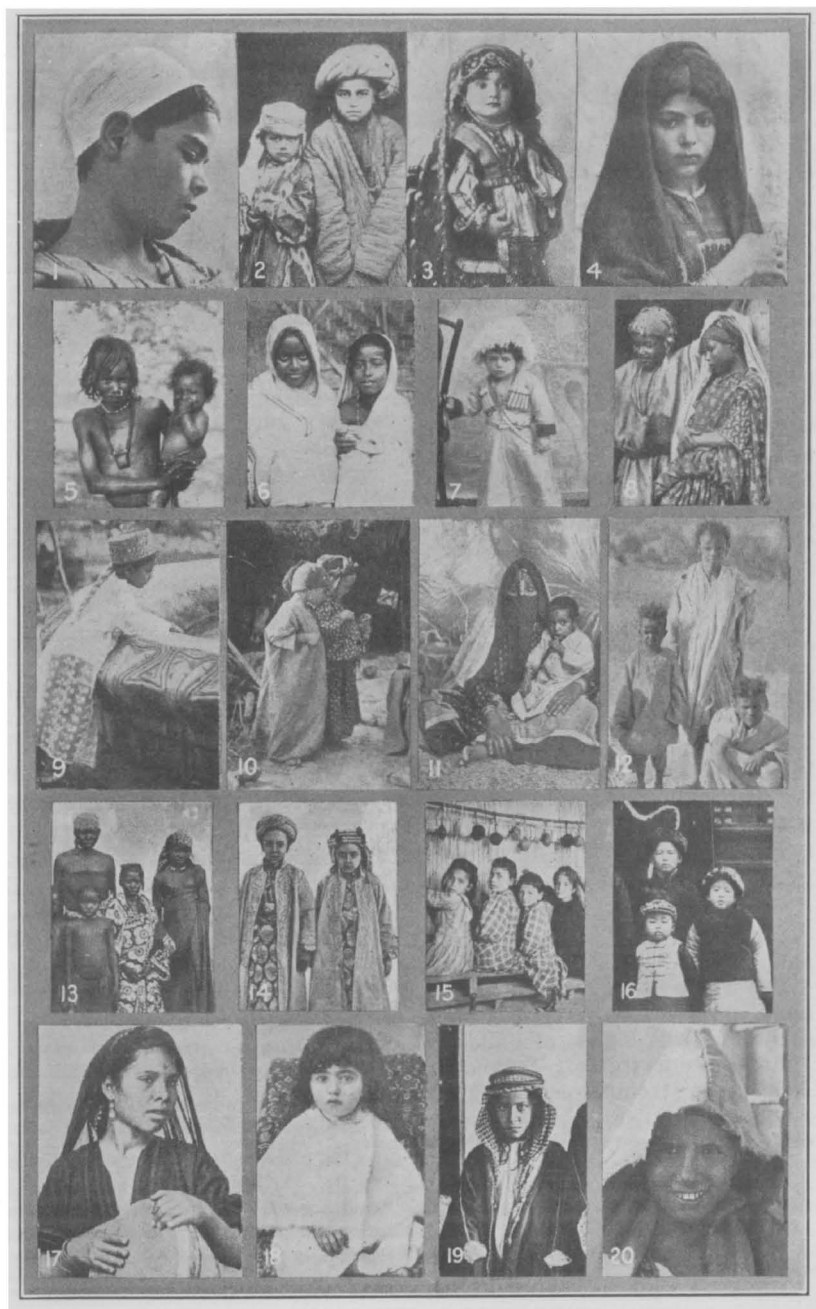
Our gifts to the Orient. What are they and what have they done? Let them speak for themselves.

Second Boy (representing OIL):

"I have lengthened the day. I have made night study possible. I hold a torch to light men out of physical darkness. More than that I cannot do. If they prefer darkness, I am helpless."

Third Boy (representing RAILROADS):

"The day is past when it was necessary to paint white bars across my windows because passengers, ignorant of the nature of glass, might break, both pate and pane when tempted to poke out their heads. Past, too, are the nights when Koreans, thinking the railroad bed to be like a Korean bed, lay down in my path on the stone roadbed with the rail as a pillow. Today I carry the whole Orient breathlessly hither and thither. For those who would flit, I provide speed. One thing I cannot provide: purpose; and speed without purpose is futile."



Fourth Boy (representing an AUTOMOBILE):

"I displace the camel, the horse, the water-buffalo. The consecrated stables of Siam's white elephants have been turned into garages and the picture of the sacred animal has long since been removed from the national flag. The portrait of a flivver has not been substituted, although I am much more precious to the heart of the native than the white elephant ever was! The Arab of North Africa gives me petrol to drink and the jinns under my hood do wonders. Throughout the world, I am an accelerator, but as I do not pretend to morals, I do not care whether I accelerate good or evil."

Fifth Boy (representing ELECTRICITY):

"I bring heat to those who want it; coolness to those who will adopt my fan instead of the laggard punkah, light to great cities and towns. I even turn the prayer wheels of Buddhist priests. Whether the many comforts and luxuries I make possible be used to advance or to hamper spiritual growth depends upon others, not upon me."

Sixth Boy (representing a FACTORY):

"In the Orient I produce wealth and scatter it throughout the East—and where in the world is wealth more needed? True, I coin much of it from the bodies of children. I have prudently left behind in America the troublesome Christian labor legislation that considers children of more worth than wealth."

Seventh Boy (representing CIGARETTE):

"I dull the pains of the East. Yet even I cannot bring complete

oblivion from life's troubles. My masters are cunningly planning to make their millions by making their publicity so attractive that every boy and girl shall be persuaded to use me."

Eighth Boy (representing CHEWING GUM):

"With my slogan, 'Do not swallow,' as a caution to those unfamiliar with my peculiar charms, I bring the pleasure of mastication without the expense of actual food. I supplant the betel nut in Siam, and cocoa in Peru. About the dainty Japanese stenographer there hangs no longer the scent of cherry blossoms, nor of wisteria—but of spearmint. All of which I regard as a triumph in the dissemination of American products."

Ninth Boy (representing MOVING PICTURES):

"My worst in America becomes my best in the East. I come straight from the world's moral fashion center, to show these benighted heathen how civilized people really act."

Tenth Boy (representing FOREIGN CLOTHES—a three-piece suit):

"Slowly but surely I am conquering the world. The human race will not truly be respectable until it is clothed in coat, vest and trousers. If there is anything else needed to make human happiness, I don't know what it is."

Young Man (representing WESTERN VIEW POINT):

"The West believes itself capable of saving the world. It is efficient, as efficient as fire. Life and death are in its flames. It can do as much good as harm, as much harm as good. We have inflamed the East with our modern spirit. We have set the miracles of science

blazing in the imagination of every Oriental. But have we also given the Christian spirit which, in large degree, has controlled the civilization of the West and has made it a fire to warm rather than a fire to consume. It is easy for the fire to get out of control in the East, because, in pressing upon the Orient all the gifts of a mechanistic age we have omitted the one GREAT GIFT—which gives synthesis and direction to all others. THE "GREAT GIFT" SHOULD GO FIRST.

METHOD FOR PRESENTING MIGRANT WORK AT A CHILDREN'S MEETING

MISS EDITH LOWRY

Secretary of Migrant Work, Council of Women for Home Missions

The worship period should be based on Migrant Work,—appropriate scripture, hymns and poems may be chosen.

Immediately at close of the worship service a child in a costume of a Western Union messenger rushes in and delivers the following telegrams to the presiding officer who reads them aloud.

Hood River Valley, Oregon

To the members of the Sunday-School or Light Bearers Band (Fill in appropriate name of Organization):

Came from Idaho last week, to pick apples—3000 of us came. Live in old tent. Father sick with typhoid fever, some kids have chicken-pox. Can't go to school because school books cost too much. If we don't like here we will go on to California. Wish we could stay in one place all year. We have no real friends. Will you be our friends?

JACK.

* * * *

Cranberry Bogs, New Jersey

To the members of the Sunday-School or Light Bearers Band (Fill in appropriate name of Organization)

Have to take care of babies all day on bogs. Get tired and cold. Wish we could

have nice place to go like pickers in Pemberton.

ROSIE.

* * * *

Beet Fields, Colorado

To the members of the Sunday-School or Light Bearers Band (Fill in appropriate name of Organization)

So tired tonight. We all worked all day in beet fields. Wish my Pedro and Consuelo could live in clean place and go to school like you.

A MIGRANT MEXICAN MOTHER.

* * * *

Walnut Grove, California

To the members of the Sunday-School or Light Bearers Band (Fill in appropriate name of Organization)

Me and 3 brothers and 2 sisters came to "asparagus" yesterday. Mother, father two big brothers work in a cannery all day. Sisters and me go migrant school. Baby brother go nursery. Lots more families like ours here too. We find friends here—take care babies, make sick people well, tell us about Jesus—that He loves Japanese children too—learns us have good times. Easy be good here. Next place we go no friends—so much bad all round us. We want more friends. How can we find this kind of friend?

MISHI.

* * * *

After each telegram is read, a child can tell in his own words what is being done for the children in these various places. At the close perhaps the children could frame a telegram to send their greetings to the migrant children. These telegrams could be sent to various migrant centers through the Council of Women for Home Missions, 105 East 22d Street, New York, New York.

Following leaflets would be helpful in working out this presentation and can be secured from above named organization.

Little Gypsies of the Fruit	Five cents
Nomad Neighbors	Ten cents
Migratory Children	Free
Whither Bound	Free
Millstones	Free
College Girl's Diary	Ten cents
Reports	Free
Program—Farm and Cannery Mi-	
grants	Free

OPENING THE DOOR

MRS. FRED VICTOR, Yonkers, N. Y.

It is always possible to secure the name of the pastor in any *zero* charge, as some of the denominations call the church where there is no organized missionary work. Begin the approach by writing to him, asking for the name of some woman in his church to whom the matter of missions could be presented. If the pastor himself is interested, he will be more than glad for any help that you can give him. If you can make him see that your desire is not just to add another organization, but that you covet for the women of his church that more abundant life, that can be found only, as sensing our blessings in Christ, we try to share those blessings with every woman who has not yet found Christ, you will find that he will help you.

A secretary who had been assigned to this work called on a pastor who was immediately ready to help. He called one of his parishioners, asking if she would receive the visitor. The answer was an emphatic "No!"

"Don't call anyone else, please," said the secretary, "just give me the name and I will call on her."

The name was given. When the secretary arrived at the home she found that the woman was having a tea party on the porch. "How, thought the secretary, am I to present missions to her when she is giving a tea party? As the hostess excused herself to her guests and invited her visitor to a side porch, that visitor raised her heart in prayer that God would give her the words to speak. When she had made her appeal the hostess answered without hesitation:

"Why yes, I should like to belong to the Missionary Society. I used

to, when I lived out west, but when I moved here there was no Society for me to join. I am glad to have my name put down as a member."

