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DELAVAN L. PIERSON, *Editor*

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PERSONALS

(Concluded from 2nd cover.)

In his public lectures, his one subject was Jesus Christ, and hundreds of the faculty, students and many from outside listened eagerly to his words. The Sermon on the Mount was another powerful address that he often gave. If he accepts the secretaryship, Dr. Mackay will still retain a special relationship to South America with freedom for direct work on the field.

* * *

THE REV. DWIGHT W. LEARNED, D.D., for fifty-three years a missionary of the American Board in Japan, upon retiring from service recently was decorated by the Emperor with the Third Order of the Sacred Treasure, the highest honor yet paid to a foreign educator. When Dr. and Mrs. Learned took their last walk through the Doshisha campus, 5,000 students were in line to greet them, and more than 600 friends were at the Kyoto railroad station to see them off.

* * *

MRS. CHARLES A. LINDBERGH, mother of the world-famed aviator, and Miss ALICE MORROW, sister of the American Ambassador to Mexico, arrived in Constantinople during the closing week of September, and have begun their work at the Constantinople Woman's College. Mrs. Lindbergh carries on classes in chemistry. Miss Morrow, who has spent most of these later years in educational work in Pittsburgh, also makes her contribution to the College life by assisting the President in receiving and entertaining the many travelers and tourists who visit the College. Both these women will greatly aid the Near East College Association in furthering their policy, "to share in a friendly way with the youth of the Near East the best we have in American educational ideals."

* * *

REV. S. B. ROHOLD, F.R.G.S., the superintendent of the Mount Carmel Bible School, Haifa, Palestine, recently was honored with a dinner in commemoration of his thirty years of service as a Christian minister to his Hebrew brethren. Over thirty Christian Jews from Europe, America and Asia were gathered to pay tribute to this servant of Christ, who has labored in Great Britain, Canada, the United States and the Holy Land.

* * *

PRESIDENT Y. C. YANG of Soochow University, one of the Southern Methodists' best institutions, is a graduate of that University, and is to be one of the foremost speakers at the International Missionary Conference in Memphis in 1929. President Yang is ranked among the ablest leaders in China. Educated in the Orient and later in America, secretary to Dr. Wellington Koo, Chinese Minister to Washington, an attaché of the Chinese Legation in London, secre-



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tary of the Chinese delegation at the League of Nations in Geneva, Chinese Consul-General at London, and a member of many diplomatic missions of China to this country, he has a world-view as well as a perfect acquaintance with the affairs of his own country. Such men suggest the gain to be expected from China's regulation that the presidents of missionary colleges must be Chinese.

* * *

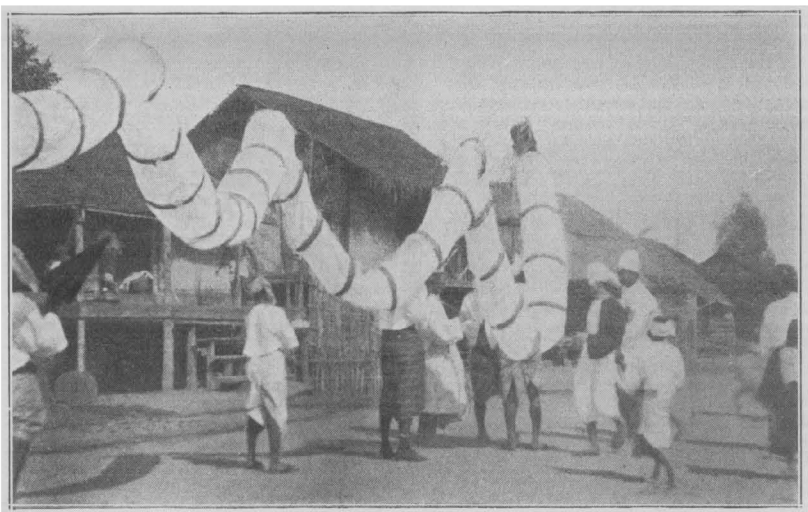
MISS MARTHA BERRY, founder of the Berry Schools in Georgia twenty-six years ago, has received a \$5,000 award from the *Pictorial Review* in recognition of her remarkable educational work for the poor white children of the South. She plans to invest the award in further help for Southern youth.

* * *

OBITUARY

PROFESSOR JOHN T. SWIFT, who died recently in Tokyo, was the first General Secretary of the Y. M. C. A. in Japan. He belonged to the first generation of the Student Volunteer Movement, going to Japan as a teacher of English. Luther D. Wishard, who went to the Far East to study the advisability of establishing the Association there, invited Mr. Swift to become the General Secretary of the Tokyo Association. When Professor Swift inherited \$25,000 he immediately

(Concluded on 3rd cover.)



THE DRAGON PREPARED FOR A RELIGIOUS PROCESSION



THE ELEPHANT ARCH PREPARED FOR A WELCOME TO THE KING OF SIAM

CELEBRATIONS IN THE LAND OF THE WHITE ELEPHANT



A CENTURY OF MISSIONS IN SIAM

BY LUCY STARLING, Lampang, Siam

Principal of the Presbyterian Boarding School for Girls at Lampang

THE little-known country of ten million inhabitants, in the south-eastern corner of Asia, well deserves the study of the statesman and social philosopher. Siam is best known as "The Land of the White Elephant," and the home of those freaks, the Siamese twins. Her boast might be that from a primitive land with a tribal form of government, each chieftain with the power of life and death over his subjects, and scarcely recognizing a central authority, she has emerged into a progressive country, an absolute monarchy, developing along sane and modern lines. All this has been accomplished without a revolution, and without ever being featured on the front pages of American newspapers.

This year Siam is celebrating a full hundred years of Christian missionary work in her land. Karl Gützlaff, of the Netherlands Missionary Society, and Jacob Tomlin arrived in Bangkok in December, 1828, and at once sent back a strong appeal to the home church for more workers. The American Board of Commissioners for Foreign Missions, in Boston, first heeded the call and in 1831 sent the Rev. David Abeel from Canton

to Siam. He was followed, a little later, by seventeen other missionaries, including wives. Notable among these early workers was Rev. Dan. Beach Bradley, M.D., who brought the first printing press to Siam and introduced vaccination. Thus foreign mission work was begun in Siam.

The American Baptists also sent missionaries to Siam in the early days, but its work was mainly among the Chinese, and subsequently both these Boards withdrew their workers to China. The Presbyterian Church in the United States of America sent out its first missionaries to Siam in 1838 but its permanent work was not established until 1847, and it is now the only Protestant mission at work there though the Christian and Missionary Alliance has recently been invited to inaugurate work in Eastern Siam, in territory which the Presbyterian Church has been unable to cover.

The development of the mission work of a century may be roughly divided into four parts, each with special characteristics.

I. A Period of Seed Sowing

Long the seed lay in the cold, dry ground of Buddhism. It was

thirty-one years before the hearts of the laborers were cheered by the first Siamese convert, and thirty-three years before the first Siamese woman accepted Christ as her Saviour. *Meh* (mother) Esther, who was baptized in 1880, became the first teacher in the first school for girls, and last May celebrated in Bangkok her eighty-fourth birthday. Christian and Buddhist alike came to pay tribute to this saintly woman, and greetings were sent to her from the General Assembly of the Presbyterian Church in America.

II. The Period of Growth

When Daniel McGilvary came in contact with tribes that had migrated from the north and settled around Petchaburi, his heart went out to them, and in 1863 he started in his little boat to visit the Laos people of the north. Three months later he arrived in Chiangmai, the northern capital — a journey that can now be made by modern express train in twenty-seven hours.

Thus began a great evangelistic work among these animistic people whose lives were bound by a fear of spirits. Evidence of this was found in every unusual occurrence and in all natural phenomena. Not many years ago, on a river trip, the writer met a whole village traveling along the river bank, having abandoned their homes to "the spirits," on account of an epidemic. They had fled in dismay to establish a home elsewhere. In those early days many who were thought to be possessed of demons, came to the missionary as the only refuge from the ill-treatment of their neighbors. They were not sure, poor souls, whether the accusations were true but many of them found peace and salvation in

Christ. Some of the strongest members of the church today are second and third generation Christians, whose forbears found their Saviour in this way.

A glimpse of missionary life in those early days is found in Dr. Feltus' account of one of the first missionaries, Dr. Samuel R. House. On one occasion, when Dr. House had been summoned to Chiangmai to attend the wives of two of the missionaries, he traveled through the jungle riding an elephant. One morning, while walking by the side of his elephant, the beast turned without warning, and thrust him through the abdomen with its tusk. The wound was too low for him to see, so he called for a mirror, and there, lying on his back, sewed himself up. For two weeks he lay, as he said, "with a bit of skin not thicker than a sheet of paper between me and certain death." But God spared his life and he was carried into Chiangmai, in time to minister to the lady missionaries.

III. The Period of Organization

During this stage of development the two missions of North and South Siam were separated by months in time, each mission with its own peculiar problems to solve. In the south, the Buddhist heart was difficult to reach with the Gospel. Many who had gone to the field on fire with a longing to preach the Gospel to those who knew not Christ, found little or no response to the message. But a desire for education was manifesting itself; so the missionary found himself in the schoolroom, teaching the rudiments of Siamese or English, "if, by any means, he might save some." So there grew up schools in the south, far sur-

passing the Buddhist temple schools. Preeminent among these mission schools were the two in Bangkok, the one for boys, now known as Bangkok Christian College, and Wattana Wittiya Academy for girls. This latter school owes its high place in the esteem of the nation chiefly to the genius of one woman, Edna Cole, who for forty years presided over its fortunes and made it the best-known school in Siam.

In the south there was one man who was preeminently successful as an evangelist, Eugene P. Dunlap. With his wife, he traveled up and down the country, by boat, by pony, by chair, on foot; and wherever he went, groups of Christians sprang up. He was called "the friend of kings," and when he died and was borne to his last resting-place, the road was lined with thousands, high and low, weeping for a dear friend.

In the north, among the Laos, the evangelistic touring begun by Dr. Daniel McGilvary became a model for practically every missionary who came into that territory. As a result groups of Christians sprang up all over the Chiangmai plain, and new stations were opened. A year after Dr. McGilvary went to Chiangmai, there followed an old friend, Jonathan Wilson, who opened Lampang station and there accomplished his life work. At the age of sixty-five he began to translate Christian hymns into Siamese and at his death he left, as a priceless legacy to the church, a Lao hymnal, one of the best in any land. A successful evangelist said, "Dr. Wilson's hymns have saved more souls than all my preaching." The Siamese, especially "the northern Lao," are very musical, and even the simplest

Christian has scores of these gospel hymns stored away in his mind and heart.

IV. The Period of Consolidation

This period we may consider under two heads, the consolidation of the country, and the mission.



GOOD SOIL FOR GOOD SEED
(A Big Sister Among the Laos)

(1) In 1910 the benevolent and wise sovereign, Chulalongkorn, died after a reign of forty-two years. His son, Rama VI, who ascended the throne, had been educated at Oxford, England, and upon his graduation had submitted a thesis on "The Christian Religion." He entered upon his reign of fifteen years with high ideals. The railroads, projected in the

time of his royal father, were completed; motor roads were constructed; the country was opened up, and contacts with the outside world were multiplied.

Rama VI died in November, 1925, and was succeeded by his brother, Prachatiok, who is



THE YOUNG KING OF SIAM

known to the Western world as Rama VII. With his accession there were immediate and important reversals of policy. One of his first acts was to appoint a Supreme Council of five members, all of them the older statesmen, which denoted a return to a more conservative regime. This Council first attempted to balance the budget. For years Siam had been borrowing, until she had about

reached the limit of her capacity to borrow. His Majesty set a wholesome example to the rest of the nation, by voluntarily relinquishing a large part of his own allowance. This was followed by a drastic retrenchment in all lines of service. The official heads of both Siamese and Europeans fell into the basket, until we began to wonder if Siam would cripple herself irretrievably; but, the budget was balanced. Today the country has a favorable trade balance, a stable currency, and the tical is maintaining a high rate. Siam is developing peacefully and sanely along modern lines. During the visit of His Majesty to the north, two years ago, he said to the Principal of Prince Royal College: "You know, I have no objection whatever to these boys becoming Christians."

Is there another country like this in Asia — an absolute monarchy, progressing along modern lines without a revolution, where princely, even royal gifts are made to Christian work, and where no restriction is placed on the teaching of the Bible in mission schools? Recently, His Majesty announced a competition for a prize to be given for the best textbook on the Buddhist religion. The royal edict concluded with these words:

The subject-matter should be moral teaching based upon the principles of Buddhism, as found in the canons of the Tripitaka, and should not extol Buddhism at the expense of other religions.

Surely, no more inspiring opportunity could come to any one than to have a part in the training of the youth—the hope of Siam's future.

(2) The missionary consolidation. The union of the Northern and Southern missions in 1922 resulted in a Siam Mission of ten



THE CHRISTIAN HIGH SCHOOL FOR BOYS IN BANGKOK

stations, with a church of over nine thousand members. The educational development of the South Siam Mission had resulted in two strong high schools in Bangkok, ready to carry on teacher training and other advanced work for the whole mission. The evangelistic success of the North Siam Mission had been marked by the establishment of a Theological Seminary in Chiangmai. The important and timely visit of Dr. Cleland McAfee in 1924, and his insistence on a higher grade of students for the ministry, resulted in the formation of the first class of young men, from the whole mission, with the best education our schools could provide.

In Chiangmai, Dr. McKean conducts a Leper Asylum, which Le

May in his "Asian Arcady" calls "human work at its highest and best." In this asylum, founded by the Presbyterian Mission, and now largely sustained by the American Mission to Lepers, three hundred lepers have found alleviation of their sufferings, enjoy the comforts of home as long as life lasts and, best of all, they have found their Saviour.

The Maternity Home in Bangkok, under Miss Christensen, has recently received a gift of \$6,500, which will enlarge the scope of its usefulness.

The immigration of the Chinese into Siam has been going on steadily through the years; but since the civil war in their own land they have been pouring into the country in unprecedented num-

bers. Work is being conducted among them, and an institutional church in Bangkok is projected. The various dialects, the frequent change of residence, and the few missionaries available for the work are among the many difficulties.

of the aid rendered by the missionary to the administration; and that is the best appreciation they can receive."

Siam's material future seems bright, her people are kindly and lovable, that is one side of the pic-



SIAMESE CHRISTIAN MISSIONARIES READY TO CARRY THE GOSPEL
TO THE LAOS

To quote Le May once more: "That the great and manifest improvement in the life of the people generally is mainly due to the work of the missionaries themselves, does not, to my mind, admit of any discussion.... His Majesty, a Buddhist, knows the value of the work being done, and

ture; but there is lack of a sense of sin, an indifference to spiritual things, a living for today. But the missionaries of Christ strive, and pray that, as they accept the ministry of healing and teaching, they may also come to accept, as their own, our Lord who said, "Without me ye can do nothing" — nothing!

Life, in its clearest and finest analysis is a Stewardship. To recognize this places one in the range to get the right angle of vision for the interpretation of life in all its proportions and in all its perspective.

W. Remfry Hunt.



PIONEERING—STARTING ON A FOUR HUNDRED MILE MISSION RIDE IN IDAHO

THE CHALLENGE OF THE WEST

BY THE RT. REV. MEDDLETON S. BARNWELL, D.D., Boise, Idaho
Bishop of the Protestant Episcopal Church, District of Idaho

"I'M GOING West this summer," remarks the traveler as he packs his bag and boards the Overland Limited for San Francisco. The Coast is his objective. He passes through Omaha and lapses into a state of coma as one by one the little towns of Nebraska fly by. They grow smaller and smaller as he travels westward. There is a break in the journey at the thriving little city of Cheyenne. The traveler dozes again until he makes Ogden. He looks with curious interest out of the window as the great train crosses the Lucin cut-off, at times almost out of sight of land with the salt sea stretching away on either side. Then there comes a dreary stretch with desert and sage-brush alternating, with here and there a straggling little town. Next comes Reno and the high Sierras, and then a dizzy drop down into an earthly paradise!

It may be a summer trip or it may be a winter one, but in any case the climate becomes mild, the tang of salt air strikes one in the face, flowers of a thousand varieties are breaking forth in beauty. Palaces glisten in the sunlight. Great flashing cars roll by. Great ocean steamships come and go with their happy, prosperous thousands.

"So this is the West," exclaims the traveler. He passes up and down the coast; visits Seattle and Portland. Goes down to Monterey and the Seventeen Mile Drive. Sees Pebble Beach. Drops down to Santa Barbara and marvels at the wealth and the wonders of Montecito. On down to Los Angeles with its far-flung horizons of splendor; San Diego, Coronado, Pasadena, and a hundred more.

"So this is the West," he exclaims, "the West to which my missionary gifts have gone. This is

the West of which we have heard so long and so pitifully. Where is the frontier? Where are the hardships? Where is the need for the church which these people of their wealth cannot supply?"

So he boards the "Sunset Limited and journeys back home, surrounded, even through the deserts, with barbers and valets, a disillusioned Christian! Perhaps there is yet a need for mission in China, he thinks, but he is through with helping to support the western mission work. Those people out there have more money than he. Let them finance their own work! Those of us who are working in the West hear a lot of this, and we grow somewhat impatient.

For the simple truth is that this traveler has not seen the West at all. Perhaps he has passed through the worst of it at night. Perhaps he has gazed languidly out of the window at some little place, desperately hot in the summer sun or desperately cold in the grasp of a winter blizzard and has murmured devoutly, "Thank God I don't have to live there!" Perhaps he has seen a little home established in the midst of the sagebrush desert, with some precious little well of water, which is here today, but which may be dried up tomorrow, where a man and a woman and a few little children are all working hard to hold back the sand and the sagebrush and the desolation; perhaps he has thought vaguely of the hardships of such pioneer life, but that is all. He goes back home, remembering only the few prosperous little cities through which he passed. He remembers the wealth and the beauty of the Pacific Coast. He takes back the memories of soft music and luxurious hotels and scenery

of staggering beauty. He thinks that he knows the West. But does he?

On that very journey, for a thousand miles, he has passed within a few miles of conditions as hard as any pioneer ever knew. Back from the railroad, across fifty or a hundred or two hundred miles of desert trail are ranches and mining camps where men and women live and work. Off in the hills are the sheep herders wandering for months, cut off from all of their kind. What has this traveler seen of lumber camps, of pack trains, of little villages deep in the mountain gorges, threatened in the summer with flood and in the winter with snow-slides? The West of missionary parlance is not the Coast at all. It is that vast inland empire which stretches from the Rockies to the Sierras, from Mexico to Canada, a section comprising nearly one third of the United States in area, almost a million square miles, and with a population about equal to that of the state of Arkansas! In this vast western land the people for the most part are poor and scattered. It is due to this condition that for many years to come religious work must be supported by the churches of more prosperous sections through their Mission Boards.

Consider a few things taken from my own experience. Idaho is a state with eighty-four thousand square miles and a population about equal to that of the city of Cincinnati. Last winter I traveled thirteen hundred miles to confirm one young woman. I am leaving tomorrow for a little trip of four hundred miles to confirm one deaf and dumb child. Next week I leave for a week's trip into the mountains to visit a chain of mis-

sions which are almost inaccessible in the winter months. The first day I drive across two hundred miles of desert to the little mining town of Hailey, where in the evening I shall confirm a class of perhaps fifteen. The next day I drive across one hundred and fifty miles of desert and lava beds to the little mining town of Mackay with service again at night. The next day up along the Continental Divide, and down through a long and winding canyon, perhaps another hundred and fifty miles will bring me to Salmon City. This last place is very difficult of access. It can be reached with difficulty by rail, but from Boise, where I live, to Salmon and return by rail would take me about as long as the trip from Boise to New York and back. These conditions are not exceptional. They are similar to those that every missionary faces who strives to carry the Gospel to people in these far-flung reaches of desert and mountain.