This work is full of surprises. After you have found the key-woman, she may consent to invite some of the other church-women to her home for a social afternoon, so that you can talk over with them the situation in both Home and Foreign Fields. It is amazing how many women in our churches have no idea of the magnitude of missionary work. This, in itself, constitutes an initial challenge.

In one denomination two secretaries planned a Visitation Campaign with the purpose of removing every "zero" charge in their districts. This required careful and prayerful preparation. They interviewed personally or by letter the pastors of these charges and secured permission to present the work at a regular church service. They found women who were willing to carry the message. They prepared an address, because some of these women had never spoken in public before.

At the District Meeting, held just before this Campaign opened, the secretaries presented their plan and said that they had done all that they could do to make the campaign a success, but that it would fail unless backed by the prayers of the women of the district. The dates were announced when the visits were to be made and the women were asked to remember them as days for prayer.

Those who are brave enough to attempt this missionary service dare not let any discouragement block the way. It may take time. The first attempt may fail. Faith and prayer and patient effort will find the "Key-Woman."

WOMAN'S FOREIGN MISSION BULLETIN

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

PRESBYTERIAN WOMEN

Presbyterian missionary women had two meetings in May at St. Paul, Minn., in connection with the 141st General Assembly of the Presbyterian Church in the United States of America. The second biennial of the women summed up the goals achieved in spiritual advance during the past two years and suggested plans for future work. The Conference of One Hundred Women was even more important, for the General Council of the church had called this group together to find out from representative women the general sentiment of the women of the church at large regarding a change in their ecclesiastical status and also what they thought should be the future of organized work in the denomination. Neither the biennial nor the conference was official in that any recommendations were binding on the boards of the church but they were indicative of the mind and activity of the women, and both the Women's Committees of the Boards and the General Council took into most serious consideration all actions and findings of both groups.

The Biennial

The theme of the biennial was "Builders in a New Day." Every address and discussion was concerned with the transition from the present to the future—with the handing on of responsibilities from the women of the present day to the young people who are to carry on the work in the next generation. The biennial program had been arranged to provide ample opportunity for discussion. Practically no board secretaries were on the program, all the addresses being made by the delegates and the furloughed missionaries. Mrs. D. Everett Waid, chairman of the Biennial Committee,

and Mrs. Fred S. Bennett, of the Board of National Missions, because of illness were unable to be present but the biennial rejoiced in the presence of Miss Margaret E. Hodge, vice-president of the Board of Foreign Missions and chairman of the Council of Women's Committees.

Although the biennial was not called to discuss the future status of women in the church, nevertheless, one morning was given over to this very vital subject. Miss Hodge gave a brief history of women's work and place in the church, both in the Presbyterian and in other denominations, and, somewhat to the surprise of many, it was soon evident that the delegates to the biennial themselves were strongly of the conviction that the time had come for women to be granted larger place and opportunities in Presbyterian church matters. It was pointed out that while women may vote in the local church, they have no voice in presbytery, synod nor General Assembly. No one there, however, desired to become a minister—few even had leanings toward the eldership. It was even stated that doubtless every woman present would vote against having a woman pastor in her local church. Yet there are other phases of the subject to be taken into account, especially the growing demand of the young people that all sex bars in ecclesiastical matters be removed, even as they are being removed in political and civic life. The whole tenor of this biennial discussion pointed strongly toward the action which was later taken by the Conference of Women.

It was the desire of the delegates that a third biennial be held two years hence. Instead of ten goals of the past year three more inclusive goals were suggested: Faith, Fellowship, and Future. Sunday evening there

was a retreat, led by Mrs. Daniel J. Fleming of New York, and after two hours of meditation and prayer, the biennial closed its second term of "spiritual advance."

Conference of One Hundred Women

Intense interest centered in the Conference of Women which began Monday, May 20th. This conference was called by the General Council in order to find out how the women of the church regarded the overture to General Assembly suggested by the Council, and which, if passed by the presbyteries, will make women eligible as ministers and elders, thus enabling them to have a voice in the conduct of the church other than in the local congregation. A second matter for discussion at this conference was the enlarging of the women's missionary organization by giving entrance to the Boards of Christian Education and Pensions, thus enabling other women in the church to find lines of activity.

The most careful preparation was made for this conference. The One Hundred Women included the women members of the four boards, two synodical presidents and two presbyterial presidents from each district elected by the biennial, women active in all types of women's organizations in the church, and others not definitely associated with organized women's church work. Some of these had been elected at the biennial meetings, others were appointed by General Council. But all were selected with a desire to have the fullest representation possible of women's activities and also the widest geographic reach. Board secretaries were present but only as "observers," with no voice except when specifically called on for a point of information.

The steps leading up to this conference were many. In the last dozen or more years there has been in all denominations a growing feeling that women, who now have equal place with men in political and social life were not satisfied with their subordinate position in the church. For years

many men leaders have definitely announced their conviction that this "disability" of the women should be removed. In several denominations this has been done, including the Congregational, the Northern Baptist, Disciples of Christ, Christian, United Brethren, Friends, and African Methodist Episcopal Zion churches. A "Special Committee on the Official Relation of Women in the Church" was appointed by the General Assembly in 1919. This committee, headed by Dr. S. Hall Young, after months of investigation and correspondence with leading men and women in the Presbyterian and other denominations, and after thorough study of the Scriptures, sent to the General Assembly an overture recommending the ordination of women as ministers and elders. This overture was sent down to the presbyteries in 1920 but while the vote was 139 for and 125 against, the overture was lost because 37 presbyteries did not vote at all and had to be counted on the negative side.

In 1926 the General Council requested its two corresponding members, Mrs. Fred S. Bennett and Miss Margaret E. Hodge, to study causes of "unrest among the women of the church" and report their findings to the Council. The first biennial meeting in San Francisco in May, 1927, made a similar report.

The report by Miss Hodge and Mrs. Bennett was presented to the General Council in November, 1927, and contained among other statements: "If by unrest among the women of the church is meant a far-reaching, organized, seething opinion, it does not exist. . . . The women are not a unit in their attitude toward the position accorded them in the Presbyterian Church." The report went on to say, however, that "when the church, by action taken by the men of the church with but the slightest consultation with the women, and then only as to methods, decided to absorb these agencies" (mission boards of the women, built up through long years by them-

selves and functioning successfully) such decision opened the whole question of the status of women in the church. "Women faced the fact that their sex constitute about sixty per cent of the membership of the church, yet as individuals they had no status beyond voting in the local churches. . . . They saw the church, which affirmed spiritual equality, lagging far behind in the practical expression of it."

The General Council received this report sympathetically and appointed a committee consisting of Dr. Robert E. Speer, chairman, Mrs. Bennett, Miss Hodge, and Dr. Lewis S. Mudge, stated clerk of General Assembly, to plan for a conference at which fifteen women from various parts of the country should be invited to meet with the General Council to discuss the paper. This conference of fifteen was held in Chicago in November, 1928, and as a result General Council framed an overture to General Assembly asking that women be given equal status with men in the church.

The Conference of One Hundred opened with utmost solemnity and seriousness. All present were keenly conscious of their great responsibility. The retiring, Dr. Hugh K. Walker, and Dr. Mudge gave a brief résumé of the reason for the gathering. Miss Margaret E. Hodge presided over all sessions, and Miss Florence G. Tyler led the discussions. Miss Hodge reminded the members that the conference was not empowered to do more than make recommendations to the General Council, that it had no official voting power.

It was soon evident that the members of the conference wished to get to what most of them felt was the principal subject of the gathering, the status of women. Although the agenda planned this theme for the second afternoon, when Dr. Speer, the chairman of General Council's Committee of Four, would be present, the conference at the end of the first session voted to take it up Monday evening, in order to prepare themselves for intelligent

discussion when Dr. Speer came. Almost at the start the conference leaned toward equal status for women. Not a woman present wanted to be a minister or an elder; not a speaker "demanded rights," yet again and again it was brought out that the young people in the church wished no sex inequality; that many brilliant Presbyterian young women were going into other denominations where they could be ordained as ministers; that there were many places in the Presbyterian Church—especially in remote localities and on the mission field—where no men were available or even prepared for office as pastors or elders and churches could not be organized, or the church's benefits given, while strong women, well qualified for such office, were there and these women, in nearly every instance, had become qualified for such work through the training they had received in the missionary society.

But always the basic reason for the opinion of the conference was the future generation. It was felt that personal opinions must be laid aside for the sake of the young men and women who, through their young people's programs, are already working together in the churches with no thought of sex lines.

As a result the conference voted with hardly a dissenting voice, to recommend to the General Council that the overture to make women eligible as ministers and elders in the Presbyterian Church in the United States of America be presented to the General Assembly. The overture was presented at the last Saturday morning session of the assembly, and to the surprise of nearly every one, it went through the assembly without debate or argument. Dr. Speer in presenting it stated that what discussion there was on the matter would come in the presbyteries, and the overture was voted immediately. It now goes down to the fall and spring presbyteries for action and the next General Assembly will report the decision.

BY AN OBSERVER.

WOMAN'S HOME MISSION BULLETIN

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

Executive Secretary, Council of Women for Home Missions

ONE

God never meant us to be separated
From one another in our work and
thought;
Spirits that share His Spirit He has
mated,
That so His loving purpose may be
wrought,
His gracious will be done
In earth and heaven, as one.

—Selected.

NATIONAL COMMISSION OF PROTESTANT CHURCH WOMEN

Official statement authorized by the Special Committee on Relationship of the Commission to the Federation and Council.*

The National Commission of Protestant Church Women is the latest development in a movement that began more than a hundred years ago.

As the nineteenth century appeared upon the threshold, in 1800, fourteen women representing Baptists and Congregational Churches united to form the "Boston Female Society for Missionary Purposes," destined to become *through its contributing branches the "Female Mite and Cent"* societies of New England, an outstanding factor in the extension of early home mission enterprises. This initial event ushered in a century of organization. The "Woman's Union Missionary Society of America" strengthened the foreign mission cause by sending single women to far distant lands. Within the various denominations there was a stirring, resulting in the organization of their women into national societies for the extension of missions at home and abroad. Independent societies arose indicating a wide range of interest, notably abolition of slavery, total abstinence, woman's suffrage.

* This statement was authorized in May. Events have moved rapidly. The item regarding the National Council of Federated Church Women including the report of the Relationships Committee on page 636, should be noted.