I wish that I could picture the Bruneau valley. It is a little farming settlement about forty miles south of the Union Pacific Railroad where it passes through the deserts of southern Idaho. The little white church backs up against a group of trees which have been planted for a wind-break and shelter. In the summer the dust-storms sweep, and in the winter the blizzards. We have had to cross-brace the church building recently to keep it from blowing down. The missionary in charge of Bruneau lives a hundred miles away. He is an elderly man—perhaps sixty-three or four—and works up and down a parish two hundred miles long, by railroad and Ford. He drives into Bruneau, reaching there during the afternoon and, after visit-

ing in the town and starting a fire in the church stove, starts out into the sagebrush with a Ford touring car to bring in his congregation. I have known him to bring as many as ten persons into town on one



A WORTH WHILE PRODUCT

trip, having picked them up along the scattered ranches which stretch out into the sagebrush. Having gathered his outlying members he rings his church bell for the local people. He plays the organ and leads in the singing. After the

church service he takes his ranchers back into the desert through the starlight, or the snow, and stays over night with the last one delivered.

Last Spring I went down there to hold a confirmation class that consisted of an old man and his wife, they being past seventy, their granddaughter, and a young man who has been dying for two years with tuberculosis. This young man was so weak he could not stand nor kneel. The missionary had gone into the country after him, bathed him, shaved him and dressed him and brought him in.

I wish you could go with me into the Boise Basin country. This is a valley of abandoned gold mines, peopled largely by old timers, left there as a sort of deposit by the tides of frenzied gold-seekers who came and went forty years ago. It lies in the mountains fifty miles back of Boise. We have a young, unmarried clergyman who is the only minister of the Gospel in that country. The Roman priest goes in occasionally for Mass. This is one of the districts allocated to the Episcopal Church by the Idaho Home Missions Council. It will never be self-supporting unless there is another great gold strike, and the possibility of that becomes increasingly remote. There are a few little mining camps where men are at work, and a few scattered children. In a country, the size of the state of Rhode Island, there are perhaps five hundred people; a handful here, and another handful across fifteen miles of mountain. There are trails which for the most part a car can navigate if the driver does not mind a one-way road with a thousand feet above him and three thousand feet below. When the trails are ended

or blocked with snow it is always possible to travel by pack horse or dog team. This sort of work is expensive from the point of view of the Mission Board, but there are five hundred souls there, and what are they worth to God?

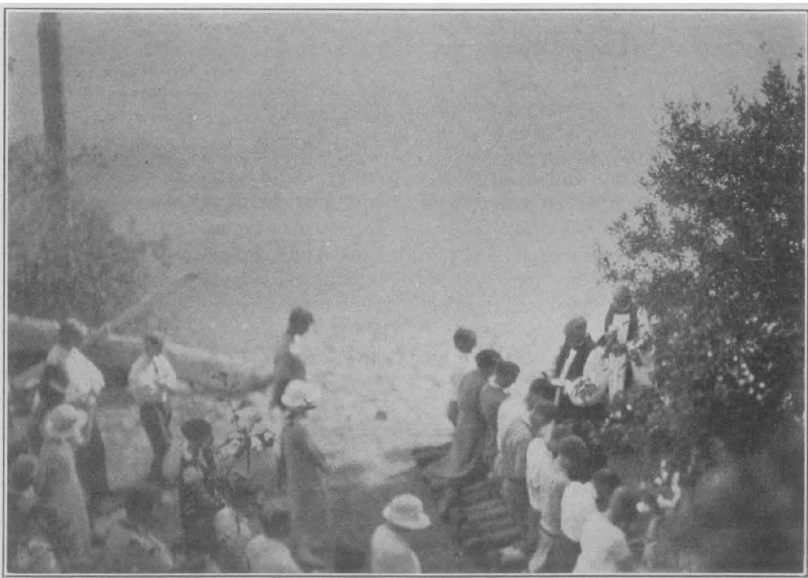
And so it goes. I could describe much of the mission work of Idaho very much as I have described the places mentioned. And what is true of Idaho is likewise true of Wyoming, Utah, Nevada, Arizona, New Mexico, Eastern Oregon and Eastern Washington, Montana, Western Colorado, parts of Kansas, Nebraska, and the Dakotas. This is the sort of territory and this the sort of work which constitute *the challenge of the West*. Here and there is a prosperous little city. But for the most part these are self-supporting points. The little cities have their Chambers of Commerce and you read of the prosperity of towns like Twin Falls, and Idaho Falls, Reno, Phoenix, Prescott, and many others, and are apt to think they constitute the mission field of the West. Nothing could be further from the truth. These little towns, which in many cases are prosperous, are oases in the desert. They may be one hundred, or five hundred, or a thousand miles apart. But there are men and women and children living in all the country that lies between. They are lonely and scattered, and often desperately poor, but they are God's children, and for them the Church has a message so long as she is true to her Master.

Sometimes we are asked, "Why spend the Church's money and men on these scattered folk, when there is so much to be done where people may be more easily reached—and in greater numbers?" So

speaks the practical business man from the pew, or in the councils of the Church.

The first thing I wish to say is that there is a new West coming into existence. In the old days the West was a land of roving herds, roving prospectors, roving lumbermen; no community and no Church could be built on such a migratory population. To a large extent the migratory character of the people

In two or three more generations, we will have in the West stable communities which in size and number will compare with older farming towns farther east. What of the Kingdom of God when that day comes? Will these cities of the future be built with God having been left out? That is the question we are answering today. Since the West was first opened up missionary work has been done



HOLDING A COMMUNION SERVICE IN THE WILDERNESS OF IDAHO

still persists, for there are years when the snow is light, and the reservoirs stand empty, and crops fail and farms are lost and the bankrupt farmer moves on. But on the whole the farmer is a stable factor in the life of a country, and in the West is becoming more so as irrigation projects are developed, reservoirs enlarged, and new sources of water tapped.

This is a process which has been going on for one generation only.

there, but then it was largely a question of preaching the Gospel to those who passed through on their way to a quick and easy fortune. Today we are laying foundations of a more permanent character for the life of tomorrow. With proper methods of timber conservation and the mining of low-grade ores, lumbering and mining tend to become permanent industries rather than the easy road to wealth for a "fly-by-night"

population. Agriculture is today the largest money producer in a vast territory which formerly raised almost nothing. There is going to be an empire here in another generation or two, and it will be God's empire if we are faithful now in the day of new beginnings.

So I believe that the maintenance of the Church in these weak places is sound strategy. But it is more than that. It is good religion. If the practical business man still doubts the strategy of the situation, I would remind him of a little story I once read about a lost sheep. There was a Shepherd who did not stay in the sheep-fold with the ninety and nine, but who went into the wilderness after that which was lost—and alone. Maybe that seemed a foolish thing to do, and yet the strategy was sound—for today that Shepherd is the King of Life.

The difficulty with most of our "practical business men" is that

they are thinking and talking in terms of Church Extension, when as a matter of fact we ought to be thinking in terms of human need and unsaved souls. We are not out in the West chiefly for the purpose of building up self-supporting churches with the resources of our scattered people, but to build up the Kingdom of God among the scattered people with the resources of our great national churches. Until we get this point of view, we are mistaking the means for the end.

In the long run, this ideal of unselfish service is the surest way to self-support, for when the West comes into its own it will give its loyalty and its love to those Churches who in the name of Christ ministered to it in its weakness. It is a new interpretation of the old message—"if you would save your life you must lose it." Or of this—"seek ye first the Kingdom of God...and all these things shall be added unto you."

THE SPOKEN WORD

1 Corinthians 14: 10

By MARY E. HOUGH

The Spoken word, the runic legends say,
No sooner heard, springs into sudden being.

Unsaid, it is a shell,
A tight-bound seed, a cell;
But said, behold unloosed, a soul is fleeing;
Ego full-fledged and terrible in might,
With weapon edged for wrong—or right.

Kind thought—so priceless! Yet if left unheard,
A Parsifal, who at a sick king's portal
Is mute and hesitates
To work the cure that waits
A question. Our prayers expressed may bloom immortal;
The *Talmud* says an angel listening stands
To gather up their petals in his hands.

—*The Congregationalist.*

JESUS' WORLD-WIDE PROGRAM

BY REV. S. L. MORRIS, D.D., Atlanta, Georgia

Executive Secretary of the Committee of Home Missions of the Presbyterian Church (U. S.)

THOUGH an oriental, a native of one of the smallest countries of the world, a member of the narrowest of races, Jesus rose far above his people, his times, his training, traditions and environments, and was the first whose sympathies and purposes embraced the whole world of mankind. His love and mission of service were irrespective of race-prejudices and national ambitions. They embraced the whole wide world.

A man's conception of the "world" reveals his conception of the mission of Christ and the task of the Church. Indirectly it indicates his attitude as to his responsibility for promoting Christ's ideals and carrying out His program:

1. The "world" is one of the eight planets revolving around the sun, and not even a first-class planet. Jupiter is twelve hundred times the size of the earth.

2. The "world" comprises the vast populations of the globe, "composed of all nations and kindred and peoples and tongues," ever increasing, and estimated at this time as over 1,750,000,000. This is only a fraction of the peoples, past and future, whom we are told that "God so loved." In looking at the two hemispheres that make a world we cannot eliminate either hemisphere in our program of Christian service without discrediting the larger conception of Christ's ideal as to the scope of the Church's paramount task.

The Great Commission of Christ

to His Church is the basis of all missionary operations. He said to His disciples when on earth: (1) The limited commission, "Go to the lost sheep of the house of Israel"; (2) the enlarged commission, "Go ye into all the world"; (3) the all-inclusive commission, "And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The unfortunate and unwarranted distinction between "Home" and "Foreign" Missions has greatly retarded the progress of the Kingdom.

1. One pernicious error that has resulted comes from undue emphasis on "beginning at Jerusalem." It has crystallized into the half-truth, "Charity begins at home," with its attendant, inexcusable excuse—"enough work to be done at home." If the Church should remain at "Jerusalem" until every individual is converted, it would never advance beyond "Jerusalem" while the world stands.

2. An equally mischievous error is to limit the commission to the *heathen* world. This also reduces the task of the Church to a part rather than the whole.

Jesus never said, "Go ye into all the *civilized* world or into all the *heathen* world," but into *all* the world. Is not the time propitious for discarding all narrow conceptions of the task of the Church, and for so enlarging the thought of men that they will take into calculation a real world-program, and into their sympathies every phase

of missionary effort essential to the fulfilment of the Great Commission?

Christ, in his parables, forecasts the two opposite resultant developments, the one material and outward, the other spiritual and unseen:

1. The grain of mustard seed may represent Christendom, the human resultant of the Gospel, nominal Christianity, promoted by false methods, emphasis on numbers, and worldly consideration.

2. The leaven may represent the divine purpose, spiritual Christianity, the kingdom that "cometh not with observation." The two parables illustrate the vast difference between Christendom and Christianity.

These two objectives may be expressed as *evangelizing* the world, and *Christianizing* Christendom. The evangelist who casts the gospel "net unto the sea" of humanity "gathers of every kind"; the pastor who applies the principles of the Kingdom, "gathers the good" for useful service. Missions are first an *evangelizing* program and second a *Christianizing* process. Each is equally important and the one is the complement of the other. Neither objective should overshadow or overbalance the other. They go hand in hand.

The effect of the Emperor Constantine's program for indiscriminate world-conquest — converting the chief of a tribe and then proclaiming the nation Christian and baptizing them en masse — led to nominal Christianity and resulted in the Dark Ages. On the other hand, the neglect of Foreign Missions in the early centuries after the Protestant Reformation resulted in the stagnation of the spir-

itual life of the Church which was overcome only by the rise of Puritanism, the Methodist Revival and the missionary awakening under Carey, Morrison and others.

Church history has impressed the fact that it is easier to evangelize a nation than to maintain the Christian standard. It is easier to conquer a country for Christ than to hold it for Christ. Where is Jerusalem, the Mother Church? Where is Antioch that sent out Paul and Barnabas, the first distinctive foreign missionaries? Where are the Churches of Asia Minor? Where are the North African churches of Alexandria, Hippo, and others that in the early days of Christianity counted a thousand bishops? Mohammedanism has uprooted Christianity in these scenes of the early Christian triumphs, and from hundreds of minarets and towers 200,000,000 followers of the "false Prophet" hear the call: "God is God and there is no God but God, and Mohammed is His prophet."

Will this history repeat itself in the United States? In our "Christian country," with its splendid civilization, material development and great religious organizations, is there no danger of degeneration? When machinery is substituted for spirituality; when the Church is overorganized and cumbered with machinery, it is in danger of breaking beneath its own weight. To-day culture is often more in evidence than piety. The Church is becoming "rich and increased with goods" and is in danger of becoming self-satisfied. Commercialism and worldliness, in many places, sap the life of the Church.

The two greatest enterprises confronting the American Church of the Twentieth Century are still

the Evangelization of the World and the Christianization of America. The first is the aim of the department of Church operations known as Foreign Missions; the second is the task of the coordinate department designated Home Missions. To enlarge the circumference is to increase the area included in the circle. The successes of Foreign Missions necessarily enlarge the sphere of Home Missions. They are as mutually dependent for the advance of the Kingdom of Christ as the two oars of a boat, or the two departments of an army—the forces advancing on the firing line and the forces at the base of supplies. The one advances into new territory, establishing outposts; the other assimilates it and makes the new land and peoples an integral part of the Kingdom.

A great practical problem that confronts the Church in America

today is financing the vast world-program. No haphazard, sentimental, emotional, one-sided appeal for an individual cause will suffice. We must recognize the wholeness and oneness of the task; we must adopt a well-balanced budget, uniting all the forces of the Church in faithful teamwork to support the whole work of the Church at home and abroad.

The need of the great non-Christian world is so appalling that it taxes the sympathy and resources of the Church beyond all calculation. At the same time, paganism at home is challenging America to a trial of strength. If the Church should lose the battle in America, the spiritual conquest of the world would be postponed for generations. Win America for Christ and His Kingdom now and the triumph of the Cross will spread its spiritual influence "to the uttermost part of the earth."

TO WIN THE WORLD

Would you win all the world for Christ?

One way there is and only one;
You must live Christ from day to day,
And see His will be done.

But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve
His kind with single mind.

No easy way,—rough—strewn with stones,
And wearisome, the path He trod.
But His way is the only way
That leads man back to God.

And lonesome oft, and often dark
With shame, and outcastry, and scorn,
And, at the end, perchance a cross,
And many a crown of thorn.

But His lone cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love
In dying conquered all.

Only by treading in His steps
The all-compelling ways of Love,
Shall earth be won, and man made one
With that Great Love above.

—John Oxenham.

THE MYSTERY OF MARSHAL FÈNG

BY REV. JONATHAN GOFORTH, D.D., Szepingkai, Manchuria
Forty Years a Missionary of the Presbyterian Church of Canada

THIS friend and associate of General Fêng Yu-hsiang, writes as follows to *The Life of Faith*:

"Last September I went to Nanking hoping to find Marshal Fêng there, but he had gone a thousand miles away into the northwest.

"General Chang Chih-chiang was there acting for Marshal Fêng, and on a table in his large reception-room gift Bibles were piled up ready for distribution. He presented me with one, and wrote with his own hand on the fly leaf, 'May grace and peace from God the Father and from the Lord Jesus Christ be bestowed upon Pastor Goforth and family even unto evermore.' He signed himself Chang Chih-chiang, the servant of the Lord Jesus Christ, and affixed his seal.

"'General,' I said, 'Marshal Fêng is about the most spoken-against man in the world. Many say he is not a Christian. What do you say?'

"'I believe him to be a real Christian,' he replied.

"General Chiang, a man of about forty-three years of age, is chairman of the commission for the disbandment of superfluous soldiers, and also chairman of the commission for the suppression of opium. Marshal Fêng is a member of the same commission. He it was who led General Chiang to Christ.

"Among other things he told how the Marshal had invited all the Chinese pastors of Nanking to dine with him. To them the Marshal said something to the following effect: 'Do not imagine that

I have given up Christianity because I do not have religious work carried on in the Army as in former days. Then our Army was small, and we could do as we wished, but now our Army is very large. There are two Mohammedan Generals in my Army, and another General is a noted Buddhist. It would not be right to curtail their religious privileges, for we stand for freedom in religion. We know that man "does not live by bread alone," and our Christian reliance is upon the Word of God.'

"An earnest Christian doctor who has been in close association with Marshal Fêng for months recently, seemed to be surprised that the reality of his Christianity could be questioned. On several occasions the Marshal asked him to dine with him, and each time he gave thanks before eating. The doctor also told me that Marshal Fêng had said that his hope for the regeneration of China was on the Bible, and not on the principles of Dr. Sun.

"The testimony of two missionaries living in Nanking was that while Marshal Fêng sojourned in the city he was the most outstanding Christian there.

"When I first came to know Marshal Fêng intimately, he was a brigade commander, I saw proof sufficient to convince me that he was a man really born again of the Spirit of God. I have not changed my opinion since then, and no day has passed without praying for him. My trust is in our almighty Saviour."

NEW TESTAMENT MISSIONARY METHODS

BY ROLAND ALLEN, Amenbury, Beaconsfield, Bucks, England

Author of "Missionary Methods: St. Paul's or Ours," Etc.

The word "ideals" is one which is ever on our lips in these days, and sometimes seems to lead us astray. We too often appear to think that we have done our duty by them when we have talked about ideals. In the New Testament we do not hear so much about ideals as about springs of activity, controlling principles, prophetic visions of the glory to be. There is a great gulf between these and our "ideals." Contrast for instance, "the ideal missionary is a man of strong Christian personality, of winning Christ-like character," the talk which we hear at missionary conferences about the ideal minister, with the direction: "Look ye out men of honest report, full of the Holy Ghost and wisdom" (Acts 6: 3), or "The Bishop must be blameless, the husband of one wife, vigilant, sober" (1 Tim. 3: 2, seq.). The one may be remote from the facts, the other is an earnest, vigorous, demand which keeps close to the facts. Contrast the Christian "ideals" by which some missionary educationalists hope to permeate heathen society with Christ's words, "Ye are the salt of the earth." Too often when the word "ideals" is the subject of our missionary speech, the strong, salutary, sober, force of "the obedience of Christ" seems to disappear, and a weak and nebulous "Christianity" takes its place. In place of "ideals" let us consider some of the principles and directions of the New Testament in relation to: (1) The missionary and his work, and (2) The society and its rites.—R. A.

The Missionary and His Work

THE first sending out of missionaries by Christ Himself, as told in the Gospels, reveals some important facts.

(1) Christ prepared His first Apostles by taking them about with Him and showing them by word and example what they were to do. He did not train evangelists theoretically in a school apart from the work. He trained them *in* the work, not outside it; in the world, not in a hothouse.

(2) He sent them forth with the charge: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." And He told them (Matthew 10: 5-15; Mark 6: 7-11; and Luke 9: 1-5): (a) to preach, (b) to heal (including raising the dead and casting out devils), (c) to go without provision, (d) to accept hospitality, (e) to turn away openly from those who refused to receive them and to hear them. We must observe that the direction not to go

to Gentiles or Samaritans was obviously only for that time; the direction to heal was not to use the art of a physician but the faith of an exorcist; the direction to go without provision was only for that time, because it was later definitely withdrawn (Luke 22: 35); the direction to accept hospitality is connected closely with the acceptance of their peace, as the direction to turn away from those who refused hospitality is connected with the refusal to hear them. Where the message of Christ is refused a moral hearing, there it is a moral duty to refuse to continue to repeat it. We see this in the practice of St. Paul (Acts 18: 6).

(3) Christ sent out the Seventy in like manner as His personal forerunners (Luke 10: 1-12) with very nearly the same directions. In this passage the saying occurs, "The laborer is worthy of his hire." That applies to wandering messengers, bidding them accept hospitality, and is quite different from a direction that missionaries

should be paid a salary—a thing abhorrent in the eyes of early Christians (cf. the denunciation of a salary by Apollonius quoted in Eusebius H. E. V. 18.2).

The first immediate consequence of the descent of the Holy Spirit at Pentecost was a preaching of Christ to Jews gathered from all parts of the world. The learned dispute so much about the meaning of speaking with tongues that we are apt to overlook the significance of the fact that the preaching of the Gospel to men from all parts of the world was the first work of the Holy Spirit. He first revealed His power in the Apostles by impelling them to preach Christ to men from every nation under heaven.