With the approach of the present century the current set in the direction of new and significant cooperation. That no man liveth unto himself or by himself was found to be true of missionary organization. Certain things could not only be better done together, it was necessary that they be done together. Women's denominational missionary organizations were drawn together in the annual observance of an interdenominational day of prayer. Committees were formed to plan for the production and publication of mission study books and other literature. The founding of Chautauqua Institute in 1874 aroused interest in summer education and was an influence which nourished the idea of conferences for women. Quite naturally this fellowship of leading Christian women in service, prayer, and study inclined the women's denominational missionary boards to organize the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. These two national bodies have worked side by side for years in their respective fields promoting the production of mission study books and literature, the establishment of women's conferences and schools of missions, the observance of days of prayer for home and foreign missions and the cultivation of student contacts in schools and colleges for the purpose of gaining recruits for missionary service. Local women's interdenominational groups which were in existence here and there were fostered by each separately, and how to provide them with an effective program was made the subject of careful study. The rapid increase in the number of local units brought to the Federation and the Council the realization of the need for closer cooperation. Joint

instead of separate committees were appointed on Women's Church and Missionary Federations, Day of Prayer, Conferences and Schools of Missions and Student interests. Communication with the local groups was carried on jointly through periodic letters sent several times a year. The day of prayer program included both home and foreign missions and yet more recently has united the Christian women the world round in a World Day of Prayer.

As time passed the trend of thinking expanded and as the content of the missionary concept was realized to be more inclusive the items considered covered a larger scope; such as, law observance, international, interracial and industrial relations, legislative matters, especially those relating to the welfare of mothers and children. The number of local groups has steadily increased, there being now between nine hundred and a thousand that carry on various activities and over four hundred others which unite in the annual observance of the World Day of Prayer, a total of some fourteen hundred. To keep in contact with these was no small task, and the need of a secretary in the field was keenly felt and repeatedly expressed in the annual meetings.

During the last ten years there has been a remarkable increase in cities and states of Councils and Federations of Churches. These are affiliated with the Federal Council. Their program of community service makes a strong appeal. Consequently numbers of these state and local federations have occasioned the formation of auxiliary organizations of women, in some cases known as women's departments or divisions of the local councils or federations. These differed materially from the earlier typical woman's missionary union or women's church and missionary federation in that their major interest centered in some one or more phases of community service. In response to the desire for a closer unity and a more inclusive program, a conference was called which met in

Pittsburgh in December, 1924, for the purpose of outlining a program and presenting a scheme of unification which would correlate and coordinate all the activities or organized church women.

The delegates represented five participating groups: The Federal Council of the Churches of Christ in America, the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, the Association of Executive Secretaries of Councils and Federations of Churches, and Local Interdenominational Groups of Church Women of the various types.

The Conference in Pittsburgh proved to be the first of four, the others being held as follows: Cleveland, June, 1926; St. Louis, June, 1927; Buffalo, June, 1928.

Previous to the Buffalo meeting the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions had both taken action approving cooperation with the Women's Local Federations in the appointment of a guiding group to consist of six members from each of the three cooperating groups together with three members from the church-at-large selected by the Guiding Group itself. Provision was also made for alternates. This guiding group chose for its name the National Commission of Protestant Church Women which has been made the medium of communication with women's state and local interdenominational groups. Through it are to be continued the functions of the former Joint Committee on Women's Church and Missionary Federations. Its budgets and policies are to be submitted to the Federation and the Council for final approval. All matters of interest and concern and actions from these two national bodies channel through it to the local interdenominational groups.

An office has been opened at 1123 Broadway, New York City and officers appointed.

Thus the National Commission of Protestant Church Women is the re-

sult of a quest for a unified program and a unified approach to local interdenominational groups. It is not an organization; rather it is a method of procedure in which the Federation, the Council and the women's state and local groups are partners. It is an adventure in fellowship and in service. Method and means are subject to modification, but the shining goal remains unchanged—the enlistment of the full strength of the Christian womanhood of our country for the extension of the reign of Christ into every area of every life everywhere.

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN

At the fifth annual conference of women's state and local interdenominational groups held in Boston June 15-18 in conjunction with the annual meeting of the National Commission of Protestant Church Women, formation of a third organization of church women on a national scale was perfected—the National Council of Federated Church Women. The other two organizations are the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America.

The National Commission of Protestant Church Women was set up last year as an experiment and is not an organization but as its name—Commission—indicates partakes of the nature of a committee.

The following report was accepted and the Relationships Committee was requested to proceed to work out correlation of the three women's national bodies for presentation to the executive bodies at their next meetings.

Relationships

Your Committee of six on Relationships among the four existing bodies—the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, the National Commission of Protestant Church Women, and the National Council of Federated Church Women submits the following report:

1. After a careful analysis of the possible and actual field of activity of each group involved, it is our unanimous opinion that for future successful cooperative work, it is necessary that their fields of activity shall be distinct and clearly defined.

2. That the fields of activity of the *National Council of Federated Church Women* and the *National Commission of Protestant Church Women* are in the main, if not in their entirety, identical.

Your committee therefore unanimously recommends:

1. That a merger of the activities of the *National Council of Federated Church Women* and the *National Commission of Protestant Church Women* be effected, the same to be finally operative not later than June, 1930. (It is our unanimous opinion that this arrangement will provide for the Christian women of the churches, a clear and perfect channel for their organizational activities.)

2. That when such merger shall have been effected the *National Council of Federated Church Women* shall thereafter be recognized as the national organization of women's interdenominational groups.

3. That, in order that the *National Council of Federated Church Women* may be encouraged in its development toward complete self-support, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions continue for this and the two succeeding years, financial cooperation on a diminishing scale.

4. That, in view of the above, we recommend the continuance of the present *Relationships Committee* or the appointment of another, whose responsibility it shall be to work out the correlation of the three bodies, the same to be ready for presentation to the executive bodies of the *Federation of Woman's Boards of Foreign Missions*, the *Council of Women for Home Missions* and the *National Council of Federated Church Women* at their next executive meetings.

(The Committee on Relationships consisted of Mrs. John Ferguson, Chairman (Chairman of the Commission), Mrs. James T. Ferguson and Mrs. L. I. Walker from the National Council of Federated Church Women, Mrs. F. I. Johnson and Mrs. Ernest A. Evans from the Federation of Woman's Boards of Foreign Missions, Mrs. Orrin R. Judd and Mrs. McD. Howsare from the Council of Women for Home Missions.)



WORLD-WIDE OUTLOOK



NORTH AMERICA

Unofficial Ambassadors

OVER nine thousand students from one hundred and one foreign lands are studying this year in four hundred colleges and universities of the United States. Of these the largest number come from China (1,109); India (208); Japan (814); Korea (131); Mexico (271); South America (272); Siam (22); Africa (83); and from Western Asia (333). There are also Filipinos, Russians and Siamese.

What a wonderful opportunity to influence these young men and young women for Christ and so to mold their characters, their careers and their destinies. The Committee on Friendly Relations with Foreign Students (founded in 1911) of which Mr. Charles D. Hurrey is the General Secretary, undertakes to meet these students, to make them feel at home in America, to surround them with Christian influences and to introduce them to American Christians. It is a wonderful opportunity to promote international understanding and friendship, to open the best American homes and ideals to these foreign guests who will be future leaders in their home lands, to bring blessings to Americans through these contacts, and to help the individual students by introducing them to Jesus Christ and His way of Life. These students have formed their own organizations such as the German Students Cooperative Association and the Hindustan Association. The most helpfully influential are the Chinese Students' Christian Association, the Filipino Students' Christian Association, the Korean Students' Federation and the Russian Students' Christian Association.

Summer conferences are held for these students at Northfield, Lake Geneva, Seabeck, Blue Ridge, Silver Bay and other places.

Many testimonies show the benefits received by students and the gratitude felt by their compatriots. The annual budget calls for over \$30,000 which includes salaries for the national group secretaries and other items. This work deserves support.

Student Sobriety Society

AN ANTIDOTE for the "hip-flask" among young people is the "Student Sobriety Society," which is growing steadily. Given adequate publicity, it may quickly spread round the world.

September 7, 1928, in the Mankato, Minn. high school, five students organized this society, whose motto is, "Keep That Schoolboy Complexion." Almost immediately three other chapters were organized in Minnesota, while the parent organization as quickly grew from five to sixty-four. The purpose of the club is to insure a higher type of young manhood by obedience to law, and particularly by total abstinence from alcoholic liquors.

Each new chapter must have at least five members and an adult advisor, all masculine. A constitution has been prepared and a national organization arranged.

Fellowship meetings and various activities maintain membership interest. It is self-determining, "not to be under the direct supervision of any high-school faculty," only high-school students being eligible to active membership, though boys in junior high may enroll as associate members. Membership duties are total abstinence, mutual helpfulness, affirmative

debates for prohibition and its enforcement, "and in general to talk prohibition." A member who takes a drink is suspended for two months on probation and for admonition. If he then persists in violation of the Constitution, "he shall never again be eligible."—*C. E. World*.

Training the Foreign-Born

REV. JOHN R. CROSBY, Episcopal Rector in Philadelphia, makes a plea in *The Living Church* for more interest in the foreign-born in America. He says the problem is not so much to persuade the alien to accept the Church as to persuade church members to accept the alien.

In South Philadelphia are some 300,000 foreign-born, comprising practically every branch of Latin, Greek Orthodox and Eastern churches. Dr. Crosby's parish, St. Elizabeth, has undertaken an experimental work among them, with the following basic scheme:

1. A kindergarten every week day for the children below school age of all nationalities, creeds, and colors.
2. A Community Club for children of school age after school hours.
3. A group of the Girls' Friendly Society candidates.
4. Another candidates' group that violates all Girls' Friendly rules by being strictly for our own "denomination."
5. Various Mothers' Meetings. These have to be national, as their English is faulty, and the different races do not mix.
6. Two Boys' Clubs.
7. Community Singing Clubs.
8. Adult Mens' Club.

Immediately surrounding the church is a purely Italian population, while at a little distance are colonies of all the various nationalities of Eastern Europe and the Near East: Bulgarians, Greeks, Nestorians, Jacobites, all the Balkan nations, Russians, Ukrainians, Thondraketz, and Doukhoborts. These were sorted into racial groups and given services in their own language. Confidence of parents has been won and the children are eager to be considered American citizens.

Rural Church Problem

MISS ELIZABETH HOOKER, in her book, "United Churches," points out that 48% of the federated churches are in New England and the Middle States, and that such organization is past the experimental stage. A successful instance of such cooperation is seen in Conway, a small town in Massachusetts. Comparing five years of united work on the part of three denominations with the five years previous, benevolences increased from \$1,200 to \$3,500, or nearly 300 per cent. The Ladies' Aid gained over 57 per cent. The minister's salary nearly 58 per cent, and the church membership nearly 48 per cent. The Sunday School and young people's society each gained over 100 per cent. This gain is the more striking because in a period of ten years the town's population decreased from 1,219 to 936.