St. Paul followed Christ. He went forth as a preacher of the Gospel rather than as a social reformer. Like Christ he went about doing good and healed the sick with the word of power; as Christ directed, when men refused to give him moral attention, he shook his raiment and went to those who would hear. *He preached Christ*; the improvement of agriculture; the establishment of schools and colleges; the eradication of social evils, such as slavery; the improvement of government, were not his direct work. These things followed in due course, but he did not aim at them directly as his immediate work. The subject of his early preaching is set out for us in the Acts, but most clearly in his first letter to the Thessalonians. There we find this Gospel:

1. There is one living and true God (1: 9).
2. Idolatry is sinful and must be forsaken (1: 9).
3. The wrath of God is ready to be revealed against the heathen for their impurity (4: 6), and against the Jews for their rejection of Christ and their opposition to the Gospel (2: 15, 16).

4. The judgment will come suddenly and unexpectedly (5: 2, 3).

5. Jesus the Son of God (1: 10), given over to death (5: 10), raised from the dead (4: 14), is the Saviour from the wrath of God (1: 10).

6. The Kingdom of God is now set up and all men are invited to enter it (2: 12).

7. Those who believe and turn to God are now expecting the coming of the Saviour who will return from heaven to receive them (1: 10; 4: 15-17).

8. Meanwhile their lives must be pure (4: 1-8), useful (4: 11, 12), and watchful (5: 4-8).

9. To that end God has given them His Holy Spirit (4: 8; 5: 19).

The Society and Its Rites

That Christ did not contemplate only the conversion of a number of men and women who believed in Him, but also their establishment as a society upon earth, is seen both in his references to the Church in His speech, and even more clearly in His ordinance of baptism, a rite of admission to a society, and of the Lord's Supper, a rite of communion in the society.

The Apostles followed Christ in this; they established a society, a spiritual society on earth. The establishment of this society is most clearly seen in the work and writing of the Apostle Paul. He recognized a Church; he established churches. The churches were local organized groups of Christians with officers called presbyters, or bishops; the Church was the universal of which these were the particulars. The churches were established by the Apostle in this way: he did not establish a mission station where missionaries might live and take care of new-born Christians; when he had gathered a few converts he ordained elders from among them (Acts 14: 23, etc.).

It is hard to discover from the words of the New Testament precisely what their duties were. That is natural. The society, the

Church, was constituted with its proper officers and every one knew at the time what was expected of them, and their duties were not formally defined. St. Paul told the elders of Ephesus that it was their duty "to feed the Church of God" and that is all.

By what means the elders, whom the Apostle ordained, were selected we have no certain knowledge. It is not clear that there was any invariable method. Matthias was chosen to be an Apostle by lot after two had been selected as suitable men (Acts 1:23-26); the seven in Jerusalem were chosen apparently by the Christian community either by acclamation, or formal vote (Acts 6:5); the elders in Galatia were "appointed," and the word suggests election (Acts 14:23). Titus was directed "to appoint" elders in every city (Titus 1:5). The word does not suggest any popular election, but rather the contrary. The laying on of hands with prayer was the constant practice in ordination and appointment to any spiritual work.

The type of man to be ordained is set forth plainly in the Pastoral epistles (1 Timothy 3:2-13, Titus 1:5-9). There is in the New Testament no ideal picture of an ideal minister, such as we delight in; there is instead a very definite and clear statement of the qualifications which are necessary for a minister, a statement which is meant to be a very practical rule for action. In the first of these passages there are five personal virtues, six social virtues, one moral-intellectual, two concerned with reputation. In the second passage there are eight personal virtues, four social virtues, one concerning the home, one concerning reputation and one moral-in-

tellectual with which is attached power to exhort. The Apostle does not expect men to be ordained who are inexperienced and not yet settled, just fresh from college, but married men with experience of life and an established reputation in the place; free from the common prevalent vices of their age and country. This is extremely practical. We do not follow his directions today.

The elders ordained did not receive any salary for their work. They received offerings (1 Timothy 5:17-18); but St. Paul, in addressing the elders of Ephesus, urges them by his own example to earn their living by the labor of their hands that they may have money with which to help the poor (Acts 20:35), and it is certain that for centuries after this many of the clergy did so. It certainly was not the rule that ministers should receive stipends, still less that a congregation of Christian men should have no ministers because it could not support them. Every church had more than one.

The appointment of officers was essentially for the local church. The congregation must be properly organized, but the individual was not ordained to the ministry apart from any particular congregation and then sent to minister anywhere where a minister was needed. In the New Testament we never hear of a minister being sent, or called, to serve a church of which he was not a resident member before his ordination. There is no trace of our modern practice of a man being ordained and then finding, or being given, a sphere of work. It was far more true in those days that a church had the minister than that a minister had a church. That is a vital and important distinction.

The Apostle always addresses the Church as a whole, that is the laity with their officers, never the officers alone as representing the Church. Whether he is giving praise or blame, it is the whole body to which the praise or blame is addressed. The whole body was exhorted to deal with cases of discipline. The whole body was responsible both for the admission and exclusion of members and for their conduct as members. They all observed the Lord's Supper and were all responsible for its right observance.

Such churches could multiply themselves and they did. Who first

ordained ministers for the church in Laodicea or in Hierapolis, or in those many cities in Asia Minor the existence of which we only know many years later when the name of their bishop occurs in a list of bishops attending a Council? The Apostle did not constitute himself the sole arbiter of the expansion of the Church. He expressly says that he was not sent to baptize (1 Cor. 1:17) but he never suggests that Christians were not baptized. When once the church was constituted with its own officers, the admission of new converts rested with the church, not alone with the Apostles.

LET US PRAY*

I. *For a Missionary Spirit.*—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

II. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

III. *For a Spirit of Sacrifice.*—That the Church may be willing, at whatever cost, to follow and to bear witness to the way of Christ.

IV. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.

V. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

VI. *For Courageous Witness in Moral Questions.*—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

VII. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

VIII. *For the Completion of our own Conversion.*—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

* Copies can be obtained from the International Missionary Council, 2 Eaton Gate, London, S.W.1, or 419 Fourth Ave., New York. Price 10 cents per dozen, 50 cents per hundred, post paid.

FIRST IMPRESSIONS OF AFRICA *

W. REGINALD WHEELER, New York

Secretary of the Board of Foreign Missions of the Presbyterian Church

"I BEG to direct your attention to Africa." So spoke David Livingstone at Cambridge University, in 1857. The past seventy years have witnessed a world-wide response to his appeal.

The explorer has heard the call. In 1857, little was known of the interior of the "Dark Continent"; in 1927, practically the whole continent had been explored and mapped.

Foreign governments have listened and acted. In 1857, over nine-tenths of the continent was self-governing; in 1927, the fraction was reversed in favor of the European powers.

The trader has heard. In 1857, the entire commerce of Africa was worth less than \$200,000,000; in 1927, it exceeded three billions.

The missionary was in Africa early in the nineteenth century, but his activities received a mighty impetus after the death of Livingstone in 1873. In 1927, the roll of Protestant missionaries in Africa was over 6,000, with a native staff of workers exceeding 40,000. The figures for the Roman Catholic missionary force record 2,600 foreign priests, and 8,000 "brothers" and "sisters." A conference in the Congo has recently celebrated fifty years of Protestant work in that area, and at Accra the centennial of missions on the Gold Coast has been observed. In 1928-1929, Africa is to be the subject of special study in the churches in Amer-

ica and approximately 100,000 copies of specially prepared books on Africa will be read and discussed by American friends of Africa.

Concerning any hitherto unvisited land or country, certain elemental questions arise. Where is it? How large is it? How many people live there, and what are they like? To whom does the country belong? What does it produce, and what things that we use every day come from Africa? Is this country and its people in need of help? Of my help? What of the missionary work of the Church there?

Where is Africa? The great bulk of the continent lies between the Tropics of Capricorn and of Cancer. Only a comparatively small northern section, which is partly desert, and includes Morocco, Algeria, Libya, and Egypt, lies in the North Temperate zone. Only the Cape Province, the Orange Free State, and the Transvaal lie wholly in the South Temperate zone.

Africa and South America might at one time have been united. The northern and eastern shores of South America, if moved eastward, would fit almost exactly into the concave contour of the Western African shores. South America is only 1,800 miles from Africa but extends much further south. In Africa a sun helmet is the indispensable and ever-present possession of the white man. Direful tales are told of those who discard their helmets for even a few min-

* Mr. Wheeler has recently returned from a visit to West Africa. His fresh first impressions show what a remarkable land and people promise in future development.—EDITOR.

utes. This is not the case in South America. Altitude affects temperature and climate as well as latitude, and there are tablelands and plateaus, particularly in East Africa, that are more healthful than the coastal sections, but it is also true that the continent as a whole lies in the tropics and its climate and the environment of its inhabitants are subject to the effects of such a tropical location.

How large is Africa? Eleven and a half million square miles; four times as large as continental United States; as large as Europe, the United States, India and China combined. The vastness of Africa is impressive as compared with China and South America. But Africa's great size seems greater because of the lack of modern systems of transportation. There are only 35,000 miles of railroad in the entire continent, less than one-tenth of the mileage in the United States which has one-fourth of Africa's area. In China, and in South America, inland transportation is facilitated by great rivers, the Yangtze and the Amazon. Their counterparts in Africa are the Nile and the Congo and on these rivers and on the Niger and the Zambesi, river steamers are an aid to transportation. Steadily more railroads are being built; motor roads are being laid out; a car has been driven from the Atlantic to the East Coast and from Cairo to the Cape; aeroplanes fly from Dakar in Senegal to Morocco on the Mediterranean, and 1,000 miles up the Congo, and an air route has been planned from the Cape to Europe. But taken as a whole, transportation in Africa is still in the Victorian Era; and in certain interior areas would seem to be in the Pleistocene Age.

Africa is farther from America than from Europe. In a direct line, Douala, Cameroun, is 5,500 miles from New York. It is less than that from Buenos Aires in Argentina. It is possible to go from New York to Buenos Aires in 18 days, while to reach Cameroun by passenger steamer from New York, one must go first to England or France, and must travel nearly 8,000 miles. Thirty days is the record time for travel between Douala and New York.

How many people live in Africa? About one hundred and thirty million, a slightly larger population than that of the United States, which is one-fourth the size of Africa; and one-third the population of Europe, which has one-third the area. The average density of the African population is eleven to the square mile and in some areas, less than one to the square mile. In the United States the population is 35.5 to the square mile; in Japan and England, 650; in Belgium, 1,200. The Belgian Congo with its area of 910,000 square miles has a population of seven million. Belgium itself, with an area of one-eighth the size of the Congo has approximately the same population. Dr. J. H. Oldham points out that the area of the five territories in East Africa under British administration is more than half the size of India, and while the population of India is 318,000,000, British East Africa has only 12,000,000. The economic urge of the congested areas in Europe and elsewhere toward these unpopulated areas in Africa is logical.

There is in Africa practically none of the congestion, with its odoriferousness and the sense of discomfort that characterize life in

China and in the Far East. In this sense, Africa resembles South America more than the Orient. There is a resulting atmosphere of freedom and of opportunity for growth and self-expression. Under these conditions, the tropics seem the more livable and attractive.

What kind of people live in Africa? Whether they are of the Semitic and Hamitic peoples of North Africa or the Negro of the Black Belt of Central and West Africa or the Bantu south of this line, they are "Black People." In numbers the white population, except in British South Africa and in a narrow strip along the Mediterranean, is almost negligible. In Algeria, Tunis, and Morocco, there are a million whites, and twelve million blacks; in South Africa, there are a million and a half whites and about seven million blacks. Except in Liberia and Abyssinia, the government is in the hands of the whites, but their number is small.

For the most part, the black people are in the primitive stage of racial development. They have come late upon the world's stage of modern life, but they are not lacking in energy or ability when rightly taught and led. The skill and strength of the natives on the West Coast, the cleanliness and order of the coast towns and the lack of conspicuous poverty, are tributes to the genius of the British Colonial Government. Among the Blacks are men of conspicuous ability and talents such as the late Dr. James Emman Kwegyir Aggrey, Vice-principal of the Prince of Wales College at Achimoto on the Gold Coast, and Bishop T. Momolu Gardiner of Liberia, who are the peers of any white man. But, taken as a whole, the natives

are a primitive people. They have few written records and, aside from Egypt, have built practically no lasting cities and have left no monuments. We look in vain for some such relics of the past as the walled cities and the temples and pagodas of China; or the temples and stone relics of the Mayas and Toltecs and Aztecs in Mexico; or of the Incas in South America. M. Louis Franck, a former Governor in the Belgian Congo, writes:

If you travel from the Sudan to the Zambesi, you will everywhere love the African native for his many and great qualities, both moral and intellectual, but you will observe that there is not to be found one monument, one building, one souvenir of the past. The long space of time has gone without any real and fundamental approach to civilization.

To whom does Africa belong? Not to the African apparently, but to the European. Nine-tenths of the continent has been appropriated and controlled by European powers. Liberia alone is nominally a free power, with Abyssinia and Egypt having limited powers of self-government. In Liberia, the United States, through loans and in advisory capacities, has large measures of influence. The experiment of the Mandated Territories, put into effect since the war, will be watched with hopeful interest.

What does Africa produce? What of the things that are of everyday use in America come from Africa? Miss Mackenzie, in "Friends of Africa," quotes an African school book, written for African children, in which diamonds are described as "Valuable because European and Indian ladies will pay large sums for them as they like to wear them as ornaments." The Kimberley Mines in South Africa produce four-fifths of the diamonds of the world. Miss Mackenzie also quotes the state-

ment of John Harris that in the initial process of the production of soap, natives on the West Coast climb a million miles a year in the palm oil trees of that region. The Gold Coast produces one-half of the world's supply of cocoa. The familiar British unit of value, the guinea, derives its name from the Gulf of Guinea off the African West Coast where in early days gold was found. The Johannesburg mines produce one-third of the gold output of the world today. Rubber and cotton production are just beginning. The Firestone Company of America has recently secured in Liberia a concession said to be nearly a million acres in extent, for the production of rubber there. Thus for the things of everyday use—soap and cocoa and rubber—and for the things of value, gold and diamonds, we have Africa to thank. In this day of importance of raw materials and of foreign markets, African production and consumption are increasingly important and necessary, first to Europe and also to America. Dr. Thomas Jesse Jones asserts: "Africa is more and more heralded as the one remaining continent of raw material, to which all the over-populated continents must turn."

Interest in Africa. All these aspects of Africa—tropical location, vast size, sparse population, foreign control, and indigenous products and consumption—are of general interest. But there are four special reasons why Africa appeals to Americans today.

Experiments in Government

First, because of the experiment now being undertaken there in government, not solely for the interest of the governing and ex-

ploting power, but with the general welfare of the people in view. The mandate system, under the League of Nations, is being given its chief test in Africa today. Article 22 of the Covenant, referring to such mandated areas reads: "That the well-being and development of such peoples form a sacred trust of civilization." Dr. E. Allegret, in a recent article, has drawn attention to the statement of the Colonial Minister in France, made on February 2, 1926, in inaugurating the Academy of Colonial Science whose motto—To Know, to Understand, to Respect, to Love—embodies the whole political program, when he said: "It has never been held by France, nor will it ever be by the Republic, that men are so many instruments for labor and production. In every human being, whatever his color, there is that sacred element—humanity. To protect and defend this human spark, to lead these men, wisely and perseveringly, to that civilization where brotherhood and labor, justice and peace, will reign—that is our aim and our ideal." These ideals are in line with the best traditions of American policy. The work of responsible colonial officers, such as Sir Frederic Lugard in Nigeria, and Sir Gordon Guggisberg in the Gold Coast, have been in accord with ideals implied in these statements. Cameroun, where the American Presbyterian Church is at work, is a mandate, and the missionaries are in direct contact with the working out of this type of government by the French.

Messianic Service

In the second place, there is the opportunity in Africa for a messianic service by the descendants

of the Africans in America. The negro churches in America are awakening to their opportunities and responsibilities in the evangelization of Africa. Out of the curse of slavery, that, it has been estimated, has cost Africa nearly a hundred million lives, may come the blessing of a new sharing of Christ by the black people of America with their brothers overseas. In former years when the Presbyterian Mission was in Liberia, three-fourths of its force of missionaries were black. Since the mission was moved to Cameroun, for various reasons, such appointments have not been made, but in 1928 two Negro missionaries were sent to Africa and it is expected that others will follow them later. The colored church in America should be quickened and stirred to new achievements by this opportunity of sharing in the preaching of Christ in Africa.

Tragic Human Need

In the third place, there is the appeal of a wide-spread and tragic human need. This need presses upon the heart of any one who knows Africa. The African is beset by the foes of malaria, yellow fever, dysentery, hook-worm, venereal disease, and more recently, sleeping sickness. Accurate statistics are not generally available, but it is evident that in many areas the infant mortality, instead of being 70 to 80 per thousand as in Europe or America, runs as high as 300 and 400 per thousand; three or four out of every ten children will die before they are one year of age. It has been estimated that in some areas seventy per cent of the people have sleeping sickness.

Mr. J. H. Oldham quotes a writer on French Colonial affairs who states that the population in French Equatorial Africa in 1911 was at least 4,900,000, and may have been as high as 6,000,000. In 1921, the estimate of the population was 2,848,956. In certain sections in the middle Congo it is reported that sleeping sickness has destroyed four-fifths of the total population. In Cameroon, with a population of two million, there are about 100,000 cases and in one district 67% are infected. Heroic service is being rendered in the attempt to heal "this open sore of the world." The French and British Governments are putting forth strenuous and skillful efforts to combat sleeping sickness. Americans have had a share in this service. Dr. Louise Pearce, of the Rockefeller Institute, has developed a remedy—Tryparsamide—by which it is hoped that sleeping sickness may eventually be eradicated. Three doctors in the employ of the Rockefeller Foundation have within the past two months given their lives in the effort to discover the remedy for yellow fever.

But the deepest needs are being met by the foreign missionaries scattered over the whole land. The total foreign staff of the Protestant missionary societies in Africa is 6,289*; the total native staff, 43,181, including 2,021 ordained men, 38,126 unordained and 2,656 women. The Christian community is approximately 2,600,000; the total number of schools, 17,000 with nearly a million students. There are 116 hospitals, 366 dispensaries, 139 physicians, and 235 nurses. The "Little Atlas of Catholic Mis-

* See 1925 edition of *The World Missionary Atlas*.

sions" reports 2,624 foreign priests, 145 native priests, 1,598 Brothers, 6,503 Sisters, approximately 800,000 students, and a total Christian community of about 3,000,000, of whom 375,000 were born outside the continent.

The appeal of Christ to the African heart dates from long ago. Tradition says that one of the three wise men who worshipped at Bethlehem came from Africa; Africa was a place of refuge for Jesus and Joseph and Mary, and there the boy Jesus doubtless learned to walk; according to tradition, it was an African who bore the cross to Calvary. The Christian missionaries and their associates have been powers in education and today a large proportion of the education of the people is in their hands. They have blazed the way for medical service and their

dispensaries and hospitals dot the continent. They have brought in the printing press and have formulated written languages in many areas where none existed before, translating the Bible into 244 different dialects. They have established agricultural and industrial centers. And through all this activity, and with untiring devotion, they have preached Christ, as the Light of the World, with the promise and hope that all who follow Him may not walk in darkness but have the light of life. Miss Jean Kenyon Mackenzie, a former member of the West Africa Mission of the Presbyterian Church, quotes a Bulu who said to her:

"Before I knew the things of Jesus, I was like a young child crying in the dark for fear; but when I knew Jesus, it was as if my mother put her hand on me."