American Indians and Citizenship

REV. RUDOLF HERTZ calls attention to little-known facts about the Indians. He says:

"While there is practically no race prejudice against Indians, other factors retard the assimilation of the Indians in western South Dakota. We thought that we had made great progress when President Coolidge, in 1924, signed a bill making all Indians born in the United States citizens of this country, but we find that new difficulties are arising through this law. Although a citizen of the United States, and entitled to vote in South Dakota, the Indian is not a taxpayer. His lands are exempt, as they are being held by the federal government in trust for him. Even personal property purchased with the proceeds of a land sale is not taxable. A recent decision went so far as to force Dewey County to refund to Indians \$50,000 paid in former years as taxes on personal property. This means that every white home in Dewey County will be assessed something like fifty dollars to make this refund.

"Politicians, on the other hand, are making the most of the Indian vote by giving big feasts and making extravagant promises in order to win the Indians for themselves.

"Another cause of dissatisfaction is the Indian's right to public school education, although his land does not contribute to the support of the schools. The federal government realized the predicament of our school districts, which have a hard struggle to make both ends meet without this additional burden, and Congress, in the past, has appropriated funds to pay tuition for Indian pupils. In the beginning the sum paid actually took care of the schooling of these children, but it is being cut down, and rumor has it that it will be eliminated altogether. It is true that, according to the law, the school district must take care of both Indian and white children, but they are simply not able to do so financially.

"All this makes the white electorate feel that representation without taxation is almost as great an evil as taxation without representation, and they will make a determined effort to deprive the Indian of his vote in this state."—*The American Missionary*.

Moravian Mission to Eskimos

THE Eskimos are scattered over "magnificent distances"; and are a short-lived people. Tuberculosis and epidemics of influenza carry them off in large numbers. Their language is so difficult that it is hard for the missionary to make himself understood. This twenty-nine lettered word: kuyogtsiligutkinritlkunigtnga, means, "If they do not gather with me." The heathen has great difficulty in grasping Christian ideas; they are so far removed from his ordinary thinking.

Moravian mission work among them began in Greenland in 1733; in Labrador work for them was put on a permanent basis in 1771. In Alaska, where their population is densest, five Moravian workers established a station on the Kuskokwim River in 1885. This is exclusively a Moravian field.

The entire membership in this Mission, extending from the Mushagak River northward to Nelson Island and 150 miles eastward, now numbers 2,323.

Canadian Sunday-School Outreach

SEVENTY-FIVE thousand Bible verses were memorized in the Canadian Sunday School mission work last year by 3,800 children from 252 rural Manitoba communities, many of them 15 to 50 miles from any church or Sunday-school. These distances are as the crow flies—actual travelling distances would be double in some cases. While only a small percentage of the 75,000 "otherwise unreached" rural Manitoba children were enrolled, yet the work was well distributed over the Province and went a long way toward putting the Gospel within reach of all.

The contest in Manitoba is continuing again this year with great promise. In Alberta 3,245 children are already enrolled from 282 "otherwise unreached" communities. In British Columbia and Saskatchewan committees are in process of formation.

LATIN AMERICA

Sunday-School Work in Mexico

BEFORE President Calles retired from office, he said to a prominent Protestant leader: "I have broken the ground, and have made the furrows; it is for you to sow the seed."

With the issuance of such a challenge, leaders of Mexican Evangelical Churches have united their efforts in a National Council of Evangelical Churches, and their first united request is for aid from America to enable them to have a general Sunday-school worker for Mexico.

In response to this request, Dr. Robert M. Hopkins, General Secretary of the World's Sunday-School Association, Dr. Marion Stevenson of St. Louis, and Dr. J. Kirkwood Craig of Pittsburgh, met a group of thirty-five leaders from all the churches in a conference held in the Union Seminary, Mexico City, December 3 to 6. Con-

ferences with denominational groups were also held, and as a result, a program was developed by the Mexican forces which looks toward the placing of a strong leader in the field to develop the religious education work which is so earnestly desired at this time. This program, with the budget for its support, has been placed before the seven outstanding mission boards interested in its operation, and it is hoped that their favorable action will insure its inauguration at an early date. Mexico has guaranteed for the first year twenty per cent of the financial support required.

The eyes of all Latin America are upon Mexico at this time.

Catching Men in Haiti

THE Haitien Gospel Mission has been established by Pastor J. Alfred Pearce without assistance from any foreign missionary society. It is conducted solely by *faith in God*.

A worker writes: "Notwithstanding the fact that we have no guaranteed salaries, we have never wanted the means necessary for the purchase of food. Sometimes at the very moment when our last penny has been spent, we receive fresh supplies; this gives us occasion to praise God anew.

"*La Tortue needs to be evangelized.* In all my experience I have never known any people so sunk in superstition and iniquity. Almost all of the inhabitants are serving evil spirits, which are called *Les Anges Rebelles*. Last month at a funeral I was surprised to observe that the ceremony was controlled by those possessed with evil spirits. After burying the corpse, the people clapped their hands in unison and danced over the newly filled grave!

"By the grace of God we have commenced to persuade some to accept Jesus Christ as their Saviour. We have visited many people living on the two extremities of the island. Sometimes we accompany fishermen who go off to catch crabs at night. We eat and sleep in the open air with the

fishermen that we may be better able to win them for Christ. During the nights the fishermen travel over the mountains by the seaside, with lighted torches in their hands to assist them in catching the crabs; while during the day, we with our torch, which is the Word of God, in our hands, preach the Good News of the love of God, with the object of catching men."

SEM SALVANT, *Evangelist*.

Laying Foundations in Peru

UNTIL quite recently Bibles were not allowed in Peru. One young colporteur was cast into prison and lay for months in a vile dungeon for trying to give the Scriptures to the people. But the Continent is now open for the circulation of the Scriptures, and for the preaching of the Gospel of Christ. They have today a Gospel printing press in Lima, and their Gospel magazines are being circulated through that Republic preparing the way for the Word of God itself. There are at the present time between eighty to a hundred little churches, congregations of men and women who either have never seen a missionary, or else have seen one only at long intervals, but who are gathering round the Word every Lord's Day, and are creating a spiritual atmosphere in many of these little towns and villages. In Brazil little churches have sprung up, built upon the Word of God.—*The Christian*.

News from Colombia

FUNDS have been received for a new building for Bogota Boys' School. This has been completed and includes recitation rooms, dining room, kitchen and dormitory accommodations for 70 students. A new residence has been provided for Bogota, the first missionary home to be supplied in this oldest Presbyterian mission station in South America.

The year 1928 has been a notable one in the boys' school; the enrolment was the largest in the history of the

school. Over 200 boys were turned away for lack of room. A successful experiment was the training of four boys as teachers. Each one gave two hours of service daily and in addition carried his own full course of study. They proved their ability as students by always being on the honor roll, one of them, a scholarship boy and the son of the evangelist at San Lorenzo, obtained 100 per cent in every subject during November. All of them did splendid work as teachers, and no complaint was ever lodged against any of them.

The church work, though accomplished under difficulties, has gone forward steadily. The church is united and enthusiastic, and hopes next year to have an ordained national pastor, leaving the missionary free for itinerant work and the management of the paper "Evangelista Colombiana," which is welcomed in the homes of rich and poor, ignorant and learned. Its silent message goes to many a town unvisited by the missionary.

Winning the Bolivian Indian

BECAUSE of its great altitude Bolivia is the strangest land of South America. Its elevation of twelve or thirteen thousand feet above sea level cuts the country off from the rest of the world. Many people of European ancestry cannot live at all in the thin air of this high plateau; all white people suffer a loss of energy.

Centuries of life in the high Andes have given the Indians barrel-like chests, well suited to the thin air of their environment. When they venture into the lowlands, however, their enormous lungs prove fertile breeding places for the germs of tuberculosis. Few white men can thrive in Bolivia, while the Indians dare not come down from their lofty mountain home. Most of Bolivia's two million people are pure-blooded Indians. Four hundred years of exploitation by landowners, government and the Catholic Church have given them the "complex" of a subject race. Under such conditions

missionary work has proved most difficult. Not only has the color of his face and his social standing stood between the white man and the Indian, but the language has proved an additional barrier. The Aymaran tongue prevails among the common people of Bolivia. Most missionaries find that it is all they can do to master Spanish without attempting another language in which there are few grammatical helps. Because of the Indian's deep distrust of the white man, the most effective work among them is done by men of mixed Spanish and Indian ancestry. Missionary work among these Bolivian Indians is thoroughly worth while.—*World Neighbors.*

EUROPE

Methodist Union in Britain

UNDER the terms of a parliamentary bill recently passed, the Wesleyan, Primitive and United Methodists may unite in 1931, to form the Methodist Church, provided that 75 per cent of the three bodies favor the proposal. If the union is consummated, there will come into being, in place of the five kinds of Methodists that Britain knew up to 25 years ago, one single denomination, operating 15,367 churches and mission halls, with 4,541 ordained ministers, 37,090 local preachers, 1,649,065 Sunday-school teachers and scholars, and 4,300,000 members, worshipers and adherents. The new church is to be governed by a conference containing 450 ministers and 450 laymen. The usual reasons are given in support of this union: desire to prevent overlapping in small communities; to bring the power of a large denomination to bear on the problems of city churches; to secure added efficiency in church boards and institutions. Sir Robert Perks, an outstanding Wesleyan layman, speaks of the union in the *London Times* as "the most important event in the history of British Methodism since John Wesley died in 1791."—*Christian Century.*

Mosque in London

LONDON reports the collection of \$350,000 toward the building of a Moslem mosque in the British capital. The growth of Mohammedanism in England among the young is giving many grave concern. This missionary work is done largely through the Ahmadiya movement, which offers a sort of synthetic religion.

It is curious how lack of historical perspective gives to such cults the glamor of new inter-religious power. As a matter of fact, the Ahmadiya movement started with one Mirza Ghulam Ahmad in 1889. A group accepted his claims to be the Mahdi, or Messiah of Islamic expectation and the sect was given a universal character by identifying this new Mahdi with the Hindu Avatar and the Christ, whose second coming Christians awaited. His personality, he informed his followers, was "spiritually a combination of the persons of these two eminent prophets." He denied the death and resurrection of Jesus who, he said, had had his wounds healed by a magical ointment, fled to Galilee, and thence to Kashmir, where his tomb really was to be found! The propaganda of the Ahmadiya missionaries in England is a sad commentary on British intelligence. — *Living Church*.

Evangelical Hospital in France

THE French South East Mission at Digne, has recently opened a sixty-bed hospital that has already exerted a great influence for the Gospel. The doctor and nurses are all Christian soul winners and hold daily prayers with the patients. The hospital has proved a great blessing to evangelical Christians who formerly were obliged to go to institutions under the care of Roman Catholic priests and nuns.

Prayer is asked for this work and the workers and for funds for the support of nurses.* Digne is ideally sit-

uated for a hospital in the Basses Alps, about fifty miles from Nice. American Christians who visit in this region of France will be interested to see the Evangelical work in Digne under the direction of M. and Mme. Contesse.

Ten Years in Belgium

THE Belgian Gospel Mission celebrated its 10th anniversary at the close of last year. Four new posts were opened during the year and eleven new workers were added to the staff. Since the founding of the Mission 43 posts have been opened where 160 regular meetings are held each week. The distribution of Bibles, Scripture portions, cards, texts and books totaled 892,411. The official organ, "Our Hope," has a circulation of 7,800.

At one of the meetings of the anniversary celebration, at which some three hundred people were present, it was asked how many people had been brought to Christ through the Mission and 225 arose.—*Annual Report*.

Religious Freedom in Italy

ITALIAN Protestants have awaited with some anxiety the publication of the terms of agreement between the Pope and the Italian Government. A definite statement of the new laws has been made by Rev. E. J. Bradford, Chairman of the Wesleyan Methodist church, residing in Rome.

Article 1—Religious cults different from the Catholic Apostolic and Roman are admitted in the kingdom, as long as they do not profess principles or follow rites which are contrary to public order or morality.

Article 2—The institutions of such cults may be recognized as moral entities, by means of Royal Decrees, on the proposal of the Ministry of Justice in concert with the Ministry of the Interior, after the Council of State and the Cabinet Council has been consulted and heard. Such moral entities are subject to the civil laws concerning government authorization for the acquirement and alienation of the property of moral entities. Special rules for the exercise of vigilance and control by the State may

*Gifts may be sent to the D. M. Stearns Fund, 147 W. School Lane, Germantown, Phila., Pa. An American committee has been formed including Rev. Donald G. Barnhouse, of Philadelphia, and Dr. Howard A. Kelly, of Baltimore.

further be established in the Decree for the creation of each moral entity.

Article 3—The nomination of the ministers of cults different from the state religion must be notified to the Minister of Justice or of Religious Affairs for approval. No civil effect can be recognized of the ministerial acts of his ministry in the case of a minister of religion if his nomination has not obtained the approval of government.

Article 4—Difference of cult does not create an obstacle to the enjoyment of civil and political rights, or render anyone ineligible for civil and military service.

Article 5—Discussion of religious matters is entirely free.

Article 6—Parents or guardians may demand dispensation on behalf of their children from attendance at religious instruction in the public schools.

Article 7—Matrimony celebrated before any of the ministers of religion indicated in Article 3 produces the same effect as matrimony celebrated before the officers of the Civil State, when the dispositions of the following Articles shall have been observed.

Articles 8—12 contain the rules for the celebration of matrimony by non-Roman Catholic ministers of religion which places them in the same position in reference to the celebration of matrimony as Roman Catholic priests and in a similar position to Authorized Persons in England.

—*Christian Advocate.*

The Waldenses Today

THOSE sturdy Protestant survivors of persecution in Italy, the Waldenses, report a membership of 19,172, with an influence far beyond their numbers. There are free elementary schools, supported entirely by the Church, and as many children as can be packed into the buildings are under the influence of the Gospel.

It is interesting that a new organization for boys, under the Fascisti Government and similar to the Boy Scouts, required each group to have religious instruction under the parish priest. The Waldenses asked exemption, and the government's decision is far-reaching. All boys of Evangelical churches are to receive religious teaching from their own ministers instead of the Roman priests. The nation seems in the way of freeing itself

from the Church of Rome.—*Record of Christian Work.*

Baptisms in Russia

ANTI-RELIGIOUS sentiment was strongly manifested in Moscow when, on June 30th, the Russian Baptists conducted a religious service and baptismal ceremony which lasted from 6 o'clock until 10 o'clock in the morning.

The newspaper report, quoted in the *New York Times* from *Working Moscow* says: "Right here in Moscow—in the Summer of 1929, on June 30th—with the All Union Atheist Convention just ended—with the Soviet Congress but a month ago having passed a constitutional amendment limiting religious propaganda—what do we see? An incredible proceeding—a mass baptism by a religious cult in the Moscow River—in the heart of the proletarian section of the city—under the walls of the 'Triangle' brewery."

The writer runs on for four and a half columns, with photographs showing a magnificent Baptist elder with a long white beard conducting a service, immersing the white-clad neophytes.

The Russian reporter calls the proceedings "incredible," "inexplicable," "intolerable," and complains that the Moscow Police Department gave a permit to the Baptists.

On the other hand the American Zionists are sharply attacking the Soviet Government for their intolerance and ill treatment of Russian Jews and for their suppression of Jewish religious and cultural organizations. The Zionists declare that the Russians are determined to destroy every vestige of Judaism in the country.

The Jews in Czecho-Slovakia

IN CZECHO-SLOVAKIA there are approximately 400,000 Jews who vary much in type and outlook. In and around the city of Prague they are extremely liberal, while in the outlying districts they are of a somewhat more orthodox nature. In the whole Republic there is today only one

missionary at work—Rev. C. A. Smith, M.A., of Tillicoultry, who is giving service at Prague and round about.

Mr. Smith finds those Jews with whom he has come in contact very approachable and always willing to enter into friendly relations with him. In Prague itself there are four universities with more than 20,000 students, and among these students there are many Jews, speaking all the languages of Eastern Europe, for, in order to obtain the benefit of university study, they have had to flee from their native lands under the pressure of anti-semitism.

On behalf of these masses of students, a great Students' Union has been organized by the American Y. M. C. A., and Mr. Smith has full freedom to go in and out among them. He has many opportunities of bringing the message of the Gospel to the Jewish people. Every Sunday Jews are present at the English service, some, perhaps, coming out of mere curiosity, but others are sincere worshippers. A Bible class for young men and young women has also been set going, and both Jews and Jewesses are members of the class which is studying the life of Jesus Christ along Study Circle lines.—*The Record*.

AFRICA

A Challenge

FIFTY years ago one could have drawn a red line fifty miles inland and parallel to the coast all around the Continent of Africa, and, excepting the South African colonies, there were hardly fifty stations inside that red line. Today there are fifteen hundred stations occupied by white missionaries, while thousands of posts are held by the host of faithful black preachers of the Gospel.

The advance in Africa in the last 25 years has been unprecedented in the annals of Missions. The Sudan Interior Mission has made an annual gain of 20% for the past four years. If all the Missions can keep up the same ratio of increase for another quarter

of a century Africa may not be Christian, but it will be Christianized. There will be no dark parts where the light of the Gospel has not shed its ray; there will be no tribe without its preachers, and no tongue into which some portion of the Scripture has not been translated.—*Missionary Witness*.

Triumphs in West Africa

REV. F. DEAVILLE WALKER, writing in *The Moslem World*, reports optimistically concerning the progress of Christianity in West Africa. He believes that the Mohammedan advance in that region, viewed with such concern by Christian world leaders twenty years ago, has been definitely arrested.

A missionary of 18 years' experience is reported as saying that there is practically no Mohammedan propaganda going on in Ashanti and that, so far from every Moslem trader being a missionary for his faith, they are making no serious efforts to win Ashantis from their fetichism. Over very wide areas there is not a single Mohammedan missionary. Not an African minister, Government official or trader with whom he conversed, could tell him of any important present day movement towards Islam.

During the last 15 years the Wesleyan Methodist missionaries and African ministers have baptized over one hundred thousand adult converts from fetichism in West Africa. In addition to these there are from 60,000 to 100,000 people who were baptized by the Negro "prophet", William Harris, and his helpers. Islam in that field can show nothing comparable to these victories.

Sudan Interior Mission

IN a letter dated May 1st, Mr. John Hall, of the Sudan Interior Mission, writing from Kaltungo, via Gombe, Nigeria, says: "For three and a half months our Sunday congregations have steadily increased in size. By the beginning of March they were taxing the capacity of the church in-

terior; and by the last Sunday of that month they overflowed into the porches and verandas. Fortunately, the large grass roof extended on all four sides many feet beyond the walls, and, as it was supported everywhere by palm tree posts, was entirely independent of the walls. By breaking down the sun-baked mud walls on two sides, and rebuilding them out at the roof-edge, we could make room for two hundred more persons—a task calling for a tremendous amount of labor. We set the matter out before the congregation. The discussion was short and sweet; the execution was prompt, spontaneous and free. Next morning at sunrise they began to come from far and near, and within an hour or two one hundred and fifty persons were at work. By sunset on Saturday the whole place was rebuilt, re-cleaned and redecorated. Since then, the attendances at the Sunday services have still been in excess of the additional seating accommodation.”—*The Christian*.

Advance in the Congo

AN ENCOURAGING feature of the work of the Congo Presbyterian Mission is the growing recognition of stewardship on the part of native Christians. The actual cash gifts through native church collections and excluding all missionary or other foreign donations exceed one hundred thousand francs (approximately \$3,000), being a gain of fifty per cent over the gifts of the previous year. Several of our stations report nearly one half of their out-stations as being supported by the native church.

The completion at Luebo of the Morrison Memorial Church, seating 2,000 and having a number of features which make it an outstanding building, symbolizes the growing solidarity of the work. Another forward step is the appearance of the whole Bible in the Baluba-Lulua language. Sixteen years ago we were rejoicing over the publication of the “Malesona,” a series of literal translations and transliter-

ated portions of Scripture, covering the main parts of the Old and New Testaments and giving a clear outline of the Bible facts as well as the main teachings. In 1918 appeared the literally translated Gospels and Acts, a classic in Scripture translations. In addition to the “Book of Books” a monthly paper in the vernacular is published, along with other literature. Still another matter of interest is the completion of the new railway from Ilebo to Bukama, in connection with which the King and Queen of Belgium paid a visit to the Congo in order to formally inaugurate the railway service.—*Congo Mission News*.

African Boy Scouts

ONE of the most interesting outgrowths of the Jeannes Training School of Nairobi, British East Africa, is the development of the Boy Scouts. The principal, J. W. C. Dougall, writes that it would be premature to form troops as a part of the World Wide Scout Organization, but the idea is rather to find what indigenous practices can be adapted. For example, the people of Kavavondo have a custom of giving a praise title “Wagosi,” to those conspicuous for courageous service. Mr. Dougall now has a group of sixteen boys called “Wagosi,” and membership comes only to those who have earned the title. These “Wagosis” lock the part when on parade with their black shirts, bracelets and anklets made from the skin of a small black monkey; on their heads a band of the same skin with a white plume.—*Tuskegee Messenger*.