A SIGNIFICANT CONGO SCENE

BY H. D. BROWN, *Ntondo, Belgian Congo*

THE lake was peaceful, and the setting sun sent its red slanting rays across it, making a pathway of wondrous beauty. Standing some distance from the shore, and viewing the scene through the framework of two sentinel palms it made a striking picture. Suddenly we heard the strains of a hymn, "Count Your Many Blessings," rising from somewhere, becoming ever more clear and distinct. Hurrying to the edge of the cliff which girt the lake, we saw a sight that filled us with more joy than anything we had seen. A strange dark looking mass was drawing nearer, and we could now see three canoes lashed together, crowded with people. It was a party of African pilgrims, coming to our "ikoka," or meeting. On the outside edges stood the paddlers, bodies gracefully dipping and rising with the paddles, keeping time and rhythm to the measured beat of a pole on the stern of one of the boats. From the crowded canoes rose the strains of the hymn we had heard. With full hearts we thought of the time when, only a few years ago, no such strains were to be heard when bloodshed, cruelty, and the orgies of cannibal feasts were the only things that filled the thoughts and lives of these dark skinned folk. We, as they, do well, to "Count our many blessings, and name them one by one."



RUNAWAY SLAVES WHO CAME TO PEMBA FOR FREEDOM AND HELP

AFTER SLAVERY IN AFRICA—WHAT?

BY THEODORE BURTT, PEMBA, ZANZIBAR

Member of the Friends' Industrial Mission

"O Almighty God, leave not this wretched people to the Slave raider and Satan."

David Livingstone.

MY EXPERIENCE, covering more than thirty years, of slavery, its abolition and its aftermath, is confined to East Africa, almost entirely to the island of Pemba off the East Coast.

If we look back to the days of slave-raiding, slave-trading, slave owning and slave working, we may understand more clearly something of what manner of men and women with whom we have to deal. From whence came those countless thousands of Africans of many tribes and dialects to supply the markets and plantations of Zanzibar and Pemba, and to be transhipped to Arabian and other ports for domestic slavery? Who were they and how were they obtained?

For many generations until some forty years ago, under the guise of legitimate trade, the Arab caravans set out from Zanzibar and the coast towns opposite, supplied with goods for barter and plenty of arms and ammunition. They journeyed southwest and west, sometimes covering thousands of miles and spending many months on the way; they traded for ivory and other goods but always obtained slaves. Peaceable means, if likely to be successful, were usually preferred. One man for whom we obtained freedom some years ago told me that he was a lad at home in what is now Tanganyika Territory, when a travelling caravan passed the village. He was invited to join it as a free guest, to see the country and return later with the caravan to his own village just a "joy trip," so he went. They

marched along westwards and northwards to lake Victoria Nyanza; then a porter fell sick so Faraji carried the man's load. When they reached Uganda he had become a regular caravan porter, and the caravan had greatly increased in numbers. They never returned to Faraji's country, but arrived at a coast town, where he found to his horror that he was a slave like the others. He was shipped to the great slave market in Zanzibar and sold to a Pemba plantation. Years afterwards he found his way to the Friends' Mission, was freed, learned to read and write, saved money and became owner of his own plot of land and house. Today he is an elder in the church.

Sometimes the method adopted was that of sacking the villages and carrying off the human plunder. Here is the story of another freed slave. She, with her husband and children, lived in the Taita country, now part of Kenya Colony. One day when they were in their hut they heard a great noise of shooting and shouting, so went outside to see what was going on. The village was ablaze and the terror stricken people were being seized or shot down. Mkongwe's husband was a strong man and attempted to defend his wife and children, but a blow on the back of his head from an axe wielded by an Arab laid him dead at his wife's feet. Meanwhile the children had disappeared. Mkongwe managed to escape into the bush surrounding the village, where she hid for three days. Then being very hungry she started to return to the village, or where it had stood, hoping to find some food in the gardens: but as she stepped onto the pathway she was seized by the raiders who were still lurking

about, and with the other captives, was marched to the coast, shipped in a crowded 'dhow' or native sailing vessel, to Zanzibar market and on to Pemba. Eventually she also found her way to the Mission and freedom.

The men and women who composed the slave caravans were fastened together by the neck, the children running alongside or being carried by their mothers. The penalty of any insubordination was instant death, that of illness, inability or lack of sufficient value was to be cast aside for the wild animals. The caravan continued its way to the coast, some slaves might be sold locally, but most were shipped to the great market in Zanzibar and from there to other places. The whole business was conducted with revolting brutality, many dying or being killed on the way to the coast and on the sea voyages.

The mortality on the plantations was so great that thousands of new slaves were required annually to keep up the supply. Children of slaves were very few and most of those born died in infancy. Many different tribes and dialects were represented in this mass of wretched humanity. Thirty-four men registered on this Mission station in 1918, after the outbreak of the war, belonged to fifteen different tribes; from Arabia in the north to Nyasaland in the south and the Congo in the west.

The worst horrors of slavery were not the lash, the chains, the fetters or the hard work; but the breaking up of family life, the restraint, loss of tribal associations and customs. Native land, home, friends and freedom were all gone. In short, they were slaves, just chattels. The man robbed of his manhood and the woman of her

womanhood. Marriage, so called, was of the loosest possible character.

Most of the slaves had been brought from the higher and comparatively healthy regions of the interior to the humid, fever infested plantations of the tropical islands. Sickness and contagious diseases spread rapidly. Under Mohammedan masters they had outwardly to accept the faith of Islam, but it brought them no hope, no relief, only something that bound together more firmly their evil superstitions, the thralldom of witchcraft, and fostered the looseness of family life.

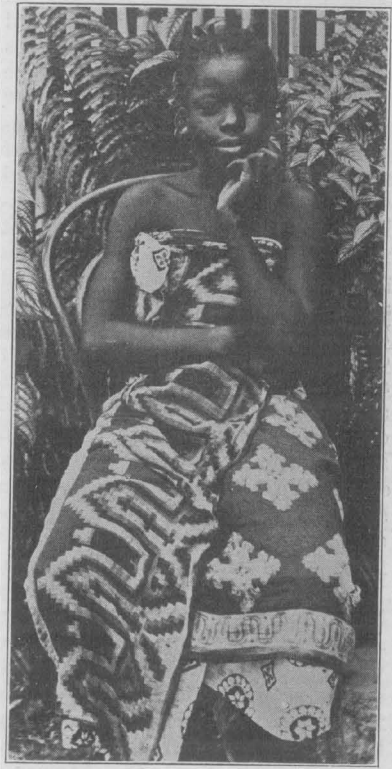
About 1890 when Zanzibar became a recognized Protectorate of Great Britain and constitutional Government was established with Sir Lloyd W. Mathews as First Minister the importation, and the open sale of slaves was greatly restricted owing to treaties between the Sultan and England, and the population began to decline.

The prisons, as I saw them thirty years ago, were awful, filthy, dark places, where sanitation was of the crudest or non-existent. The authorities provided no regular supply of food, sometimes not even water. The prisons were crowded with criminal or runaway slaves. The best behaved and those able to do anything were chained together by the neck or their ankles shackled, and taken out to work in the chain gangs. Happy were they in comparison with those who remained in close confinement.

The amount of work done by the plantation slaves was not great, they received no wages and had to subsist as best they could by growing food on unused parts of their masters' plantations in their spare time, though it was customary for him to give them some cotton cloths

for clothing at the end of the annual clove harvest, and two yards of thin calico to bury them in when they died.

In 1896 the British Government, urged on by the anti-slavery party, brought pressure to bear on the Sultan of Zanzibar and his advisers



A FREE GIRL IN THE FRIEND'S MISSION

ors to abolish the legal status of slavery. This was accomplished on paper in the following year; but it did not mean that slavery thereby came to an end. It did make it possible for slaves to apply to the courts which had power to grant them freedom and to award compensation to the owners. The method employed worked slowly

and badly. To obtain freedom the slave had to run away from his, or her master, and find his way to the court to make the necessary application for freedom. The legal procedure of the court was slow, only a very limited number of slaves could be freed each day, as much trouble was taken to register all marks and wounds on the body and head, height, age etc., for purposes of identification. Many were turned away and at night not a few found themselves in jail as vagrants with no visible means of support. Many of those who did obtain their freedom became homeless wanderers as they could not return to their former master's plantations where their friends and all they possessed had been left behind, lest they should unsettle the other slaves. Lawlessness, theft and other forms of crime became alarmingly prevalent. Labor conditions were upset, resulting in suffering and poverty in every class. Work was looked down upon as the stamp of slavery. "Freedom" was taken to mean freedom from all restraint and obligation.

Many thousands were freed by the courts, thousands more ran away and took shelter in out of the way parts of the islands and subsisted as best they could; their former owners knowing that they had no legal power to hold them. Yet, through it all, the African's characteristic happy-go-lucky nature supported him in his trials. He does not realize what he has lost and has no idea what life might have for him under happier conditions. He lives a day at a time and takes no thought for the morrow.

It was a most difficult problem that faced the local Government and the missionaries who had gone

out to do what they could to bring this distressed mass of humanity to the condition of industrious, self-respecting, self-supporting citizens, and to lead them to the knowledge of Jesus Christ as their Saviour and Friend.

Mohammedanism had been firmly established in the islands for many generations. The Arabs were still the principal land owners and had great influence over the Africans, telling them that the English would soon be gone again and slavery reestablished and it would then go hard with those who had deserted their masters who were in reality their true friends. Christianity and Western civilization were at first ignored, then strongly, though silently opposed by the Arabs and their mixed blooded descendants. This has been very manifest in their persistent opposition to the coming of children, especially the girls, to Christian missions for teaching.

Exceptions crop up, but speaking in general, there was a total lack of leadership among the freed slaves; they were all on the same dead level of servitude and apathy. Not only were leaders lacking, but there was no readiness to follow if one of outstanding ability did try to lead; every one was as good, or as bad, as his neighbor. It must be remembered that the children of Arab slave owners by slave women were always freeborn and they sided with the owners. They often made the hardest of masters. There was no color bar between master and slave—one great point of difference between East African and American slavery. There was no hunger for education nor yet for religion. They desired deliverance from op-

pression and then wished to be left alone.

The problem of 1897, when freedom was first granted, and for years afterwards, was as to the best immediate means to take to help the people in their needs. But few could be reached directly, though the influence of what could be done would spread in spite of inertia and conservatism.

It was necessary to arouse the sense of the need for a higher form of life, to cultivate a conscience of right and wrong, to develop character and an appreciation of religious and moral obligation. The conditions of life made morality, honesty and truth almost impossible. Among the earliest problems were, housing conditions and sanitation; the production of food in larger quantities and greater variety; the willingness to do a decent days work for reasonable remuneration. Beyond certain routine work on the plantation many had little knowledge of agriculture or gardening. A few had some skill in native crafts, but it received poor encouragement, and would-be buyers had no money.

In 1909 slavery, such as was left of it, was finally abolished by law. This was a relief to all concerned, but did not materially alter the problem. Five years later the Protectorate came under the control of the British Colonial, instead of the Foreign Office. Since then the local Government has been carried on by men who have shown much sympathy for the African and his needs, and much has been done to establish justice, law and order, and education. Missions and Government have worked sympathetically and where possible in co-operation.

Wherever a people has been

liberated from slavery there has naturally been a reaction, and as we have seen, freedom was often misunderstood to mean opportunity for license; the payment of wages meant money to spend, and there was a tendency for the ex-slaves, in the dullness of their lives, to run into excesses, to turn to strong drink and opium. Many years of persistent and unpopular work were needed before the Government was willing to adopt prohibition of all native-made intoxicants, and to stop the sale of opium. The result now gained has been most beneficial. To a very large extent the islands are now sober and the amount of crime is small.

The curse of slavery had fallen more heavily upon the women than on the men and it was not unnatural that the reaction on women should be greater in many cases. Tribal custom and the man's authority no longer held them in check as formerly. The rising generation found industry uncongenial and has shown a distinct preference for idleness and for being supported by the men. They evince little desire for education or religion. Early marriage is the custom of the country; often children are not desired, and though the work of the home is light, the vegetable gardens are neglected. The problem of women's uplift is greater than that of the men.

Medical and hygienic work is very important. The death rate, especially among children, is appalling. Something is being done by missionary dispensaries, maternity work and teaching as well as by qualified doctors and nurses and in Government hospitals, but a great deal more is needed in this line.

One great aim in the uplift of

the people is to produce really good Africans, not bad imitations of Europeans, and if possible to train responsible leaders.

The chief educational objectives should be:

The cultivation of a sense of need, physical, mental and spiritual; both for the individual and the community.

The development of character through moral and religious instruction and influence.

Personal responsibility in regard to industry as a means of self and family support, and as a help to others.

Some clear though simple ideas of health, hygiene and decent living.

The ordinary school subjects of instruction, such as, reading, writing, simple arithmetic and general knowledge, should be imparted to all capable of receiving them.

All elementary instruction should be conducted in the vernacular; foreign languages may follow later.

Some practical knowledge of handicrafts, the essentials of home management and family life should be given wherever possible.

Every department of education should be permeated with the spirit and ideal of Christ; without this success is impossible.

To these ends the Christian missions, and to a large extent the Government also, are striving, and with no little success, though the obstacles are still great. The four chief obstacles might be put down briefly as,—Mohammedanism, superstition, loose morality and inertia. They are all closely connected.

Since freedom was granted, many former slaves have purchased land and built houses with their savings. Such land is usually well cultivated, and the present houses are of a much better type than the old ones. Not a few now

own cattle. Wages in payment for work on plantations has been established. Trade has increased greatly. Food and clothing are more abundant and of better quality than formerly. Some of the more revolting forms of disease are less in evidence.

The ports are open, travel is unrestricted and free-born labor from the mainland comes and goes according to supply and demand. The Arab plantations are now better cultivated by free labor than they were under the régime of slavery. Confidence, hope and cheerfulness have taken the place of the hopeless despondency.

Thirty years ago Christianity was practically unheard of in Pemba. Now it is established. Slowly but surely men and women are coming out of the bondage of spiritual darkness and sin into the light and liberty of Christ. The surrounding evil influences are terribly strong; and the battle is a hard one. Yet not only are the Africans acknowledging allegiance to Christ, but they are gradually working in the direction of a self-governing, self-supporting and self-propagating church.

Nevertheless, it will take many years, perhaps generations, to eradicate the evil effects of slavery and to overcome the present obstacles. Much persistent persevering labor, in teaching, preaching and living Christ among them is still needed. The people had sunk and been thrust and held down to a terribly low level. The responsibility for their redemption rests upon us.

"Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow
like unto my sorrow, which is done
unto me."

Lamentations 1: 12.

CONFESSIONS OF A MISSIONARY*

Experiences of Failure and Success

I CAME to China with a preparation which included materialistic science, sociology, and modern Biblical criticism. Seminary courses and close association with Chinese friends gave me respect and admiration for the Chinese people. I not only did not desire the benefits of extra-territoriality, but even hoped to become a Chinese citizen. I had worked with my hands, which gave me a sympathy with the working classes. University and seminary theories were balanced somewhat by the godly influence of home and friends, by several years in the ministry, and by enough experience with death in the war to make me value the promises of eternal life.

My first reaction to China was that things were not as I had expected; in fact, everything was more difficult than I thought, and increasingly so. Chinese did not flock to my message as I thought they would, or coming, were not changed in heart. My entire first term yielded fewer converts than my poorest year in America. Chinese poverty wrung our hearts; their sickness made me almost wish that I had studied medicine. Their need was beyond all our social theories, and missionary effort was insufficient to meet it; Christian sympathy drove us to help, though all the time we knew that white men's efforts could not solve the problem until the Chinese heart itself was changed and took up humanity's burden.

There were three means we

thought could change the human heart, the influence of a Christian life, the preaching of saving Truth, and much prayer. Of those the foundation was the first. This we attempted to show. But an audience unprepared by Christian teaching did not appreciate Christian lives. Humility was mistaken for weakness, courtesy for fear, frugality for stinginess, helpfulness was taken as an attempt to prepare the way for foreign imperialism.

Sacrifice was not enough. We found that the German missionaries, the French Catholics, and the China Inland missionaries, all of whom had lived among the people for years, had no greater success, got no nearer to the hearts of the people than did our missionaries who lived in comfortable homes in a large centre. Helpfulness was not enough. Wounded Chinese soldiers did not reason from me to God, as Americans had, and gratitude to the missionary did not result in reformation of life. God honored our efforts, however, and Jesus stood near in very truth when we washed the feet of wounded Chinese soldiers; but where appreciation was given, our lives had glorified ourselves. No, we must preach as well as live our message.

But preaching as we had thought of it in America, was not enough. We had come out armed with all the latest excuses for the Bible, every doubt of Chinese mind and life found a sympathetic response in our hearts, because we too had walked this futile desert way, but

* From *The Indian Witness*.

got beyond it to an oasis of confidence. More than modernism was needed. People were interested in the problem of evil, public meetings brought questions of heaven, Christians asked for Bible classes, pastors revelled in expositions of Ephesians (by another missionary).

More than preaching was needed. Preaching has points, some one has said, but prophesying has hooks, and we seemed to lack the hooks. A Taoist priest likened our teaching to temple bells, a Chinese jailor spoke of looking with wistful eyes at the Forbidden City, an ex-postmaster came time after time to talk of religion, but the priest wanted help in a business venture, the jailor wanted a position, the ex-postmaster wanted to be reinstated. Even saving truth will not save when not made effective by saving faith in the hearer.

That left prayer, and we must acknowledge that we do little enough of that. Administration, teaching, committee meetings, preaching, famine relief and Red Cross work leaves little time for prayer. Once we read of missionaries who made prayer their primary work and everything else supplementary to it, but they are few. Perhaps this is why our lives count for so little, and why our preaching falls flat. Once we spent half a night in prayer before reaching an out-point, and held our most successful series of meetings. Sometimes an agony of discouragement has driven us to our knees in prayer for some tempted worker or some mission problem, and these prayers have been answered, but constant daily prayer and answer, as a business, is a rare thing. Yet prayer is the only solution, and the greatest force on earth; now abid-

eth life, preaching, and prayer, but the most essential of these is prayer, as it will make the others effective.

* * *

Prayer, to be effectual, must be intensified, and "prayer is only real prayer when inspired by him and his Spirit." Dr. Payne's book is "the outcome of years of observation of the marked difference in spiritual impressions made under the preaching of the Word, and other Gospel ministries, in churches and districts where there is the fellowship of Christians who are skilled in the art of prayer, so as to pray with a spirit of intensity." He says, "If all who read these lines would just lay hold upon God with a holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny wisdom and power in vain."

Undoubtedly this is our way out. But prayer in this sense is entirely different from prayer as we have known it in the past. This kind is spirit-inspired and can spring only from a holy heart, entirely given over to God. This kind of prayer will change our preaching points to hooks, and "melt the heart of stone."

If I have learned anything from these years in China, it is that I must preach, or woe is me; I will live it, God helping me; but neither of these will lift the veil from Chinese hearts or the load from Chinese backs *unless I pray*, with as much zeal as I have given to other things, intensely, and in the Spirit. "When He is come," our preaching will change hearts; our lives, spotless in holiness, will exalt Christ, and our prayers will be answered.

SPIRITUAL REMEDIES FOR PHYSICAL ILLS*

BY W. T. REID, M.D., Songdo, Korea

Missionary of the Methodist Episcopal Church, South

THE old-time family doctor, with a life history of his patients in his memory, often effected cures by giving small doses of sugar pills and large doses of advice about love and financial and political troubles. In this he had a great advantage over the modern specialist who deals almost entirely with a procession of utter strangers.

Medical missionaries come to the field not only to give to their patients the medicines needed for their physical ailments, but especially to impart a message of truth to the mind and heart, that under the blessing of God should bring healing to the invisible man by bringing about an adjustment of body, mind and spirit, so making every whit whole the triune humanity. And yet so prone are we, while cumbered with this mortal coil, to be preoccupied with the material, rather than the spiritual, that no doubt we often do overlook splendid opportunities for speaking the "word in season" which "like apples of gold in pictures of silver" would make all the difference between disease and suffering on the one hand, and health and happiness on the other, to our patients.

The body we can see and handle, so that we tend to be content with the part that is manifest to our physical senses, and think of that as the man; whereas really it is only the veil that hides the true man from our perceptions.