Mary Slessor Memorial Fund

THE Mary Slessor Memorial Fund was created in 1915 by the Foreign Mission Committee of the United Free Church of Scotland to provide the salary of a memorial missionary and the expenses of the Slessor Memorial Home for Women and Girls. The funds received have been more than ample for these two purposes, and the committee now propose to widen the

original purposes and to make it applicable to all work in Calabar in which Mary Slessor took a personal interest. The following minute was passed by the committee in November:

1. The committee record with much satisfaction that the sum of £5,000 authorized has now been secured.

2. The erection of the Memorial Home at Arochuku is now approaching completion, and there is money on hand more than sufficient to meet the cost.

3. In view of the interest which continues to be manifested by many friends in the providing and maintaining of a worthy memorial, the committee has decided to extend the fund to include other parts of the women's work in Calabar, which was dear to Miss Slessor's heart.

WESTERN ASIA

New Approach to Ancient Churches

FIVE leaders of religious education in North America composed a recent deputation from the World's Sunday School Association to the Near East. Dr. Robt. M. Hopkins, General Secretary of the World's Sunday School Association and Chairman of the International Council of Religious Education; Dr. Wm. H. Main, Executive Secretary of the American Baptist Publication Society; Rev. W. M. Howlett, Religious Education Secretary of the Greater New York City Federation of Churches; Dr. W. Edward Raffety, Professor of Religious Education in the University of Redlands; and Mr. John R. Voris, Associate General Secretary of Near East Relief.

The immediate objective of the pilgrimage was to help determine the relationship of the World's Sunday School Association with ancient eastern churches in the work of religious education. A very decided opportunity for fellowship in this work is open to the churches of the west.

The fifteen thousand mile itinerary took the deputation to Athens, Con-

stantinople, Haifa, Alexandria, Cairo, Jerusalem, Damascus, Beirut, Baalbek, Aleppo, Alexandretta, Geneva, Paris and London. In all of these places important conferences were held, public meetings were attended and addressed, prelates and other distinguished representatives of eastern churches were visited and missionary groups were consulted. The missionaries welcomed the approach through religious education to the eastern churches that the deputation proposed. Colleges and seminaries were also attentive and special openings for teachers of religious education have been offered in such institutions as the American University of Beirut, the American University of Cairo, the University of Athens, the Greek Orthodox Seminary in Alexandria and a group of educational institutions in Jerusalem.—*World's S. S. Association News Bulletin.*

The Case for Advance

THE American Board is the sole missionary agency for the interior of Asia Minor. Nearly one half of this area is without any missionary contacts. This half is nearly as large as Italy and contains approximately three million Turks and Kurds. It includes the former stations of Trebizond, Erzurum, Van, Bitlis, Harpoot, Diarbekir and Sivas, all vacant at the present time.

According to the Turkish census, 84% of the population of the country live in rural areas, including towns of less than 10,000 inhabitants. All of our missionaries with their institutions live and work in towns of more than 10,000 inhabitants, or among the 16% of the population. At the Jerusalem Council definite plans were made for more adequately meeting these rural needs.

A Moslem population of over two million on the periphery of Turkey, in lands for the most part under Christian government, is unusually open to Christian approach. One German society has made a small be-

ginning in this approach in Bulgaria. In view of the difficulties in the way of direct missionary activity in Turkey, the opportunity presented among the Turks of North Syria, Cyprus and Bulgaria and among the Pomaks of Bulgaria and the Albanians seems unusually ripe. The American Board has gone into partnership with the Armenian Missionary Association to help the Armenians who have been driven from Turkey, but who were formerly part of the constituency of the American Board and who are now scattered throughout the world.

Missions and Persian Government

THE great problem in Persia is the relation of mission schools to the government. There is no restriction put upon Bible teaching for non-Moslems and none for Moslems outside of school hours. The schools continue to make their contributions to the evangelistic work of the missions. The medical department gave more than 79,000 treatments to out-patients and 2,277 in-patients were cared for. An outstanding feature of the outfield work has been the medical itinerating.

The demands of the government are to Persianize education as to language, unify it as to religion, standardize it as to educational method and content. These demands obliged the schools to reevaluate methods. The religious objective is to exalt Jesus Christ and to lead boys to a personal surrender to Him; the educational objective is to prepare young men for upright and useful service as citizens of Persia. The present intense national feeling in Persia dictates a policy of great tact and careful approach. Quiet and loving personal work in the presentation of the Gospel is counted on for lasting results.

How Arab Urchins Are Taught

ONE hot Sunday morning in Jaffa between 40 and 50 little street Arabs were assembled, collected from the narrow streets of the old city.

The story was being taught of the

ten lepers who were healed by our Lord, of whom only one returned to give thanks to Him.

First the story was told. Then pieces of brown paper and chalk were handed round that the scene might be drawn. After that, a big picture illustrating the story was held up for the children to see; lastly the scene was acted by the little boys present.

"*Ana Miskcen, Ana Miskcen!*" whined the little lepers as they approached to be healed. The only one who returned to give thanks to Him who had healed them stooped low in gratitude.

Those children will not only remember that story, but they have caught a glimpse of its meaning.—*Western Asia News*.

INDIA

Review of Present Conditions

AN ARTICLE in the *International Review of Missions* enumerates events of considerable importance in India in 1928. The second All-India Women's Conference was held at Delhi in February, 1928, presided over by the Begum Mother of Bhopal. Resolutions were passed in favor of the age of marriage being raised to 16 years for girls and 21 for boys; of compulsory primary education of girls; of the establishment of an all-India fund for the promotion of women's education; of compulsory medical inspection and medical training for girls as well as for boys, and of increasing the number of training colleges.

A bill was brought forward in the Assembly raising the age of consent to 14 and 16 years for married and unmarried girls respectively. A government committee of enquiry has been appointed to investigate the law relating to the age of consent. The age of marriage has been fixed by the Baroda Legislative Council at 14 years for girls and 18 for boys. Similar laws have been sanctioned by Kashmir, Mysore and some other Indian states. Rajkot has raised the age of

marriage to 15 years for girls and 19 for boys. A bill was introduced into the Assembly making Hindu child marriage invalid, and was altered in select committee so as to be applicable to all communities, the minimum age of marriage being fixed at 14 years for girls and 18 for boys. The bill has been hotly opposed by the Orthodox body of Hindus.

The Madras Legislative Council has adopted a resolution recommending total prohibition in the Madras Presidency within 20 years. The governments of the provinces concerned have appointed committees of enquiry into the excessive use of opium in the areas where the worst abuses occur—e. g., Calcutta, Orissa and parts of Bombay. The slave-releasing commission is inquiring into the condition of slaves liberated during 1928.

The High Caste Hindu

WHEREAS in the past it was the low caste and the "outcasts" of India that were being reached by the Gospel, news is coming from all parts of India of its acceptance in increasing numbers by the high caste Hindu.

The International Review of Missions states: "Christian evangelistic work has continued steadily in all parts of India throughout the year. The mass movements are an important fact, especially in the Telugu country and to the north. In Hyderabad and other parts of the Telugu country there is a noticeable movement of caste Hindus toward the church in the areas in which the mass movement among the outcasts has proved most effective. Two years ago there were not a dozen high caste Hindu converts in all Hyderabad villages. Today there are at least 800. Similar facts are recorded in other parts of the country."

Hindu Customs Changing

HINDUISM is not static, as illustrated by the present agitation to allow divorce on certain grounds. The rigidity of the Hindu marriage

laws has often resulted in great hardship, and certain Hindu reformers believe that divorce is not inconsistent with the teachings of the Hindu sacred writings. Pandit K. P. Kaul, at a recent social conference, moved that steps be taken at an early date to enact legislation to sanction the dissolution of Hindu marriages in cases of desertion and cruelty by the husband, and in support of his resolution, cited quotations from Manu contemplating five causes under which a wife can remarry in the lifetime of the husband. Although the resolution aroused considerable opposition, it was carried by a narrow majority, after an amendment was added including misconduct, bigamy, desertion and cruelty by either party to the marriage, as reasons for a dissolution. Baroda State seems to be leading the way in this new development and is in process of enacting a divorce law.—*Dnyanodaya*.

Round Table at Lucknow

A "ROUND TABLE" group of representatives of churches in Northern India recently discussed at Lucknow the possibility of these churches coming together in life, work and worship. Churches represented, in addition to the United Church of North India, were the Methodist Episcopal, the Wesleyan Methodist (Northern Synod), Australian Wesleyans, Baptist Associations, American Disciples of Christ, Australian Churches of Christ and the Church of the Brethren. The Anglican Church awaits the result of negotiations in South India before entering the discussion elsewhere. A general eagerness for union was observed. Some of the questions considered were: How far is the Congregational system of government desirable, and how far the Presbyterian? How far may the question of baptism be left open? How far is a united church possible without breaking ties of international fellowship? What form of creed is desirable as a basis of union? and What is the next step?—*Dnyanodaya*.

English-Trained Preachers for Ceylon

THE Church Missionary Society has recently decided upon a new method of training men for the ministry in Ceylon. Since there is no C. M. S. Divinity School on the Island, men have hitherto gone to South India for their theological training. The new plan is to invite one candidate at a time to come to England for study under a teacher who is familiar with Ceylon and its needs. After ordination, each man is to have one or two years of pastoral experience in England, and thus the home church will be brought into closer fellowship with the Church in Ceylon.

CHINA

Anti-Foreign Spirit

DR. DAVID YUI, perhaps the outstanding Christian Chinese in China today, has given to the Secretary of the Y. M. C. A. in China the following statement regarding the anti-foreign feeling in his country:

"Taking the Chinese people as a whole, I do not believe that they are at all anti-foreign. They are perhaps a bit curious about foreigners at times, due more to their ignorance than to any animosity. As a matter of fact, they are even kindly disposed toward foreigners, particularly those whose national leaders have rendered some special service to China. In the minds of the Chinese people the terms 'Americans' and 'friendship' are practically synonymous, and the names of John Hay, Roosevelt and others are always honored. There are a few Chinese individuals who, for one reason or another, are anti-foreign. I do not think that this is any special Chinese characteristic, for we do not fail to find similar individuals in different countries. We should, however, take care that we do not take them to represent their entire people or race."