Consider how an emotion ex-

presses itself in the body. Shame, for instance, in the blush, dilates the tiny capillaries in the skin of the face and neck, and suffuses a pink color plainly visible to the beholder. Fear, on the contrary, contracts those same capillaries, driving the blood to the centers, and leaves the face pale as death, while mouth and tongue are suddenly dry, the muscles of the voice enter into spasm and the utterance is altered. If still more excessive, the muscles of the extremities may also be thrown into spasm and the knees smite one another and the elbows jerk against the sides, as witness the fear of King Belshazzar when God's hand wrote his destiny on the wall of his palace. Anger seems to let loose into the blood a poison that streams through the whole of the physical man, dries up the secretions of the stomach, and is felt in utter weariness. Anxiety and worry rob a man of sleep, whiten the hair and seam the face, and sorrow is like a band of steel about the chest, that oppresses the breath till the sufferer gives long sighs for relief, and it is like a heavy load that stoops the back.

What a difference an attitude of mind towards a condition of the body can make in the manifestations and reactions of the man! As someone has said, "It is not the experiences that come to us that determine our destiny, but the way we take those experiences"—it is not so much the pain that counts, as what a man thinks of that pain. For instance, one per-

* Condensed from *The Korea Mission Field*.

son will faint and fall unconscious at the mere sight of a few drops of blood from a cut finger, while another will bear mortal anguish with a smile. One person, exercised with self-pity over small aches, will be a burden and distress to a small community, while another, with far greater reason for pity, but accepting the situation with calmness and spiritual philosophy, becomes so ascendent over his pain, that he is victor in himself and, in addition, becomes also an inspiration and uplift to all who touch his life.

Every physician of experience knows what it is to feel despair in dealing with a patient, who, being very ill, makes no mental resistance to the disease, but regarding death as inevitable in spite of assurances to the contrary, seems to want to die and mentally anticipates death, when in the physician's eyes, death is by no means a necessary outcome. Such a patient must be roused to fight for life in his inner thought and spirit, or every effort of his doctor will be in vain.

Knowing these things, how important a part of the treatment of disease is the determining of the relation of the mind and spirit to the physical problem presented by the patient! A purely moral conflict, by the mental distress and strain it causes, may express itself in physical symptoms that seem to demand instant and drastic operation.

A woman brought her daughter-in-law to me, a girl about twenty years old, suffering from total blindness of ten days' duration, a blindness that came on suddenly and was so dense that she could not even differentiate between

night and day. A few assuring words, admission to the hospital and some indifferent treatment, and eyesight returned as normal as ever. A case of hysterical blindness, the result of some unhappiness of soul—and yet so often we doctors fail to take into the picture the important part played by the mind and soul experience in bringing about the physical woes of which patients complain.

Symptoms of heart disease can be produced by the suffering of jealousy; a woman can be struck absolutely dumb for three days by a domestic crisis; gastric and other digestive disorders are often produced by emotional upsets; perhaps one-third of all cases of stomach trouble are based on mental distress of some kind; sugar excretion in a diabetic patient can suddenly be increased from about neutral to 40-60 grams in a day simply by bad news received in a letter; blood pressure can be raised 20-30 degrees by the embarrassment of a first visit to a doctor, so that the doctor has to keep this fact in mind when he takes a reading; pure mental *fag* can cause a sharp pain under the shoulder blade or in the roof of the mouth, and unhappiness can cause a stiff elbow or facial spasm.

Is it not then a wonder that doctors are not more generally interested in that interior man, whose soul experiences so variously and so frequently express themselves in physical ailments? It is all the more strange when it is remembered that not only does the mind produce physical disorder at times, but it has to bear the added burden of that physical disorder when it is produced; hence it is all the more in need of help, that it might be enabled to escape from the vicious

circle that binds the soul in a real prison-house of clay.

What is the reason then for this strange indifference? Is not the answer found in the marvellous complexity of the organism of man. He is the most complex of all the problems of the earth, and who attempts to deal with this problem of the whole man has undertaken a work that taxes even the mind and the strength of God, and no man can accomplish much in this sphere except he have God with him in the work. The body alone is complex enough, so that in spite of the boasts of medical science and the real wonder of its discoveries, doctors have only touched the outer circle of its mysteries. It is little wonder that they tend to feel lost when they attempt to probe the mysteries of the mind, and stand appalled at the problem of the spirit. When you speak of reducing disorder to harmony in the threefold man, we are overwhelmed with a sense of impotence in the face of these things and are forced to turn for help to God, who alone is able to meet adequately the whole need of every man.

Disease is disorder, sometimes of the body alone, sometimes of mind and body combined and sometimes of spirit, mind and body, all three together. Disorder has for its ultimate source, SIN. Psalm 38: 3, has it—"There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin." Sin is disorder of the spirit, hence no man, who is not fully prepared to deal effectively with the problem of sin, can deal effectively with the problem of disorder in the threefold man. This preparation can come only to a man who has

learned how to be a fellow-worker with God.

It is in this high requirement of fellowship with God, before a man can deal understandingly and effectively with the problems of disharmony in the individual, where so many doctors fail. For lack of that serenity of spirit, that harmony and poise of his own soul, that such fellowship gives, and for lack of the understanding that comes from those experiences of the soul found only in fellowship with God, he is conscious of embarrassment in the presence of the human need that he is unable adequately to meet and, wherever possible, he side-tracks the issue.

An honest medical missionary, cannot do this, so, if conscious of impotence in this line where he is supposed to be a specialist, he must have recourse to that great text-book, the Word of God, where he can always find the instruction needed to supply his lack and make him like the shadow of a great rock in a weary land to many a disordered soul, imprisoned within a suffering body. We are ambassadors of God in this as well as in other respects. As Proverbs 13: 17 has it, "A faithful ambassador is HEALTH."

Let us note some of the prescriptions that we can find in God's great text-book of healing and harmony, for application in cases of human disorder of body, mind or spirit, or of all three combined.

We read in a medical journal of a man, whose problem of conscience caused him to feel that he ought to resign from his firm rather than continue with them in a policy that seemed to him evil, though resignation meant apparent economic ruin for himself and family. His deep distress in the

midst of his conflict brought about a spasm of the bowel that nearly put him under the surgeon's knife. I would suggest prescribing Proverbs 3: 5-8:

Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord *and depart from evil.* IT SHALL BE HEALTH TO THY NAVEL, and marrow to thy bones.

Trust would relax the mind. Relaxation of mind would relax the bowel spasm, and harmony of the whole man with health and peace would result.

Take the young man whose stomach distress is evidently due to late hours at night and dissipated habits, with a nervous dread of future consequences. Prescription—Proverbs 4: 19-22.

The way of the wicked is as darkness; they know not at what they stumble. My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life to those who find them, AND HEALTH TO ALL THEIR FLESH.

Here is a woman, coming to middle age, who has been seized with jealousy and broods over it until her distress of mind has so affected her physically that she has come to the doctor, quite convinced that she has serious heart disease and is likely to die at any minute. Careful examination by the doctor reveals nothing organically wrong with the heart, but sympathetic conversation brings out the existing distress of mind.

How will you treat this case? First, careful examination to convince the patient that her complaint has had the very serious

consideration that she feels it deserves, and to gain her confidence that the doctor really knows what he is talking about, then tell her the cause of her symptoms kindly and sympathetically. Prescribe, for example, Psalm 31: 12, 14, 19, 20 and 24.

Take a case like the young daughter-in-law, suffering from ten days of hysterical blindness. Is there a prescription for her case? Try Isaiah 50: 10.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.

Also try Isaiah 42: 16, And I will bring the blind by a way that they knew not, I will lead them by paths that they have not known, I WILL MAKE DARKNESS LIGHT BEFORE THEM and crooked things straight. These things will I do unto them and not forsake them.

Would not such words strike straight at the unhappy domestic circumstances that caused the hysterical spasm of the blood-vessels, nourishing the optic nerves, so shutting off circulation and so the light, and in relaxing the tension of mind, at once relax the blood vessel spasm and flood again the nerves with blood and so with light and seeing?

The medical missionary ought to be an adept at applying such prescriptions as these and, if applied with faith, wisdom and child-like trust, surely the Lord will delight to make good His Word (prescriptions) when presented by the physician and taken by the suffering patient, in prayer and faith, from the pharmacy of His Divine Grace. Very often, when there is no way out, a way UP will open.

A MOTHER IN INDIA

BY REV. J. J. LUCAS, Landour, India

MRS. M. J. WYCKOFF, who died September 23, 1928, came to India with her husband, Rev. B. D. Wyckoff, in 1860. She spent most of her life in the United Provinces as missionary of the American Presbyterian Mission. When I lived in Mainpuri, over fifty years ago, I heard of the founding by her of the schools for girls and widows in that city. She had won the confidence of the people and established six schools for girls and also a school for training teachers, most of them Brahmin widows, and the Government gave her a grant-in-aid. Pandit Baldeo Parshad, the Brahmin teacher of one of her schools, told me that the first conscious touch of the Holy Spirit on his heart was one day at the close of her visit, when she knelt on the rough floor of the little school room and prayed. A few years later the Pandit was baptized in Mainpuri, one of the first converts in that city. It cost him the loss of his wife and only son who refused to live with him. Fourteen years later that son became a Christian and was baptized in Mainpuri, and today his daughter, a graduate of the University of Calcutta, is at the head of a large school for Hindu girls in Lucknow, and her brother, a graduate of the University of Allahabad, is exerting a unique influence for Christ.

The Holy Spirit used Mrs. Wyckoff to open the heart of the teacher to hear the voice of the Good Shepherd. She was unceasing and unwearied in her efforts,

by voice, pen and prayer, to win others to Christ.

At a gathering of friends in the home of one of her daughters in North Carolina, to celebrate her 89th birthday, only a few weeks before her passing out of sight, she prepared and read what she herself may have felt would be her last message to many friends:

First of all I wish to raise a note of praise to God for His great goodness to me as manifested through the ministries of my dear children and grandchildren, God's own precious gifts to me. Their loving thoughtful care, and unfailing devotion are beautiful.... As for myself, it is difficult for me to realize that I have lived to see my 89th birthday for I was not very strong as a little child; but when I was born again, in my early days, new life came into me from Him Who is the Way, the Truth, and the Life, and I became a new creature in Christ Jesus; old things passed away, and behold all things became new.... The natural and the spiritual life became one, as it were, and can never die. This earthly casket in which I sojourn may be laid away in mother earth.... but the person who hath this life will go to God who gave the life.... For my own part, I am not looking for death, but for Christ as He may come at any time for His Church, when those who have been born again will be caught up to meet the Lord in the air.... God grant that there may soon be a gracious outpouring of the Holy Spirit upon the Church in every land, throughout the world—Churchwide revival. This great in-gathering of precious souls, both from among Jews and Gentiles, will surely hasten the coming of the Bridegroom for His Bride, the Church. Even so come, Lord Jesus. May we all keep tryst with Him on our watch tower waiting and watching for His appearing. For yet a little while and He that shall come, will come and will not tarry.

To the last she was on the watch tower, built up by Old and New Testaments, waiting and watching, with Prophets and Apostles for the coming of the Lord Jesus in glory and power.

BLAZING AN ARABIAN TRAIL

Dr. John Turnbull, formerly a missionary to India, Arabia and Palestine, tells of his experiences in a lecture from which we quote a few paragraphs telling the difficulties of the journey and describing his narrow escape.

A SERIOUS difficulty was the sand-dunes, great drifts of soft sand from fifty to one hundred feet high. We could not go over them, so we had to dodge around and between them. A wild camel sprang up and raced off as we approached the zone of the dunes. Back and forth we zigzagged at the direction of our marvelous guides and at noon the second day, reached Arfaja, the last water-hole, forty miles from our goal. Ten miles in four hours was not fast time in a motor car, but fighting sand-dunes seemed to please the Studebaker and slowly it pulled through apparently impossible stretches of sheer sand.

The end of the second day found us still twenty miles from destination. We were eager to travel after dark and finish the trip, but the guides protested, saying that only enemies traveled after sundown and that we would be killed.... Our goal was Jowf, an oasis where two of the world's oldest caravan routes converge, one from Damascus in the north and the other from Egypt in the east. This is believed to be the land of Uz, where Job lived.

At Jowf the gateway guards swung open the big wooden doors and we entered through a lane of Arabs who could not hide their curiosity. In the first of three court-yards the Amir was seated on a stone throne covered with costly rugs—a tall, powerful man of about 50, with black beard and kindly brown eyes. He is the official representative of the King of Arabia and the active official of Jowf. Taking a few steps towards us he briefly welcomed us and grasping my right hand in his left, led us through a doorway, up steps cut in the native rock, along a corridor and into the long reception room of the castle.

Advancing to the extreme corner he took his accustomed place and seated us on either side. Then with admirable frankness he began his apologies for the show of hostility upon our first appearance by explaining that we had been mistaken for camel raiders. He thought we were thieves. In fact, he had sent thirty mounted men to shoot us on sight. They had gone out one side of a low ridge while we were complacently nearing the town on the other side! A shepherd whose flocks we had seen unattended was the man who might have been the cause of our death. He had noticed our car and becoming alarmed had rushed to the castle with the news that enemies had come to drive off the flocks. We learned that 2,000 camels had been stolen in recent months from the vicinity.



TOPICS OF THE TIMES



TWENTY YEARS OF COOPERATION

THE Federal Council of Churches of Christ in America was organized twenty years ago to link together the Evangelical Churches in order to make their united voice heard more powerfully and their united action more effective on moral and religious problems. Other plans for interdenominational cooperation had been tried and had failed, so that in the early days of the Council many doubts were expressed as to its value. Twenty years of practical experience has shown it to be increasingly effective. Church organizations like the Home and Foreign Mission Boards had met for some years in annual conference and there were many effective interdenominational activities, but the Federal Council first established a national inter-church federation with a permanent staff of officers to promote the cooperation of the Protestant Churches of America as Churches. It has been clearly demonstrated that much more may be accomplished by cooperation than by separate action and that more definite results are secured by the employment of executive secretaries than by depending on the extra time of over-crowded men and women.

The Federal Council was formed in Philadelphia in 1908 for the purpose of expressing the unity and fellowship of Christians and to enable the Evangelical Churches of America to accomplish unitedly what they could not do separately. The Council now includes in its membership twenty-eight denominational bodies with a total membership of some twenty-three million communicants and total contributions in one year of nearly four hundred and fifty million dollars. The work

of the Council is accomplished through committees and commissions most of which employ executive secretaries. Thus the Churches of these cooperating denominations have been enlisted in a united program for Evangelism and Life Service, Social Service, Christian Education, Race Relations, International Justice and Goodwill, and Fraternal Relations with European Churches. There are also some fifty local councils or federations, with employed executives, in various cities in twenty-four states, besides thirty-four councils in other cities with volunteer leadership.

Dr. S. Parkes Cadman, the retiring President of the Council, expresses the need for Christian unity and cooperation as a witness to the world and to achieve definite results. Much has been achieved in developing the spirit of unity among denominations and in promoting practical service to mankind. More visible results have perhaps appeared in temporal things than in spiritual; it is easier to cooperate in the former than in the latter. The Commission on Evangelism has urged churches to push work along this line, but it has been in industrial and social betterment, in international justice and goodwill, in improvement in race relations, in work for the army and navy and in developing religious drama, in holding conferences and observing anniversaries, that the public generally recognizes the largest functioning of the Federal Council.

The Quadrennial Meeting has recently been held in Rochester (December 5th-8th) and the Federal Council enters a new era of service under the Presidency of Bishop Francis J. McConnell, of the Methodist Episcopal Church.

BEST METHODS AND THE NEWS EDITORS

Since our friend and co-worker, Mrs. E. C. Cronk was called to lay down her pen, a number of able writers have contributed to our Best Methods Department, giving helpful suggestions from their wide experience in promoting missionary interest in the home church. Beginning with this issue Mrs. F. I. Johnson of New York will supply material for this department. We welcome her cooperation and ask the readers of the REVIEW to correspond with her in regard to the methods suggested and to give her the benefit of their experience that these in turn may be passed on to others through the REVIEW. Mrs. Cronk often expressed the conviction that her work in this department was perhaps the most fruitful of all her labors. The methods given in the REVIEW are used in many churches and societies throughout the world. In this way thousands are benefited by them and the Kingdom of God is advanced.

Mrs. Johnson is the wife of one of the officers of the Methodist Episcopal Church in the Cultivation Department of the Foreign Board. She has been for several years a member of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Her work has been chiefly in connection with the Forward Movement Committee which plans the lines of advance for each year. For the past four years she has been a representative of this society on the Foreign Missions Conference and has been very active in summer conferences and Schools of Missions. For eight years she was the Dean of the Summer School at Lakeside, Ohio, has been a teacher of mission study books and has conducted conferences on methods at Northfield, Mountain Lake Park and St. Petersburg. Last year she was chairman of the program of the Institute of Foreign Missions at Chautauqua. Letters may be addressed

to Mrs. Johnson at 150 Fifth Avenue, New York. * * *

We count ourselves fortunate to have secured the cooperation of Professor Harlan P. Beach as editor of the World-Wide Outlook department of the REVIEW. Professor Beach was for some years a missionary in China and on his return to America was for eleven years educational secretary of the Student Volunteer Movement for Foreign Missions.

During this period he prepared or edited from other writers, more than thirty mission study textbooks. In 1906 he was called to fill the Chair of Professor of the Theory and Practice of Missions at Yale Divinity School, a position that he held for fifteen years, when the Carnegie Pension rules caused his retirement. As further aids to him in this position, he had spent three and a half years in visiting the principal mission fields of Asia and Africa, studying methods of environment and native religions. During his Yale professorship he lectured for two half years at Union Theological Seminary, and five half years at Boston University School of Theology. Since retiring from Yale, he has been professor of Missions for seven years at Drew Theological Seminary, Madison, N. J., where he now resides.

For some time Prof. Beach also prepared the Missionary News Department for the *Sunday School Times*.

For many years Professor Beach has been a student of missions and a well-known speaker and teacher at summer conferences and schools of missions. He was editor of the first Missionary Geography and Atlas of Foreign Missions, published by the Student Volunteer Movement, and has been one of the editors of subsequent missionary atlases published by the Foreign Missions Conference. He is the author of a number of missionary books on India, China, South America and other fields so that a wide and thorough knowledge of missions will make him a valuable interpreter of missionary progress at home and abroad.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York

A MISSIONARY ATMOSPHERE

Atmosphere is one of the most effective assets or liabilities of a nation, a state, a home or a church. It is that something that cannot be touched, pictured or described. It can be sensed. It is that illusive thing within four walls, which you cannot pin down, but which influences every one who enters. It adheres to folks; to things. It is that which made the blind perceive that Christ was passing by.

It is that element in the real-estate business which decreases or enhances home-property values; the atmosphere of an entire neighborhood may be changed over night by the sudden injection into it of one family whose *atmosphere* is not of the correct type for that location. Prices will tumble.

Atmosphere is a most sensitive thing; it seems to refuse to be tampered with.

There are people and things whose very presence is a benediction to youth and to childhood; there are people and things whose mere presence is a malediction. We must *expose* our children to the former; we must *shield* them from the latter. The *force* we are talking about is as real as electricity and as inexplicable; it is also as powerful in producing results. It must be given more intensive study by parents and professional Christian Workers.

The greatest profession on earth, that of parenthood is often practiced the least scientifically.

What stands out most vividly today in your memory of home? Candidly, with me it is the "Thou shalt nots" of my capable, sensible mother.

The discerningly selected books and pictures placed intriguingly at psychological moments and in strategic places; the Bible stories that were told so naturally and interpreted in terms of present required behavior; the nature stories revealing God's mastery of form and love of beauty; the horizon-lifting history stories which impressed upon the seven fascinated young listeners that *History* is not a Topsy, that it is the result of persons in action; the buckwheat-crook with its sweet, sleepy music as the wooden spoon struck its glazed sides, after we had all been "tucked in"—*O, Home*, that is what it all spells! This is the possession to which every child born into the world has a right. Ninety-nine percent of the world's childhood knows nothing of this nurturing care. How about our own children?

As the home should have its tactfully *creative atmosphere*, so should the public schools, colleges and universities. Especially should this be true of all educational institutions supported by the Church of the Living Christ.

Our plans and methods for developing strong Christian youth should be the result of more exacting study than is put on the building chart of a great highway or into the blueprints of a stately building.