In another interview Mr. Yui says:

"The missionary life is the best and highest gift from the Christian Movements of the West to the Christian in China. The true missionary life, the true Christian life, is not only beautiful, uplifting, inspiring and helpful to man but also most acceptable and pleasing to God. It is this type of life which more than anything else helps make a reality the Fatherhood of God and the Saviourhood of Jesus Christ. We do

treasure this best and highest of all gifts from the West, and plead that this should be made a permanent gift to the Christian Movement in China. Christian missions may terminate before long. It is our sincerest hope that the presence of Christian workers from other lands will never be discontinued in the Christian Movement in China."

—*Woman's Missionary Friend.*

Resuming the Offensive

THE Chinese Church, having passed through fires of persecution, is undertaking the responsibility of an indigenous organization. The enemy offensive is arrested, and the China Inland Mission is carrying through a counter-offensive in the territory allotted to it. The Council of the Mission has not only authorized the recall of a proportion of its missionaries, but is also sending out new workers. The actual number of recruits who took their place in the ranks during the year was 69, including 24 associates. Of the 45 members added to our lists, 19 were from North America, 18 from Great Britain, and 8 from Australasia. In addition 2 members and 2 associates were transferred from the retired to the active list. Thus the total number of missionaries on the active list on December 31, 1928, was 1,167, as compared with 1,185 at the end of 1927.

In Kweichow, one of the most neglected provinces, with 57 out of 81 counties unoccupied, a definite advance is planned. Provincial governments are hastening to build better roads, and thus unintentionally are speeding the advance of the missionary. The helplessness of idols to save themselves has made a deep impression, and there has been widespread destruction of them, often by government order.—*China's Millions.*

Upheaval a Blessing

A STRIKING proof of how the Spirit of God is guiding the Chinese Christians is the recent coming together into one organization of 120,000 of them, nearly one third the evangelical membership of all China.

This organization is the fruitage of sixteen mission boards. Of its members two thirds are Presbyterians and the others mainly Congregationalists and English Baptists. The proper name of this organization is "The Church of Christ in China," though it is usually called in this country, "The United Church of Christ in China."

Dr. Y. C. Yong, President of Soochow University, declares: "The more I analyze the situation, the more I am convinced that the Christian Church in China, instead of having been set back by recent events, has really been put in a stronger position than ever."—*Christian Observer*.

A Revival in China

REV. W. B. COLE, of the Methodist Episcopal Mission in Sienya, Fukien, reports a very encouraging religious awakening in their district. Special meetings were held for twelve days, at about Easter time, and crowds came from all the country round about. At every service there were many conversions and a large number of earnest inquirers. "At times half the audience would try to come forward to the altar," writes Mr. Cole. The Chinese evangelists assisted in the services—a preacher, a singer and a Bible woman. The Christians were also greatly aroused and sought the baptism of the Holy Spirit for cleansing and power. "The revival has just begun," continues Mr. Cole. "It must spread to all the country places."

JAPAN-CHOSEN

Women's Progress

JAPAN'S rapid advance in culture is shown by the education of her women. In 1888 the first Japanese woman to study medicine was graduated from the Woman's Medical College of Philadelphia. In "The Story of the Medical Education of Women in Japan," by the president of the Woman's Medical College in Tokyo, Dr. Yayoi Yoshioka, says that in 1868 another Japanese woman named Ginko

Ogino, being appalled by the gynecological treatment of women in the hospitals of her country, sought admission to the Imperial Government Medical School. It was not until 1884 that this permission was granted, but she had in the meantime studied medicine so diligently that she was able to pass the necessary examinations after one year's work; and in 1885 she became the first woman doctor in Japan.

Another coeducational medical institution in Tokyo was established in 1875 by Tai Hasegawa, the first Japanese to study medicine in Europe after the revolution of 1868. At this college Mrs. Yayoi Yoshioka was graduated in 1892. She says:

"In those days, rigid, feudalistic codes held sway, so that the male students opposed the female students. Accordingly, in 1900 the school did not permit women to matriculate and the girl students asked me to establish a women's medical school. I founded my school in a room in my dispensary, to which were admitted only four girl students. This is the origin of the Tokyo Women's Medical College. Few people felt the necessity of professions for women in those days, so the management of the school was difficult. Nevertheless, in 1909 we had our first successful examinee of the medical license examination."

In Dr. Yoshioka's medical college the course consists of one year's preparatory and four years' medical study. In 1928 there were enrolled 807 students, and the school has graduated 1,247 medical women. There are now about 1,500 women doctors in Japan. They not only practice medicine, but some are internes of hospitals, and work in government service. Some also work in factories and in relief work; while others are physicians of the primary schools and girls' high schools throughout the Empire.

Dr. Yoshioka has built three hospitals, and the alumnae have also built one, all for teaching purposes, as well as for the benefit of rich and poor

patients. These hospitals have several hundreds of beds and a dormitory for housing five hundred students, a laboratory, and a new library. At the Shiseikai hospital alone, which the alumnae built after the earthquake of 1923, 40,000 patients have been treated since 1926.

An All Night Meeting

MISS J. M. JOHNTONE, of the Presbyterian girls' school at Shimonoeki, writes of an all night meeting for spiritual inquiry that followed a Christmas celebration. She says: "The celebration began with exercises for the children which lasted from six until half past eight. The celebration for adults included speeches and a two-hour sermon which ended at half past twelve. Twenty-six remained, including five girl students from Tokyo who came to talk about spiritual things. These twenty-six started asking Mr. Homma questions and the conference continued until nine in the morning when all said that the light of faith had dawned in their lives. That was a fifteen-hour Christmas celebration! Mr. Hirotsu said the earnestness of these girls and the way Mr. Homma, the evangelist, answered their difficulties was a revelation. Last year Mr. Homma received and answered seven thousand letters on spiritual matters."

Stewardship in Korea

IN HIS stewardship campaign around the world, Mr. David McCaughy spent a full month in Korea, holding seventy speaking engagements with an attendance larger than elsewhere. He reports in the Korean mind a complex of self-pity and economic hopelessness, due in part to political conditions.

Especially in the southern part of the country the land is rapidly passing out of the hands of the Koreans into those of their conquerors, the Japanese. The latter make it easy to borrow, but always with ample protection

by mortgages; the Koreans are notoriously ready to go into debt, heedless of consequences. When the day of settlement arrives, the usual result is ejection. As this process goes on apace, the Korean is being crowded to the wall. Meanwhile, public improvements of all sorts appear on every hand. Cowpaths become motor highways. Electricity and water systems extend, even through country regions. The cities are rapidly developing, with higher class buildings and all the facilities of the Western world.

The effect upon the Church is marked, and the day of testing is already far advanced. The question of keeping the Sabbath holy unto the Lord presses in the most exacting way. Will a man consent to work on Sunday or lose his job? When "the five-day market" falls on Sunday, shall the farm produce be taken to market on Sunday or not sold? (Over eighty per cent of the people live by farming.) The question of debt was likewise cropping up constantly. How could one help borrowing, when his labor did not yield enough to support his family? And how could he give when he could not make enough to live?

Even so, hundreds of Stewardship Covenants were signed. At the last of the eight conferences, out of a group of not over two hundred, one hundred and fifty-one pressed to the front to sign the cards, crowding the space in front of the pulpit, as the prayer of dedication was offered. No pressure whatever was brought to bear, but invariably, caution was given against impulsive decision, and generally opportunity was afforded prayerfully to consider the step over night before entering into the covenant.

AUSTRALASIA AND OCEANIA

A Young Fijian Society

A. E. ALLAN, who spent three months touring the islands, states that a new Fiji is springing up and that Young Fijian's Society is causing the younger generation to

think new thoughts. It makes a financial levy on its members, where once the Church alone appealed. The natives now dress better, eat more costly food, and even ride in motors. This means less money for our missionary funds. Education is making its appeal, too. The Indians and Chinese are ousting the Fijian in trade and commerce, leaving for the owners of the land the routine work in the towns, on the wharves, and on the high seas. The Davuilevu Institution is doing a great work in preparing the boys to face life well equipped. Its technical and secondary schools are supplying a much felt need.

The great wave of evangelism does not sweep over the land as it did. It is very true our work is not yet completed. Nothing will take the place of evangelistic effort, but complementary to that there must be the education of the native. He looks out on a new world in wonderment. The missionary cannot be dispensed with. The native needs supervision and guidance, and is not ready for self-government, either in State or Church affairs.

We visited one station that has been without a missionary for some time—empty mission house, unsupervised school. This means that the missionary in the next circuit has 150 miles of coastline to look after. The next circuit with quite as much coastline rarely sees its head through sickness. We visited one village that had not seen a white missionary for 15 years! —*The Layman*.

Australian Baptist Mission

ANINTH annual united conference comprising the Baptist churches of the Australia and New Zealand mission fields sends encouraging reports of advance, both in native contributions and increasing responsibility. As yet, no Bengali church supports its pastor, but several have established a "Pastor's Fund" with this end in view. One church is staff-

ing six Sunday schools, and arranging for an occasional C. E. rally. In the Garo part of the field the progress is much more marked; the churches there support four full time workers, and report two hundred and fifty-seven baptisms.

For three years the Union has had before it the idea of supporting a worker of its own, possibly in a selected area. For this purpose contributions have been received and placed in what is known as the "Reserve Fund," which stands at present at Rs. 1,000.

Most of the speakers of the Conference were Bengalis, who presented addresses and papers of a high order. —*Baptist Missionary Review*.

MISCELLANEOUS

More Missionaries in 1928

THE number of new missionaries sailing in 1928 exceeded those of 1927 by more than 100, according to the *Student Volunteer Bulletin*. This is the first year since 1920 to show an increase over the previous year. The *Bulletin* continues:

"Outgoing missionaries last year numbered 667. Yet it must be remembered that even these 667 new missionaries who did sail in 1928 are not enough to maintain missionary personnel abroad at the present totals. Conservative estimates state that at least 1,500 new missionaries are needed annually to make good the inevitable losses, due to retirement, ill-health, and other causes, of the total Protestant mission forces of about 80,000 missionaries. In the past, North America has furnished over four seventh of that total. This means that at least 850 new missionaries will be needed each year from North America if our boards are to maintain their present missionary forces. However, the average for the past three years has been 28 per cent below the required replacement number."



BOOKS WORTH READING



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

Pioneer Days in Hawaii. By Oliver P. Emerson. 12 mo. 259 pp. \$2. Garden City, New York. 1928.

The transformation of the Hawaiian Islands from savagery to civilization is one of the great outstanding miracles of missions. It was accomplished largely by American missionaries, most of them from New England. Beginning in October, 1819, company after company of strong, sturdy young men and women, eminent alike for piety and resourcefulness, left home and country and braved the long, perilous voyage around Cape Horn to preach the Gospel and win souls for Christ in these far distant islands. In the fifth company, comprising nineteen missionaries, which sailed from New Bedford on the whale ship, *Averick*, on November 26, 1831, were John S. Emerson and his bride ("a daughter of the manse"), Ursula Sophia Newell Emerson, whose life story is charmingly told in this volume by their son, Oliver P. Emerson.