The cultivation of corn, potatoes, cabbage, wheat; of trees, flowers, shrubs, has more scientific thought given to it, than has the spiritual nurturing of childhood and youth. The millions of Christian men and women throughout the world are to blame for this neglect.

Atmosphere and Church Rooms

"The human eye together with its nerve system is not merely a physical organ of sight; it is also a railroad system carrying building material to the self just back of it."

Last summer on a half cleaned off blackboard in a large church classroom, with littered corners and withal a sluggardly atmosphere, were written the words, "Instinctive Behaviorism." These were a part of the outline of a lesson in Social Ethics. The instinctive behaviorism of that teacher should have been first to atmosphere that room by clearing it out and cleaning it up. Every room used for furthering Christ's Kingdom should be *immaculate and attractive*. The most unsightly room can be made beautiful if heart is put into the problem. The Church at large is slowly improving in this respect, but the big task is ahead. The church should be so kept and beautified that there would be no embarrassment should the Master in person step into it at any time.

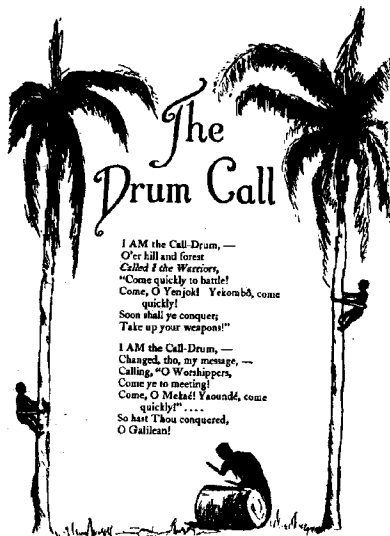
Atmosphere and The Program

Thought should be given by program committees to creating the *correct atmosphere* in which to present a missionary program.

Appropriate pictures drawn on blackboards, bristols, upon-board, missionary trophies or curios, together with carefully selected music, give a setting which will help make the program *live*.

For example: with *Africa* as the interdenominational foreign study for 1928-1929, buy an upon-board (7 x 4) give it one coat of flat white paint. Have an artist from among your own members reproduce this attractive "Drum Call" in black and white. Use charcoal for the *motif* and outline the letters with jet black paint so that they can be read at a distance. Hang the upon-board over the center of the platform. The words should be learned by the Sunday-school, missionary society or whatever group is using it. Explain that the African drum is the

telephone system of a great part of that continent. Your picture will help to create the atmosphere for your program. Try it. For at least six months use it as your center decoration on missionary day.



I AM the Call-Drum, —
O'er hill and forest
Called I the Warriors,
"Come quickly to battle!
Come, O Yemjeki Yekombô, come
quickly!
Soon shall ye conquer;
Take up your weapons!"

I AM the Call-Drum, —
Changed, tho, my message, —
Calling, "O Warriors,
Come ye to meeting!
Come, O Makedi Yaoundé, come
quickly!"
So hark Thou conquered,
O Galleian!

"The Drum Call" is a little twenty-eight page Presbyterian magazine printed by Africans in West Africa. It is full of alluring, tellable stories and facts.¹

For blackboard use buy "Everyland Children, Just Like You," "Kembo" and "David and Susi."² The picture of "David and Susi" (page 57) can be reproduced beautifully in colors. Have your group learn its accompanying words to the tune, "Suwanee River."

"Way down upon the Congo River
Far, far away,
There's where they need our Christmas
presents,
That's where they'll go some day."

What will be the result? Hundreds of gifts for the children in your schools in Africa ready to send by

¹It comes quarterly and costs only fifty cents a year. Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City.

²Available at your own headquarters or at the Missionary Education Movement, 150 Fifth Ave., New York City, twenty-five cents each.

June of 1929. It is none too early to begin.

The following will be found effective if done in colors with the initial letter of each line in a *boxed letter*.

"The souls of black and white are made
By the self-same God, of self-same
shade,
God made both pure and he left one
white;
God laughed o'er the other and wrapped
it in night;
Oh the wonderful souls of both black
and white
Were made by one God, of one sod on
one night."—*Written by a Negro.*

A man who saw "Orange Tree Baby" in "Everyland Children, Just Like You" (page 19) used as method, said that he had never before had the missionary enterprise appeal to him as it had through this little song. He is a successful business man and refused to run for governor of one of our largest states. If, as missionary workers, we could but realize the power of the heart appeal we would revive instead of throttle it.

Sing "Orange Tree Baby" to the tune "Good Morning to You" as sung in the primary department of the Sunday school.

You cannot find artists? That is what they told us in a certain church where within one hour after this statement, the owner and manager of a large hotel was found to be a sufficiently fine and willing crayon artist to have the work which he did for his own church displayed in the Northfield and Chautauqua Institutes of Missions. All of us are walking over acres of art talent every day. Let us capture it for Christ.

In another place the artist was found making coffee in a hotel. Later, she received twenty-five dollars for a cover design for one of the finest children's magazines in the United States.

Another artist was teaching the new wax art in a department store and *was said* to be too busy to think of giving time to missionary drawing. She was "delighted" to do the work even though one morning she had to get up at four-thirty in order to put

the picture on the board for an early morning class. *Make the challenge big and big people will respond "bigly."*

A joy de-luxe birthday gift for little folks—3-6 years old. (Dainty and illustrated in color.) Friendship Press, 150 Fifth Ave., New York City.

THE NURSERY SERIES, 25c each.

- No. 1. Ah Fu—a Chinese River Boy.
- No. 2. Kembo—a Little Girl of Africa.
- No. 3. The Three Camels—A Story of India.
- No. 4. Esa, a Little Boy of Nazareth.

By suggestion, encourage the children to copy the pictures, then let the father and mother take turns in telling them these essentially educative stories. They make fine bed-time stories. The children probably will of themselves pray for the little strangers who are beginning to be a part of their world. What would even a small part of one generation so instructed produce for *World Friendship*? Try it.

A good slogan in this connection:

The parenthood of every nation
For the childhood of the world.

Learn it and practice it.

A slogan for Sunday School use:

The boyhood of every nation
For the boyhood of the world.
The girlhood of every nation
For the girlhood of the world.

Usable Sidelight Africa Material, interpretive of the Negro's race suffering. "Caroling Dusk" an anthropology of verse by Negro poets; edited by Countee Cullen.

We Wear the Mask.—*Dunbar.*
Sympathy.—*Dunbar.*
Servants.—*Dunbar.*

His "Theology", will relieve the tension of the others. It is said that Dunbar wrote this on his knee during his final illness.

There's a heaven
This I know;
The upward longing of my heart
Has told me so.
There's a hell
I'm quite as sure;
For pray,
If there were not
Where would my neighbors go?

Finally interpretive of the Negro heart:

Jis blue, God,
jis blue.

Ain't prayin' exactly jis' now;—
tear blind, I guess;
cain't see my way through.

You know those things

I ast for so many times,—

Maybe I hadn't orter repeated like the
Pharisees do,

but I ain't stood in no marketplace,
it's jis' 'tween me and you.

And you said, "Ast,"...

somehow I ain't astin' now,

and I hardly know what to do.

Hope jis' sorter left, but Faith's still
here.

Faith ain't gone, too—

I know how 'tis,—a thousand years is a
single day with you.

And I ain't meanin' to tempt you with,
"If you be—"

and I ain't doubting you,

But I ain't prayin' tonight, God,—
jis' blue.

Other Negro authors include: William Samuel Johnson, whose "Prayer for Peace" is magnificent; William Braithwaite; Helene Johnson, who at nineteen years of age had had more poems in leading magazines than any other American girl.

A fine selection of Negro Spirituals is sold by *Rodeheaver* Company, Chicago, Illinois. (Price, 10c.)

Give an award for the finest map of Africa, showing the mission stations and naming the missionaries of your denomination. If this is worked by the missionary department in men's classes as well as in others, the result will be surprising and the educational deposit will be valuable.

Have a *David Livingstone Day* in the Sunday school, when all maps are to be brought in and placed on exhibit. Have someone who will devote time to preparation, review the growth of your missionary investment in Africa.

"INASMUCH" A MEDICAL PLAYLET

BY DR. ANNA B. GREY, of Burma

COSTUMES:

Burmese woman.—A regular Burmese costume, if obtainable. If not, pretty scarf and two yard piece of silk that goes well with the costume would do. Short white jacket, lapping over skirt and bare feet with slippers.

Indian Cook.—Turkish towel wound round head in shape of turban. Man's shirt and white trousers, a tiny bit small, and shirt worn on outside of trousers. Shoes but no stockings. Cook's wife dressed in Indian Sari—5 yards of cloth wound around for skirt and over shoulder and lightly thrown over head.

Burmese Child.—A small boy's skirt, open at neck, and a yard and a half of gingham or similar material for skirt. This is sewed into a skirt and wrapped around waist, and tucked into front. Shirt inside skirt.

Miriam.—Attractive American dress, college girl type.

CHARACTERS: The missionaries represented are Dr. Anna Barbara Grey of Ellen Mitchell Memorial Hospital in Moulmein, Burma; Miss Lillian Salisman, recently appointed to the same hospital.*

Dr. White—a woman physician.

Miss Adams—a nurse recently arrived from America.

Ma Po Byu—a Burmese nurse.

Patients—Small Burmese boy with his mother and grandmother.

Patients—Indian cook with his wife.

—Anglo-Indian college girl.

Scene.—A Mission Doctor's Dispensary. At center a table with two chairs for doctor and patient. Left, a table with two basins, scrub brush, soap and towels. At right a small table and chair for nurse.

(As the scene opens the Burmese nurse is seated at table at extreme right, looking over dispensary cards. Enter Dr. White (L) carrying stethoscope.)

Dr. White.—"All right, Ma Po Byu, I am here. Bring in the first patient." (While the doctor is speaking, Ma Po Byu takes dispensary cards to doctor's table and quickly exits (R). Dr. White sits down left of center table, picks up dispensary cards and examines the first one. Re-enter Ma Po Byu, followed by Burmese mother, grandmother and small boy.)

* The characters in the play when given at Northfield were: *The Doctor*—Dr. Anna Barbara Grey; *American Nurse*—June Heath; *Burmese Nurse*—Margery Sheal; *Burmese Mother*—Gertrude E. Teale; *Burmese Grandmother*—Helene Moore; *Burmese Boy*—Billy Horton; *Indian Cook*—Lucy Bonney; *Cook's Wife*—Mary Deane; *Anglo-Indian Girl*—Margaret Morse.

Dr. White.—(To Burmese mother) Good morning. Come in and sit down."

(Burmese woman sits down gingerly on chair of table with small boy resting against her knee. Grandmother squats down near them.)

Dr. White.—"What is troubling you?"

Burmese Woman (showing child's leg badly bandaged with dirty rags)—"See, my child fell down from roof on to broken water chatty and cut his leg. We took him to pongyi and he filled it with gravel to stop bleeding, but it does not get better. Leg very bad!" (She speaks excitedly and with gesticulations.)

(Enter American nurse (L).)

American Nurse.—"Good morning, Dr. White, I am very glad to have you. They have been keeping you so busy at the hospital since you came that you haven't had a chance to see any of this side of the work. This woman says her little boy cut his leg. Let's get this bandage off and have a look at it." (The nurse and doctor take off the bandage and show the cut leg. Nurse looks horrified.)

American Nurse.—"What on earth have they done to it?"

Dr. White.—"The mother says the *pongyi*—that's the priest—filled it with gravel to stop the bleeding. Naturally it didn't get well so they brought the child to us."

Nurse.—"You'll have to keep him at the hospital, won't you?"

Dr. White.—"That's what we ought to do, of course, but the trouble is these people don't want to stay. (Turns to mother.) The leg is very bad. We'll have to keep him in the hospital."

Mother.—"Oh, no, I can't leave him. Give me some medicine to take home."

Dr. White.—"But the cut will have to have medicine put on it four times a day and be treated carefully. You really ought to let him stay."

Mother.—"Well, I will ask my Gaung Gal* (little animal) if he will stay.

(Turns to boy) Will you stay here at the hospital?"

(Boy shakes his heads and draws closer to his mother, frightened.)

Mother.—"He says he won't stay. Perhaps if I stay with him, he will stay."

Dr. White (to nurse).—"You see how they do it. The mother had to ask the child if he would stay and of course he doesn't want to. But she says perhaps he will stay if she can too."

Nurse.—"But if you often have to do that I should think you would fill the hospital with people who aren't sick."

Dr. White.—"Oh, of course we can't keep them if there is nothing the matter with them, but you know about 100% of these people have round worms and 60% have hook worms. I will just question this mother to see if she has symptoms of either. (Turning to Burmese woman.) Is your appetite good?"

Mother.—"No, not good. I don't eat much rice."

Dr. White.—"Do you have gas?"

Mother.—"Oh, yes, the wind comes up very much, very much." (Lifts hand with illustrative motions as she speaks.)

Dr. White (To nurse).—"She probably has worms. I'll let her go to the hospital with the boy." (Turns to Burmese woman.) "Do you think you have worms?" (Woman nods head.) "You and the boy may both stay at the hospital." (Burmese woman whispers to grandmother who nods her head.)

Mother.—"Yes, we will stay."

Dr. White.—"Ma Po Byu, take these patients to the hospital and bring the next one." (Ma Po Byu and patients go out.)

American Nurse.—"Why on earth didn't they bring this child here in the first place instead of taking him to the priest for such frightful treatment?"

Dr. White.—"That's just the trouble. They come to us after they have

* Pronounced *Gaung Go-lay*.

tried everything else and then they usually expect us to cure them in a couple of hours. But I am glad to have them go to the hospital, because we have so much better opportunity to help them *religiously* while they are there."

(Enter Ma Po Byu with an Indian Cook followed by his wife.)

Cook.—"Salaam, Memsahib!"

Dr. White.—"Salaam! Is this your wife?"

Cook.—"Yes, Memsahib."

Dr. White.—"Doesn't she speak Burmese or English?"

Cook.—"My wife not know anything. She not speaking English; not speaking Burmese. Only speaking Tamil."

Dr. White.—"Tell her to sit down. (She sits gingerly on edge of chair.) What is wrong with her?"

Cook.—"She coughing very much."

Dr. White.—"Does she ever cough up blood?"

Cook.—"She did once Memsahib."

Dr. White.—"How much?"

Cook.—"About a rice spoonful."

Dr. White.—"Has your wife always been as thin as this?"

Cook.—"No, Memsahib. She used to be very fat. Now she has all gone thin."

Dr. White.—"Is your wife eating much?"

Cook.—"No, she is not liking her rice. Eating a little bit only. (Indicates a small amount with hands). Oh, Memsahib, I got *chit* for you."

American Nurse.—"What is *chit*?"

Dr. White.—"Oh, it is just a letter. It's our Burmese telephone system. We are always writing notes to each other. Read it while I listen to these lungs." (Hands nurse the *chit* and applies stethoscope to woman's lungs, tapping chest once in a while.)

American Nurse (reads following letter).—"Dear Dr. White, I am sending you my cook and his wife. She has been quite sick and I have tried to get them to go to the Government Hospital, but she refuses. I wish you could persuade her to stay in

your hospital, but I am afraid you can't. I have tried, but didn't succeed. Whatever expense there is for medicine please charge to my account. Thanking you very much, Mrs. Harcourt-Coos."

Dr. White.—"There is no doubt but what this is an active case of tuberculosis. (Looks at dispensary card on table.) She has a temperature of 102 this morning."

American Nurse.—"Oh, isn't that terrible. She looks as if she had one foot in the grave."

Dr. White (Turns to cook).—"Your wife is very sick. She should stay in the hospital."

Cook.—"Oh, no, Memsahib! Got plenty children. How can stay?"

Dr. White.—"Haven't you got any relatives who could take care of the children?"

Cook.—"Plenty relatives, but all got children. And Memsahib, my wife not wanting to stay in hospital. She afraid."

Dr. White.—"Well, we'll make a bargain. You do what I tell you at home for a month and if your wife isn't any better she will come and stay at the hospital."

Cook.—"Ut-cha Memsahib." (All right.)

Dr. White.—"How many windows have you in your house?"

Cook.—"Got two windows."

Dr. White.—"What do you do with them at night?"

Cook.—"Shutting all down tight."

Dr. White.—"Yes, I thought so. Now, I want you to leave them both wide open and I want your wife to sleep near one of them."

Cook (protestingly).—"But night air not good for people, Memsahib."

Dr. White.—"You have been taking care of her a good many years and look what she has come to. Now you try my way for a while."

Cook.—"Ut-cha."

Dr. White.—"Can you get milk for her?"

Cook.—"Goat's milk all right?"

Dr. White.—"Yes, that is all right."

Cook.—"Then I get goat, Memsahib."

Dr. White.—"I want your wife to drink five big glasses of milk every day."

Cook (in astonishment).—"Five glasses, Memsahib! Then I get *three* goats."

Dr. White.—"All right, you get your goats. And I want your wife to have an egg every day. Can you get eggs?"

Cook.—"Yes, can get."

Dr. White.—"I am going to give you some yellow medicine, and I want her to take two big spoonfuls three times a day. And I am going to give her some little pills that will make her want to eat more. She must take one before every meal."

Cook.—"What Doctor Memsahib telling me I do?"

Dr. White.—"I want her to rest every day from 12 o'clock until 5, and go to bed every night at 7 o'clock and not get up until 7 in the morning."

Cook (protestingly).—"But Memsahib, she got plenty work."

Dr. White.—"You don't want your wife to die, do you? If you don't take good care of her she will surely die. You will have to help her with the work."

Cook.—"Ut-cha, Memsahib. I do everything you say."

Dr. White.—"I want you to come back once a week. (Calls Ma Po Byu.) Ma Po Byu, will you get the medicine for this patient and get her weighed and recorded on the chart?"

Cook.—"Salaam, Memsahib! (Exits R. followed by his wife.)"

Dr. White.—"Salaam! (Turns to American Nurse). So many of these people have T. B. and they don't take care of themselves. He says he will do everything I tell him to, but he probably won't. (Looks at next dispensary card.) Oh, I dread this next appointment. It's a young Anglo-Indian college girl, Miriam Watson. She is about three-fourths English and one-fourth Burmese. Her parents are dead and she was brought up in a Mission School here at Moulmein.

She hasn't been very well this year, and I have just heard that one of the Burmese girls at the college told the Dean that she thought that Miriam had leprosy."

American Nurse.—"Leprosy!"

Dr. White.—"Yes, it does happen sometimes even among people like that who have always lived in perfectly clean surroundings, although of course it is very unusual. Her brother had it, but they were living in different schools, and we didn't think she'd get it. If she has it, it is going to be pretty hard to tell her. Perhaps it would be easier for her if you weren't here."

American Nurse.—"I'm sure it would. I'll go."

(Exit Nurse R.)

Dr. White.—"Ma Po Byu, will you go and send Miriam in?" (Exit Ma Po Byu R.) (Enter Miriam hesitatingly.)

Miriam.—"Did you send for me, Dr. White?"

Dr. White.—"Yes, Miriam. Have you had a good year?"

Miriam.—"Yes, pretty good."

Dr. White.—"Have you been feeling all right?"

Miriam.—"Yes" (doubtfully).

Dr. White.—"But Miriam, the Dean wrote me that you weren't feeling very well. I want to give you a little examination. I am going to take a nasal smear." (Dr. takes swab and inserts it in each nostril and then wipes it across glass slide.)

Dr. White.—"Now I am going to touch you with a piece of paper, and I want you to say "Yes" whenever you feel it." (Puts left hand over Miriam's eyes and touches her gently with a piece of paper on hands, arms, neck, face and legs. Miriam says, "Yes" only when she is touched on upper arm, neck and face, apparently not knowing when her hands, forearms and legs are touched.)

Dr. White.—"Miriam, have you any idea what you have?"

Miriam.—"Is it leprosy?"

Dr. White.—"Yes, it is."

(Miriam drops head on Dr. White's knees and sobs.)

Dr. White.—"Miriam, how long have you suspected this?"

Miriam (her voice trembling).—"About six months." (Her head still buried in Dr. White's lap.)

Dr. White.—"Why didn't you come to me before?" (As she smoothes Miriam's head and tries to soothe her.)

Miriam (rises).—"I did come over at Christmas, but I couldn't bring myself to say anything. I knew it was wrong. I knew I ought not stay at college with the other girls, but I just couldn't make myself tell you. (Draws back with start.) Oh, I mustn't touch you."

Dr. White (Drawing Miriam back to her).—"It's all right, Miriam. I am not afraid. You mustn't feel discouraged? We have had some wonderful cures lately, and it isn't a hopeless thing now. We had a Burmese girl come in just two years ago who has been living in our isolation building and is practically cured now."

Miriam.—"Yes, but I won't be cured. My brother has it too, you know."

Dr. White.—"You have a very good chance because you came to me so soon. If we can get a patient who has had symptoms less than five years, we feel that we have every chance to cure them. You may have to stay here one year. You may have to stay three or even four. There is a nice room you can have and you can take long walks and your friends can come and see you. It won't be so bad."

Miriam.—"Oh, I don't feel that there is any hope for me."

Dr. White.—"Ma Po Byu, will you please take Miriam over to the end room in the isolation ward."

(Exit Miriam R.)

American Nurse enters immediately.

American Nurse.—"Oh, Dr. White, I saw that girl come out. Has she—?"

Dr. White.—"Yes, she has leprosy."

American Nurse.—"But I never sup-

posed that people like that ever had it. Oh, it seems terrible! Is there any hope for her at all?"

Dr. White.—"Oh, yes, there is lots of hope. We are doing wonderful things with leprosy now. Why, when I first came out here I was awfully discouraged with the work at the Leper Asylum, but lately I am very enthusiastic about it. We have had some wonderful results among the children out there."

American Nurse.—"How wonderful! I am so glad that I came down here today. There is such a lot for us to do! And just before I left home people were saying that they do not need us out here as they used to."

Dr. White.—"Oh, they need us all right, and there is a tremendous amount to be done. We must work till all of these people have a chance to know about Jesus." (Starts scrubbing her hands with soap and water and later soaks her hands in antiseptic solution at table. (L.)

American Nurse.—"Oh, did you touch her? Weren't you afraid to?"

Dr. White.—"No, although it isn't the wisest thing to do. But one can't always be wise. I'll scrub up carefully and have this uniform disinfected. It will be all right. I suppose it is time to be thinking about breakfast."

American Nurse.—"Oh, I don't feel much like eating breakfast this morning."

Dr. White.—"Oh, come, you mustn't take it that way. Why I just love this work. Just think we can really help these people. If we weren't here, probably they wouldn't be helped. I wouldn't change places with anybody else in the world. Come on! Cheer up!" (Puts her arm about nurse as they exit (L).)

Will our readers kindly send us their reactions on and criticisms of this department; also methods which you have proven to have real educational and inspirational value.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND STREET, NEW YORK

IMPRESSIONS OF THE FEDERAL INDUSTRIAL INSTITUTION FOR WOMEN

Not altogether thrilled was I when asked to stop off at Alderson, West Virginia, to visit the first Federal women's prison called "Federal Industrial Institution for Women." I am not a student of penology but I have visited Sing Sing, Atlanta Penitentiary and St. Quentin and was not eager to see another prison. A letter from the Superintendent, Dr. Mary Harris, invited me most cordially to take breakfast at her home rather than on the train. She met the 7:54 train Sunday morning, April 29, and whizzed me up through the town over roads built by prisoners from Atlanta and Leavenworth, past the prison camp of the men, through big stone gates and on through grounds that reminded me of a college campus. As a result of the earnest efforts of the General Federation of Women's Clubs, the W. C. T. U. and some twenty other national organizations, Congress passed a bill in June, 1924, establishing the Federal Industrial Institution for Women. *This* was the result.

A delicious breakfast awaited me at the brown cottage on the hill, a delightfully attractive home reflecting the personality of the hostess. The beautiful hills of West Virginia surrounded us, the songs of birds and fragrance of flowers were in the air, and a close friend and companion to us all was Gellert, the graceful Russian wolfhound.

After breakfast we went over the ground seeing many of the cottages. The cottages on the upper level are built around an oval with play ground and recreation field in the center. On the lower road are other cottages, work rooms, assembly hall. The plan

and design of the buildings were made by Dr. Harris; this is of double interest in that she is also administering the thing she planned. The buildings are brick and concrete, early American in design. Instead of bells on doors, eagle knockers are in use. The furnishings are simple and in good taste. Much has been purchased cheaply from a government hotel in Washington, painted and reupholstered by the girls. The touch of color transforms the cottages, and to add to their charm, the living room in each cottage has a fire place and a piano. The dining rooms have small round tables with attractive colored runners, immaculate and well taken care of. Said a new girl whom I talked with who just came in, "I never thought I'd be in such a lovely place"; then said another looking out across the hills, "If we cannot learn to be good here, there is something wrong."

Dr. Harris believes in the sacredness of personality. She is well supported by her staff. She is endeavoring to build up these women again in self respect and in an attempt for them to face anew the battle of life. She believes in the power of spiritual values. For this reason she is eager that a chapel which will represent the loving and intelligent thought of those who care, may be erected which will really be the heart of the institution, and so a group of women's organizations—of which the Council of Women for Home Missions is one—is now trying to get all women of various religious bodies interested in raising \$200,000 for a chapel. If one could see, as I did, 130 women—soon to number 500—crowded into a small classroom for a chapel service, one could see the need. In spite of the handicaps, a real spirit of wor-

ship pervaded the place. It was a very real spiritual experience for me; I shall never forget it.

Only one year old the thirtieth of April, 1928, great material achievement has come to pass in building and equipment; but far greater is the growth and development of the women in the institution—growth along physical, mental and spiritual lines. The total personality classification is held every three months. There is a resident physician and a certain isolated section in the medical wing where those who, for any reason, may be held in solitary confinement.

A very interesting experiment is being developed, called "Cooperation Clubs" which seems to be working most effectively.

We, the undersigned inmates of the Federal Industrial Institution for Women, in order to take the utmost advantage of the opportunities afforded us here to become better citizens of the communities to which we shall in time return, do hereby pledge our cooperation in the efforts being made for our improvement, physically, mentally and spiritually.

Realizing that we must have a medium through which our spirit of cooperation may find expression, we wish to avail ourselves of the permission granted by the management of the institution to form clubs in each cottage group, called Cooperation Clubs.

The purpose of these clubs is to afford a channel through which our determination to lead an upright life, here and now, may flow out to improve the life of our cottages, thence to the whole institution, and finally to the families and communities to which we hope to return. We recognize and appreciate this opportunity to live lives of dignity and usefulness, and we wish to demonstrate that we value such opportunity by showing ourselves capable of taking responsibility and by being loyal to the trust reposed in us.

A statement made by Miss Julia K. Jaffray, member, Board of Advisors, gives a little of the history of the Institution: "A site of 500 acres was selected by a joint commission consisting of the Attorney General, the Secretary of Labor and the Secretary of the Interior. Experts were

sent by the Department of Agriculture to survey this site and reported that there is excellent soil and adequate acreage to grow the vegetables for the large institutional population and fine grazing land for the necessary herds. The aim of the institution will be to find out the defects in every individual prisoner and to give her the treatment and training which will help her to overcome those defects and fit her to earn an honest living when released.

"The industrial training of the women will be emphasized, but no goods produced in this institution will be sold on the public market in unfair competition with goods produced by the labor of free working men or women."

Sunday night there was a Christian Endeavor service in cottage 16. Dr. Harris told the girls some stories of the beginnings, just one year ago. I taught them "Follow the Gleam," and at the end we made a friendship circle, sang it, and said "Good Night" and "Goodbye."

I left in a very different mood than when I arrived. I had been on the grounds only fifteen hours but had caught the spirit of the place—a concrete example of salvaging folk according to modern methods of penology instead of scrapping them, as is truly the order of the old.

LAURA H. PARKER.

FOURTH CONFERENCE ON THE CAUSE AND CURE OF WAR

January 14-17, 1929, the Fourth Conference on the Cause and Cure of War will be held at the Hotel Washington, Washington, D. C., previous Conferences having been in January, 1925, December, 1926, and January, 1928. These Conferences are among the most important and outstanding events in the annual programs of the women's large national organizations. It may not be amiss to quote the reasons stated for calling the first conference and the aims.

The futility of war as a means of settling difficulties between nations becomes

increasingly apparent as science is demonstrating the danger of destroying our civilization by the character of modern warfare.

The women's organizations of this country which have been working, through their respective programs, for an ordered human society, feel deeply their responsibility in this realm of war and peace.

They believe it is time for their organizations to unite in taking steps to study the causes and cures of war.

The Conference aims to give an unbiased presentation of accurate data which will insure more effective programs of work. It also hopes to find common points of interest which may serve as a basis for a more concerted effort on the part of the participating organizations.

At that first Conference the component members were urged "to undertake unprejudiced and continuous study of the psychological, political, economic and social causes of war, and to stimulate in every practical manner the development of scientific research in this field in our higher institutions of learning and the popular teaching as to the causes of war based upon ascertained facts." That Conference called upon "the people of the United States to unite to break down national and racial prejudices and fears, and to build up a spirit of friendship and trust among the peoples of the world."

The vision of the delegates and the wide scope of the discussions is evidenced by resolutions favoring "work for the outlawry of war," the "progressive codification of international law," the "multiplying of such arbitration treaties as contribute to international conciliation," the "sharing by the United States in movements looking toward reduction of armaments," "International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes, and the utilization of existing agencies for international cooperation in the economic field."

The Conference stated: "If we are to have a world in which war between nations will be outlawed, we must have a program of education, adapted

to new ways of life in international relations. Even after practical measures are agreed upon for organizing the life of the world, this machinery will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently. To this end the Conference believes that we must (1) create certain attitudes of mind, (2) develop intelligent understanding between racial and national groups, and (3) discover ways of education by which individuals can be trained to take an effective part in the new world.

"Every child should be equipped to perform his part in a social structure which has a world basis. The home, the library, the school and the church should be effective means to this end. Communities and organizations should set up programs of adult education which should be based upon accurate facts about world situations and lead to adequate education for political citizenship in world affairs."

The effective and far-reaching work of the National Committee which was then formed is well known. In the Recommended Program adopted in February, 1926, for organizations co-operating in the National Committee we find the following: "We firmly believe that the abolition of war and the substitution of peaceful methods for settling international disputes is an obligation upon this generation."

One is tempted to quote from subsequent Conferences, but instead let us jump down to the present, nearly three years later. Before this is printed, the Senate may have ratified the Pact of Paris which has as object, as some one has stated it, "the education of the world to think in terms of peace rather than war." Ever since the Briand-Kellogg negotiations looking to the elimination of war began, the women have been hard at work expressing approval through resolutions at all sorts of meetings, resolutions which have had to be progressively revised in the light of the steps taken in international relations. The

August issue of the BULLETIN was, as you doubtless recollect, largely devoted to this movement. By the time this issue goes to press State Conferences designed to make articulate the cumulative sentiment of organized women on Senate ratification of the Paris Past will have been held in at least forty-one states.

And now you want to know the program for the National Conference to be held in January. Monday afternoon, January 14th, there will be a conference especially for those who have been following the reading prescribed, the Conference proper opening that evening with a banquet, Mrs. Carrie Chapman Catt presiding, addressed by a representative of the State Department and Dr. Harry Emerson Fosdick on the Interpretation of the Briand-Kellogg Treaty by Governments and by the peoples of the Nations. The sessions will continue through Thursday evening. There will be addresses and discussions on such topics as "What are the Real Obstacles to International Reduction of Armaments?" "What are the Obstacles to be Removed before the Nations can feel Secure against War?" "Is Perpetual World Peace Possible? If so, How May It Be Achieved?" "How far do Foreign Investments and their Collection become Sources of International Irritation?" "Freedom of the Seas," "Is there a Menace to World Peace in Big Navies, in the present Airplane activity, in War Chemistry, in War Publicity?" "Bases of Rapprochement Between the War Establishment and Peace Advocates," "Does the Monroe Doctrine Operate to Secure Friendly Confidence of Neighbor Nations or to Arouse Suspicion and Talk of War?" "The Changed Attitude of Peace vs. War."

One afternoon there is to be "An International Conversation" on this topic, "Despite the Paris Treaty Renouncing War among the Signatories, Why do the Nations still Maintain their War Establishments—Army, Navy, Submarines, Airplanes, Big Guns, Tanks, Poison Gas?"—with Mr.

and Mrs. International Public Opinion and Great Britain, France, Germany, Italy, Japan, and the United States as participants.

Women who can attend and who have not yet been appointed as delegates, are urged to send word immediately to their denominational headquarters which will in turn communicate with the Council.

FLORENCE E. QUINLAN.

WORLD DAY OF PRAYER

February 15, 1929

Have the plans been made for the observance of the World Day of Prayer in your community? If not, would it not be well to call the women leaders together immediately and make all arrangements? You surely do not want to miss the inspiration of joining in intercession on the same day with women all around the globe.

Have you secured supply and begun using the "Call to Prayer" card (free), seals (25 cents per 100) and poster (10 cents)? And how about the program, "That They All May Be One," (\$1.75 per 100) and the Retreat, "Toward Power in Service," (10 cents)—have you gotten these, too? All materials may be obtained from any of the women's denominational mission board headquarters. It is advisable to order early.

A PRAYER FOR UNITY

O God, who hast made of one blood all the nations of mankind, so that all are children and members one of another, how is it that we are so slow to trace the family likeness, so reluctant to claim our common kinship? We pray Thee, O God, to make the peoples one. . . .

We pray that since man's need is one, we all may find the one way to Thee, the one God. Forbid that in our highest things we should find fellowship impossible. May the spirit of Christ break down all barriers and answer the desire of all nations. Amen!—W. E. ORCHARD, in *"The Temple: A Book of Prayer."*

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

PURPOSES AND POSSIBILITIES FOR YOUTH IN THE FOR- EIGN MISSION MOVEMENT

To undertake to criticize the purposes involved in the missionary project of the present day is not an easy task, and, having completed such a criticism, to estimate the possibilities of such a project is still more presumptuous for one who has been a part of the missionary movement for so short a time. The subject for this two-fold study we should state as follows: until we examine the purpose which must motivate mission work, we cannot estimate the possibilities of that work. It is with a sense of greatest inadequacy, and with poignant memories of our many failures through four years of service, that we approach this task.

Teachers and writers on ethics are divided on the question of what constitutes moral conduct. One school holds that moral conduct is to be measured by its results; that that is good which makes for the greatest happiness of the greatest number. Another school of which Kant is the great leader, declares that no conduct is to be judged as moral except that which is prompted by a moral motive; that the good will is to be the only criterion of moral action. It is significant that the people in so-called non-Christian lands, like the people of every race and every country, are saying that they care not at all for what is done for them by our church and our state unless these acts spring from proper motives. As one lives among the people of China, for instance, speaking a strange tongue, the product of a different kind of civilization, he is struck by the fact that there is no deceiving these people, that they are alert in detecting unworthy, ulterior motives, although these motives be camouflaged by "good works."

It would be profitable to examine a few of the purposes that have led representatives from Europe and America to establish themselves in the Far East, in Africa and in South America. The motive of the first adventurers was in part exploitation. The pages of history of Western countries during the past century are full of tales of men who have gone into these lands for personal or national gain. Nor can the West point with pride to the history of their military relations with these countries, whose land has been wrested from them, whose native products have been seized without adequate compensation. We hold no brief for or against Western business, but we do not have to investigate very far into the history of the last hundred years before we discover that business enterprises established by the West in the Far East and in Africa have not been unmitigated blessings. One of the arguments attributed by some for supporting foreign missions was that where the church goes, business follows.

A second motive that may have prompted some to enter these countries lies in the wish to impress Western culture, Western civilization, Western standards upon them. Putting aside the question of the presumptuousness of such a policy, we find it never meets with success, it has often ended in tragedy, and it has always resulted in dissatisfaction and unhappiness for all concerned.

A third motive, more common to the missionary body itself, is that of ministering to an "inferior, heathen" people. Altruistic efforts often result in something of the sort! Is it not natural when a man finds himself prompted by a kindly motive to help some one, that he should feel himself superior to the one he helps? It is easy to forget that we receive from

those we help often quite as much as we give to them.

The only purpose that should motivate any one to help another under any circumstances is sheer respect and love for those whom we would help and this is the only purpose acceptable to the people to whom the missionary goes. The motives of exploitation, of extending our civilization and culture, or of pity for an "inferior" people are unworthy motives. Only as we make foreign missions, like all life, an opportunity for sharing, can we be of any use in the days to come. A splendid young Chinese woman spoke before the Northern Baptist Convention in 1928 and sounded there the note that seems to be the true one. She said, "These native churches of China, Japan and other countries are no longer content to follow the older, mother church of the West. They want to walk abreast of her, not behind her!" If the young missionary going out to the Orient and to other countries will be content not to lead, but to walk abreast of his fellows there, and often to follow after them, he will have the truest sort of happiness, and be the only sort of missionary who has a right to go in this present day. Jesus called his disciples not "servants" but "friends." We must take that same attitude today and carry it into the practice of our lives. After four years of attempting, with many failures, to do this, we found that the greatest honor that could come to us was the honor of being called, sometimes, a friend.

"But," you say, "how can I love and respect a people whom I do not yet know?" And the answer, obviously, is that we must study them, their literature, their religions, their philosophy, their customs, their history. More important still, is the study we must make of the representatives of those peoples who come to our own country. There is scarcely a college or university of any note today which does not have its foreign students. These students are a selected group, as a rule, and they embody what is

finest and best of their native culture. There is no richer opportunity in our American college life than this opportunity of knowing the student who comes from another land, yet it is true that hundreds of these students are lonely, homesick and discouraged for lack of friends. Here is a crucial test, for if we cannot enjoy these students in our own land, it is safe to say that it will be far more difficult to appreciate their people in another country, under less advantageous conditions.

The question of purpose leads, then, inevitably to the question of preparation. That preparation is to be objective as well as subjective—objective in that there must be a thorough knowledge of the people to whom one is to go: their customs, traditions, religions, and culture—subjective, in that the preparation must include rigorous physical, mental and spiritual training of the missionary candidate himself. Mission work requires a sound body, a strong and well-developed mind, and a disciplined spirit. It requires mental and spiritual poise through twenty-four hours of every day. First class work can be done only by first class people. There is no hope for the mission enterprise unless such people as these are sent out. If we are satisfied to send out less than our best, we may be assured that China, Japan, Africa will not be so satisfied.

And even the best prepared find themselves woefully inadequate. We understand more and more why Jesus was in preparation for His work for thirty years. The reason is not only that the task is so great; it is also that we find so many characteristics that are fine and true and Christ-like among the people themselves, that we are ashamed. No one can spend four years in China, for instance, without feeling that he has been given priceless gifts by those people, that he has been given far more than he ever gave; not because the gospel of Jesus Christ is a small thing, but because it is too big for him and he has failed so often to represent it. One is impressed with the courtesy of the Chinese, with

their courage, their patience, their deep capacity for spiritual experience, their self-sacrificing lives. One is very humble in the face of all this, realizing more and more that the church of the future is to be not the church of America or England, with their "branches" in other lands, but a Church Universal, in which all people and all races will have equal shares, to which each people, each race will make its characteristic contribution. Such a Church will have no masters and no servants, but only friends.

What are the possibilities for youth in the missionary movement? They are as many and as great as there are young men and young women trained for their task, setting out with and preserving the only purpose which can enter into any Christian enterprise—love for a common God; love and respect for a great people.

It is important to stress the "preservation" of the original motive, for in the stress of years of work, under the pressure of others who do not share the same view, motives sometimes change, and once bright purposes grow dull. No rules can be laid down for missionary practices, for every day and every situation is different from the last; but theory and practice cannot be separated; love demands that it be made practical. One finds himself equal to his task only as he has a deep humility, an abiding purpose.