Landing at Honolulu on May 17, 1832, after a voyage of nearly five months, the young couple were assigned to the district of Waialua on the island of Oahu, where as yet no missionaries had been working. Here in the virgin forest they planted a station and wrought a great work for God and their fellow men during more than half a century. They were true pioneers, willing and able to turn their hands to any kind of work that would help to advance their purpose. Though preaching the Gospel was their dominant aim, they were not unkind of the other needs of their people. "A missionary here must not

only be a pastor and spiritual guide to the people," Mrs. Emerson wrote after several months' work, "but also a school teacher, doctor, farmer and mechanic, and this not for a few hundred, but for thousands." It was a busy, strenuous life in which husband and wife seem to have shared equally. Trials there were in abundance but they are treated of in such matter-of-fact, uncomplaining fashion that often one must read between the lines to realize how many and how great they were. The station was, in reality, a social settlement of the very best sort, with God in the midst and help for men of every kind, derelict whites as well as the savage natives. The Emerson home was supplied with many servants (let the critics take notice) not because they wanted them, for they were often more trouble than they were worth, but because it seemed the only way to teach them spiritual realities and train them in habits of cleanliness and industry. So the young wife cheerfully took them into her home and endured their stupidity and inefficiency. She was in reality giving them practical courses in home economics and Christian living. It cost her much, but paid well. The husband likewise employed the native men in carrying out his various projects, often because of the invaluable opportunities it offered for training them and winning their respect.

One wonders how they managed it all for God blessed them with a large family. Into this happy home there came, one after the other, seven stalwart sons and last of all one precious daughter. The coming of each was hailed with joy and they formed a

wonderful family of strong, sturdy, well-trained children, five of whom engaged in work in the islands, at least for a time, following in the footsteps of father and mother. Mr. Oliver P. Emerson, author of the book, served for many years as secretary of the Hawaiian Evangelical Association, having been called to the task from a successful pastorate in the United States.

The book has a special mission to those who think that social service is a new development in missionary work and that the idea of taking to the mission field a Gospel for the whole man is a discovery of the present generation. The truth is that the pioneers, at least those of the stamp of the Emersons, cared no less than the missionaries of the present day for the bodies as well as the souls of their people and sought their complete development. Nowhere can a truer picture be found of pioneer work and of what the early missionaries attempted to do than in this volume. It is a heroic story, told largely in extracts from letters and diaries of the father and mother. The son also adds much that is of value, especially in connection with the later work in the islands.

B. M. B.

Christian Unity—Its History and Challenge in All Communions, in All Lands. Gaius Jackson Slosser. 8 vo. 425 pp. New York. \$5.

This is a volume of unusual value. Two modern religious movements of major importance are the protest against war as a means of settling international disputes and the demand for closer cooperation and union of Christian churches as an indispensable means for bringing the great spiritual forces of Christ to bear more effectively upon the moral conditions of America and the world. No other book has dealt with this great subject with such comprehensiveness. It presents an immense range of facts, and with remarkable clearness. The author, who is Professor of Church History and History of Doctrine in the

Western Theological Seminary, Pittsburgh, has studied the subject for many years. He presents a critical survey of the movements toward unity within Christendom, including all the churches of all lands from the time of Christ until the present day. He has constructed an impartial and accurate history. The Archbishop of York and Principal Alfred E. Garvie, of London, Deputy Chairman of the Lausanne World Conference on Faith and Order, have written introductions in which they heartily commend the volume. The former says that "there has not been in the world hitherto, so far as I know, any survey of that field (the age-long concern for unity) that can compare with this in thoughtfulness and completeness." The rich stores of material are supplemented by an invaluable "chronology of Christian unity" and by appendices of denominational statistics, official documents, and a copious index. One will do wisely to buy this book.

A. J. BROWN.

Windows Into Alaska. Gertrude Chandler Warner and Elizabeth Harris. 87 pp. 75 cents. New York. 1928.

Under the North Star. Katharine E. Gladfelter. 135 pp. 75 cents. New York. 1928.

In spite of an ever increasing horde of tourists, many magazine articles and well-written books, Alaska remains largely a *Terra Incognita*. The tourist who goes as far North as Skagway is much inclined to think of Alaska in the terms of the rather small segment he has seen. The country is so large it baffles one's comprehension. Its sparse population, infinite variation of climate, painfully inadequate communications, diversity of native culture, languages and customs all lend themselves readily to misunderstandings and misconceptions. The missionary work of the Christian Church in Alaska is well organized, well manned and highly significant. Its fruitage abounds. In order to impart clear ideas and to awaken the interest of the child in missions and in

Alaska these books have been prepared. They accomplish their task well and are to be commended to those who are in search of material to use with primary classes and with junior boys and girls. Their value is increased by the Worship Services and the Supplementary material that are included. A. J. MONTGOMERY.

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

From a rich experience among children the author presents a discussion by a group of parents and teachers. Some are from the city and some from rural districts, but all are united in their desire to help children to relate themselves happily with others of God's great family. Beginning with near-by people, then far-away friends, through play, stories, pictures, making things, and "finding-out" experiences, understanding and appreciation are developed. The Home by its atmosphere, contacts and teaching, the Church by its organization for worship, giving and study of world friendship, are the agencies to be used. The book is stimulating and full of practical suggestions, as real questions and problems are raised and successful solutions are given by the unique method of an informal discussion. MRS. S. G. WILSON.

From Jerusalem to Jerusalem. Helen Barrett Montgomery. 240 pp. 50c paper, 75c cloth. Cambridge. 1929.

This popular author, Helen Barrett Montgomery, is always sure of an eager audience. Beginning with Pentecost, she gives a clear and vivid résumé of the progress of Christianity; its spread through the Roman Empire in the first three centuries until Constantine united Church and State; the little-known story of the conquests of the Armenian and Nestorian churches and of the Franciscan missionaries extending even to China; the winning of Europe by the Eastern Church among the Slavonic tribes and by the Western Church in France,

England, Ireland and Germany. There are sketches of pioneer missionaries from the 13th century down to the present time. "The unfinished task" shows the still unoccupied areas—geographical, religious and moral. The last chapter tells of the International Missionary Council meeting at Jerusalem, the witchery of the place, the personnel, the program under eight heads, and finally the triumphant agreement on the Christian Message to the World.

Each chapter has "intelligence tests" on its contents and a list of thirty books is given for supplementary reading. This book is more than a compendium of church history. Its purpose is to bring a revival of missionary zeal by proving that "the missionary passion is in the very heart of Christianity." Its effect is to rekindle an enthusiastic belief in Missions.

MRS. S. G. WILSON.

Church Year Sermons. Thomas Sims. 208 pp. \$1.75. New York. 1928.

It is encouraging to realize that such messages are being delivered. The pastor emeritus, of the First Congregational church, Melrose, Massachusetts, who spent twenty years in one pulpit, has followed the Church year, from Advent to Easter, as arranged by the English Prayer Book. This method of securing variety, unity and continuity has proved effective and is a kind of insurance against falling into ruts. More and more these sermons hold the attention. While never startling or revolutionary, yet they carry conviction.

J. F. RIGGS.

Tales of Pioneers. Paper 1s. C. M. S. London. 1928.

These nine short stories of Christians won in non-Christian lands include the remarkable history of Kagawa of Japan and others less known but inspiring, those who were won to Christ in Uganda, India, China and Persia. Attractive colored plates furnish illustrations.

James Hannington of Africa. By Charles D. Michael. Illustrated. 8 vo. 183 pp. 2s. Glasgow. 1928.

This earthly life, which began in England in 1847 and ended in Central Africa in 1885—less than forty years later—was full of adventure. James Hannington was the son of a merchant in Sussex and became Missionary Bishop to Uganda. He was well educated and possessed an earnest purpose, wide sympathies, great courage, artistic talent and a keen sense of humor. The story of his life is stimulating, though not marked by literary skill. It might have been made much more attractive to young people but the human interest and heroic note of this martyr's life is in the story.

"Lutheran Missionsjahrbuch" for 1929. 42d volume. Editor Dr. W. Gerber, Leipzig. \$50.

This annual presents a great amount of useful information. It is the year-book of the Saxon Missionskonferenz and serves as a rallying force for the Lutherans of Europe. It also presents full statistics of the work in the various mission fields of the Lutherans of America. The Jerusalem Conference stands in the center of the discussions and the book contains a number of monographs on missionary subjects. There is a full bibliography of mission publications in many languages. C. T. BENZE.

The Wonderful Names of Our Wonderful Lord. By Thomas C. Horton. 12 mo. 200 pp. 75c. Long Beach, California. 1928.

Among the Hebrews the name described the person—his character or history. The study of these names of our Lord is a study of our Lord and so reveals Him. Three hundred and sixty-five names are listed—one for every day in the year. Some are figures of speech or types are taken from a phrase that describes some phase of Christ's work, and others only by the author's inference related to Christ. A few of the interpretations and references will be questioned (as for example "Understanding" in

Proverbs 16:22). But the study throws much light on the wonderful character and ministry of our Lord Jesus Christ.

Boys and Girls of India. Illus. 1s. C. M. S. London. 1928.

Boys and girls in America will like this attractively illustrated story of their seven comrades in India. We read of their homes in village and jungle, their parents and playmates, their games and adventures.

The Letters of Maxwell Chaplin. Edited by George Stewart. Foreword by Robert E. Speer. 8 vo. 239 pp. \$2.50. New York. 1928.

Some men grow old and their youth is forgotten or their early promise of noble development and fine achievement is never fulfilled. Max Chaplin lives in these letters in eternal, vigorous, chivalrous Christian youth. He was a lovable fellow, viril and fine spirited; intelligent and earnest; his short life was rich in service to Christ and his fellowmen. Max was born at Morristown, New Jersey, on May 9, 1890, and died in China in July, 1926—his earthly career cut off after only seven years of missionary service. His preparation had been unusual, through his Christian home training, his education at Hill School, Princeton and Hartford and his Y. M. C. A. war work overseas. Max won his way by honest, patient effort, and by a pure strong character early given over to the control of Jesus Christ. His letters will be an inspiration to other young men. They are natural, well-expressed, and vivid, dealing frankly and intimately with his experiences and his convictions, his ambitions and fellowships. Having been written to friends and the home circle they give exceptionally stimulating, graphic pictures of life at school and college, at the seminary, in war contacts and on the mission field. They are good reading for young and old. They show Max to be a conscientious and courageous Pacifist and a consistent and self-sacrificing Christian.