It is impossible to speak of the work of "the mission." Nothing is accomplished unless by the individuals who compose "the mission." Institutions are hollow shells, and organizations have no meaning except as they are vitalized and made real by individuals. One finds he cannot hide behind the skirts of his mission, because, after all, there are no skirts, and the organization is a skeleton that crumbles when one touches it. As a mission body we are no other than the individuals who compose it; "boards," "missions," "denominations," count for little; we are known by our own lives alone. There is no more severe test of character than serving on the

mission field; there is no more difficult work, nor work which brings so many overwhelming compensations.

You ask, "What are my possibilities as a foreign missionary?" The answer is, "They are only as great and as good as you yourself are great and good—no more, no less." The mission boards ask, "What are the possibilities for our work in foreign lands?" The answer is, "There are none if we send out men and women, poorly trained, with inadequate knowledge and appreciation of the people to whom they go, with only the motive of pity to prompt them, or a desire to inflict our civilization on an intelligent but resentful people. But there are as many possibilities of assisting in the immortal task of building the true Church of Christ which shall be the Church Universal, as there are men and women with the training and purpose and the attitude which make such an enterprise possible." The foreign mission enterprise can be small and mean and unworthy of Jesus Christ—an enterprise confined to committee actions, erection of buildings, institutionalism—or it can be made as vital, real and lasting as the work of the First Missionary.

Our purpose as Christians is the establishing of the Kingdom of God on earth. For those who have the vision and the courage and the strength, there is no more stirring adventure, no greater opportunity.

MILDRED WELCH.

Chengtzu, China.

Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine gold, more to be sought than a great name, or apparent opportunities for large usefulness, of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the secret and sweetness of unceasing, prevailing triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ.

ROBERT E. SPEER.



WORLD-WIDE OUTLOOK



EDITED BY PROF. HARLAN P. BEACH, D.D., *Madison, N. J.*

GENERAL

Foreign Missions Conference at Detroit

THE next meeting of the Foreign Missions Conference, will be held January 15th to 18th, at Detroit, Michigan. This represents a distinct departure from former years. This arrangement is made partly to provide for mission board representatives in western parts of the country and partly "to provide a place of meeting in which entertainment can be secured for all delegates without discrimination on account of race."

The Committee on Arrangements for the conference are endeavoring to arrange so that those who attend will derive the largest possible benefit from the meeting of the International Missionary Council in Jerusalem. At Detroit, plans will be made for a discussion of some of the major topics by the whole conference, and for the other subjects sectional groups will be formed so that those who have studied these problems can bring the benefit of their experience and suggestions. It is hoped that the group may come to share something of the same vision and unanimity of expression that resulted at the Jerusalem meeting. With the light of the findings of the Jerusalem meeting pointing the way for a larger recognition of responsibility in the missionary enterprise this step should prove of real advantage to every Board which utilizes it.

Day of Prayer for Missions

THE Committee of Reference and Counsel at its meeting September 27th, voted to invite the Boards and Churches to especially observe Thurs-

day, January 10, 1929, as a day of prayer for the missionary enterprise abroad. It is urged that each Board plan to hold a prayer meeting on that day either at its own Board rooms or in conjunction with any other Boards that have headquarters in the same city. The Service of Prayer which was prepared last year by Dr. Patton is available for use and can be supplied by the Committee of Reference and Council, 419 Fourth Avenue, New York City.

New Reasons for Prayer

IN DR. JOHN R. MOTT'S last official call to the Young Men's Christian Associations for United Prayer, (Nov. 11th to 17th), he says:

The present year has opened new doors before the Associations and the churches and set old ones further ajar. The swift change in China favorable to the Christian forces, the Jerusalem Missionary Conference of the leaders of both the sending and the receiving churches of the world, the ripeness spiritually of Latin America's spiritual leadership, the full mutual understandings enjoyed in working relations with the Eastern Orthodox Churches—to mention only a few great features of progress—have greatly increased the Association's opportunity for service. Here at the base, confronted with increasing opportunities and responsibilities both at home and abroad, as a movement we seem at times beset by a kind of helplessness and confusion that holds us back. Difficulties though great in themselves seem magnified out of their true proportion, and we are prone to let them become stumbling blocks rather than stepping stones

leading to higher attainment and ever greater achievement. Shall we not run afresh to Jesus with the desire that will not be denied, to learn from Him how to pray so that we may rise out of blindness and weakness into clarity of vision and to renewed purpose and power to do the will of God.

Missionary Hymn Prize

THE Hymn Society, a national organization of hymn writers, composers and hymn book editors, announces through Dr. Milton S. Littlefield, President, a prize of \$100 for the best hymn written voicing the spirit and purpose of the missionary enterprise of today. The manuscript must be submitted to the Society on or before Feb. 1, 1929. When the winning hymn words have been selected, a similar prize will be offered for the best musical setting. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, N. J.

Sunday School Progress

THE SUNDAY SCHOOL TIMES of November 3rd, reports total statistics of Sunday schools of the world, given at the Los Angeles convention, as follows: Schools, 356,146; officers and teachers, 3,603,517; pupils, 29,411,435; total enrollment, 33,014,952. This is an increase over the figures of the previous Glasgow Convention of 9,145 schools and in enrollment of 337,341.

At the World's Convention held in Glasgow, Scotland, in 1924, the Association became a federation of national and international units on a world basis, governed by an executive committee elected by these units. Of the thirty-five nations federated in the World's Association, the North American unit and the British units contribute to the work in other fields.

At a meeting of the Executive Committee held in Heystsur-Mere, Belgium, in June, 1927, the missionary fields were divided between these two sections. To the British section was assigned cooperation with the national

units in Europe and in India. To North America was assigned cooperation with all the other units of the Association throughout the world. A total budget of approximately \$100,000 was approved, \$70,000 to be raised and expended by the North American section, and \$30,000.00 by the British section. Not less than 90 per cent of income from trust funds is to be used in carrying forward the work on the missionary fields.

It was voted at Los Angeles to change the name of the organization to World Sunday School Council of Christian Education. All the different units will come together at the next great World Convention to be held in Rio de Janeiro, Brazil, in 1932.

NORTH AMERICA

National Home Missions Congress

IN DECEMBER, 1930, a National Home Missions Congress is to be called by the Home Missions Council, the Federal Council of the Churches of Christ in America and the Council of Women for Home Missions.

Its purpose will be to make a critical and constructive study of the home missionary need, the responsibilities and methods of approach to the task in the new day into which we have come, and to work out more up-to-date and statesmanlike policies, programs and plans of organization for winning America to Jesus Christ.

In connection with the coming Annual Conference of Home Mission Boards at Atlantic City (January 8th to 10th) the four commissions preparing for the congress will hold a preparatory meeting.

The recent government census of 1926 reports 131,673 Protestant churches connected with the Boards included in the Home Missions Council. Of these 33,540 are city churches and 98,133 are in rural communities. Their total expenditures for one year were \$427,556,885 of which \$90,199,501 were for missions and benevolence. These figures do not include the churches of the Southern Baptist Con-

vention and a few smaller denominational bodies. The largest total gifts to benevolences and missions are reported from the Methodist Episcopal (\$20,462,262) and the Presbyterian Church, U. S. A. (\$15,299,496). The largest membership is shown by the Methodist Episcopal Church (4,080,777), the Methodist Episcopal Church, South (2,487,694), the Presbyterian Church, U. S. A. (1,894,030), the Protestant Episcopal (1,859,086) and the Disciples (1,377,595). The United Lutheran Church reports 1,213,944 members.

In ten years the number of churches in this Evangelical group has decreased 8%, from 142,818 to 135,736, but the membership has grown nearly 20%, from 18,738,225 to 22,037,024. The total Evangelical Church membership in the United States is over twenty-eight million.

Dr. John R. Mott, Around the World

AT THE Jerusalem Meeting of the International Missionary Council Dr. John R. Mott was unanimously reelected as Chairman of the Council, and the request was renewed that he devote his chief attention to the responsibilities of that office, in order that he might give all his powers to the execution of the far-reaching and urgent plans adopted by the Council. Dr. Mott has accepted this call, and, in order to do justice to these new requirements, has laid down his responsibilities with the National Council of the Young Men's Christian Associations of the United States of America and with the World's Student Christian Federation.

Dr. Mott left in October upon another journey to the mission fields in Asia. As Chairman of the International Missionary Council, he will attend the next meetings of the National Christian Councils of India, Burma and Ceylon, of China, and of Japan. He has gone first to India, where an enlarged meeting of that Council was held in Madras in the last week of December. Just preceding that meeting, the World's Student

Christian Federation will convene. After ten or twelve weeks spent in India in the study of present-day missionary work, Malaysia and the Philippine Islands will be visited en route to the Far East, where the National Christian Councils meet in the spring of 1929. Dr. Mott expects to return to New York in June to complete the preparations for the meeting of the Committee of the Council in Williamstown, Massachusetts, in July. The counsel and the continued intercession of all who are interested in the worldwide expansion of Christianity are earnestly desired that this journey of the Chairman of the International Missionary Council may be greatly blessed of God to the strengthening of all missionary work.

Buffalo Missionary Conference

A MISSIONARY CONFERENCE met in Buffalo, (November 8th to 11th) to discuss and further the objectives of "Missions—Peace—Brotherhood." The Buffalo ministers invited the cooperation of fourteen foreign mission boards through the Foreign Missions Conference of North America and it is estimated that a total of 150,000 attended the twelve interdenominational meetings at which Dr. E. Stanley Jones of India, Dr. F. W. Norwood of London, Bishop Thomas of Brazil, Dr. Robert E. Speer, Kirby Page and Dr. Charles Gilkey, spoke most effectively. Denominational gatherings also met in ten groups. An audience of about 1,200 was addressed by Dr. Jones upon "What Youth Can Offer to the World," and Dr. Gilkey on "What Christ Offers to American Youth." To insure permanent results, the local committee has planned for special teacher training instruction in missionary education.

Protestant Episcopal Convention

ONE of the spectacular features of the recent Episcopal General Convention occurred at the large Washington Auditorium, when after a colorful procession of woman mission-

aries from various fields, their presentation by Secretary Wood, and addresses of Bishop Freeman and Dr. Sturgis, a united thank-offering of \$1,101,450.40 for the triennium was announced by the women of the church. In addition to this munificent gift, other gifts for missions by various groups in the church amounted to almost \$800,000. Even more striking was the Lenten offerings of the children during the Triennium of \$1,600,000.

Commission on Christian Morality

AT THE recent Protestant Episcopal Convention at Washington unity was often mentioned and was emphasized in the pastoral letter of the House of Bishops, as the crowning act of the convention. The only thing the convention did was to appoint a commission of three bishops, three presbyters and three laymen to confer with representatives of the Methodist and Presbyterian churches (North and South) on "Christian Morality." The resolution was introduced by Bishop Brent of the diocese of Western New York, the great advocate of unity. The original term used was "Moral Theology," but as no one seemed to know that particular brand of theology, it was changed to "Christian Morality." Bishop Brent's idea seems to be that we must first talk about things which we all desire, and then action will follow.

Women in an Annual Board Meeting

AT THE ANNUAL MEETING of the American Board in October, the most unique feature was the presence and importance of the women delegates. The Woman's Board and the parent Board having united forces, this was the first gathering that they have participated in to any extent. The program was planned and devised by them jointly with the men; the addresses of the women were as important as those of the men; and the atmosphere charged with that beauty of worship and power of devotion, was the peculiar contribution of the wom-

en. The spiritual note struck in prayer and program was as earnest of what has come to the Board by these joint meetings. The unusual manifestation of the prayer spirit and habit, probably owes most, however, to Dr. Stanley Jones of India, loaned by the Methodists, who said early in the meeting that he regretted to find in America a "ministry unwilling to pray."

Growth of Negro Harlem

THE New York Urban League reports in *World Wide News*, that the Negro population of New York is now 259,800, of whom 170,000 live in Harlem and 40,000 in Brooklyn. The rest are scattered in various sections of the city. Intensive studies of sample blocks in Harlem show that the weekly income of the heads of families is \$19.75, and that the average monthly rental is \$41.14. "The plight of the Negro laborer," the report says, "is still one of the tragedies of our social economic system. He is forced to work at unskilled jobs, irrespective of his training, often at a lower wage, and usually paying more for a place in which to live and rear his children than white laborers." The value of making these figures known is demonstrated by the fact that these findings have already been used as a basis of wage readjustments for Negro workers in two large institutions.

The Indians in America

HOW great a number of Red Men American churches should care for is suggested in an item in *The Christian Observer* of the Southern Presbyterian Church, which says: "There are over 300,000 Indians in the United States, the majority of them being located in the Western States, although some thousands are to be found in North Carolina and hundreds in Maine, New York, Mississippi and Florida. Oklahoma has more Indians than any other state—over 100,000, while Arizona ranks second with 42,000. In all there are 217 tribes and bands, the distinction

between a tribe and a band of Indians being often loosely drawn." An even greater responsibility is seen in a statement of the Commissioner of Indian Affairs, which gives 354,940 as the total in 1927.

Chinese Baptisms in Berkeley

AFTER years of Chinese exclusion, it is not often that the baptism of as many Chinese can be recorded as in the First Baptist Church in Berkeley, California. There were twenty-one boys from the Chung Mei Home, a remarkable Christian institution for Orientals, where, amid surroundings that are morally clean and uplifting, they are trained for higher manhood and Christian living. Though in that school all the normal instincts of boy life, such as baseball and other games, are ministered to, they are also taught to relate themselves to American life in the public day schools of Berkeley, and the first Baptist Sunday-school. They told of their Christian experience in unqualified terms, and expect when they have come to maturity, to return to Chinese colonies and give a good account of themselves.

LATIN AMERICA

Mexico's Beliefs

ONE of the prominent Evangelical leaders at an Institute recently held in Mexico City, analyzed the Republic's population as to their dominant beliefs. The percentages, but not his actual numbers, are here given. Ten per cent of the entire population of the more than thirteen millions are pagans; fifty per cent are nominal Catholics; five per cent are intelligent Roman Catholics; ten per cent are workmen who seek to find a satisfying truth; four per cent are intellectuals who are seeking peace and guidance for their lives; seven per cent are indifferent, having no faith in Catholicism and caring for no religion; nine per cent are unclassified as having not yet been reached; four per cent are intellectuals of the upper classes, free thinkers who refuse any religious faith; and one per cent are

evangelicals of the Protestant faith. The Protestant Church surely cannot say that one per cent of such a mass is its sole responsibility, and withdraw missionaries or feebly support Missions there.

Leprosy in Porto Rico

ASTRONG appeal has come from the Evangelical Seminary, Rio Piedras, Porto Rico, for help in ministering to sufferers from two dreaded scourges that are attacking the islanders. Out of a population of 1,400,000 there are 60,000 active cases of tuberculosis and many lepers. The government maintains a sanatorium for tubercular patients and an isolation camp for lepers, but it is left to the Evangelical Churches to care for their spiritual needs. An interdenominational committee of the Evangelical Union has been formed to employ a pastor and supervise the work. Now a pastor has been secured, but the committee needs at least \$1,800 a year to finance the enterprise. The recent hurricane disaster so crippled the churches that they will be unable to give as much as usual this year. Your contributions may be sent to C. Manly Morton, Treas., Evangelical Seminary, Rio Piedras, Porto Rico.

Endeavorers in Guatemala

IN THIS Central American Republic Christian Endeavorers are doing varied work, one of which was to clean the church building of the Presbyterian mission. Here is the way they did it, says Eleanor Morrison:

"A year ago ten or twelve met to do this task, but this time there were twenty-six gathered. Brooms, cloths, soap and a ladder were brought in and such a jolly time as all had! To see those young men climb up and down, dusting the ceiling and high parts of the doors and windows, and the girls washing windows and the benches, was a sight to cheer all. The church was left all clean and shining, too much so as far as the benches were concerned; for some had had paint and lost it, while others had not had

any finish. We gathered together a pile of old newspapers and sold them to start a fund to get some paint. At noon all assembled in the reading room to enjoy a simple tamale dinner, declaring the day a happy one and one well spent. Christian Endeavorers in other small mission churches may well follow this good example from Central America."

Evangelism in Chile

THE Latin American Evangelistic Campaign was working in October in Chile. Its chief speaker was Rev. Harry Strachan, who has done such successful work in twenty-two Latin American countries. *The Latin American Evangelist* tells of his meetings in Talca, and elsewhere in cooperation with Evangelical churches, the Y. M. C. A. and Salvation Army. In Talca the ample theater was filled, and during the nights of revival, thousands of people listened with attention and joy. The power of God was manifest in the message and in the reception by the audience. While the addresses of Dr. Stanley Jones have appealed to Latin American intellectuals, this more popular and evangelistic preaching is needed and Mr. Strachan expects to continue his work in Chile for some months.

At Iquitos, Peru

THE Inland South American Union labors far away from the coast. Miss O. E. Roberts says of her work: "Services in Iquito consist of Sunday-school and Friday night service for our children, of whom we have more than 100 regularly. Then Wednesday and Sunday evenings there is service for the big folk. We are working not only among Indians; we are in a thriving modern city with every class of folk, from the Jewish business men, Chinese keepers of dry goods and grocery stores, Japanese barbers, and German importers, to the raw Indian tribesmen who is here as a slave in houses, or roams the streets in rags with a permit to be a carrier of trunks, firewood and beds and sick

men, on their backs. The bulk of the population are Peruvians. They have Inca Indian and Spanish blood in their veins, but call themselves white folk. We are welcomed to their homes, and my delight is to sit on their bed of boards or stocks, or on a time-honored store box in their doorways, and explain the Bible at their request.

"Sin makes the living conditions very sad here. There are so few homes where the parents are married and the father supports the family. The children are mostly cared for from the earnings of the mother. The women earn forty cents a day at the most. There are slaves at Iquitos. Up to this time, river traders bring Indian slave children here to be bought and reared as servants in homes."

EUROPE

A Modern Counter Reformation

HENRY STRONG HUNTINGTON, in a recent issue of *The Christian Century*, surveys the present condition in the Roman Catholic countries of Europe. He shows that on the whole the Church of Rome is waging an active battle, winning here and there but on the whole internally, if not externally, is apparently losing more than she wins. He also tells us of new Catholic activities that are interesting. Thus the success of the Y. M. C. A. has called into the field the Knights of Columbus; and from the same inspiration a noble Polish Jesuit, twenty years ago, started in Cracow a local work which has aided more than five thousand boys and young men. For young people farther up the social scale, the church has organized various student clubs. In Germany and elsewhere a special lay order of men and women of high social standing concerns itself with the welfare of young people in the universities. Members of the order invite Protestant students into their homes and converse with them with an engaging tolerance, thus winning a few to the church.

As previously noted in the REVIEW, European Catholics are giving new recognition to the Scriptures. Thus Father Jerome, head of the great Franciscan Church in Florence, has said: "The Catholic Church owes a debt of gratitude to Protestantism for the interest now being shown in the Bible. The Protestant Bible societies pointed the way where the Catholic Church is now reaping a harvest." In Spain the Church has set apart twenty priests to become experts in the study and presentation of the Bible. Even in Catholicism's London Cathedral, they sell copies of the Gospels and the Acts. These are examples of the way in which this modern Counter Reformation is being carried on.

Russia's Religious Wave

REPORTS come from Russia about new attempts to suppress religion. A new law has been published, by which it is intended to limit by force even private worship. It forbids every gathering or meeting of a religious nature of women, children or young men. Religious libraries or reading rooms are no longer to be maintained. All objects to be used in religious worship are declared national property, and may only remain in the hands of religious communities in the form of a loan. All public worship in public squares—likewise all festivals in hospitals and prisons—are forbidden. In the latter they may only be practiced for those who are seriously ill and who expressly ask for them.

The causes of these spasmodic efforts in the fight against religion are well known. The Bolshevistic periodical, *Investia*, complains of the notable growth of the religious communities and societies in large towns. According to this paper, the number of societies has grown to forty, and is daily extending. Contact is made with the former lecturers and hearers of theological courses, and the reestablishment of churches is making progress. The welfare work of the churches also

is developing. Near the workers' colony of the Moscow-Narvski district in Leningrad, a large hospital has been erected. The anti-religious propaganda has many failures to record for in the workers' clubs and canteens there is scarcely any indication of successful anti-religious activity. In spite of this manifest public feeling, the rulers leave nothing undone in carrying on this fight.

Catholic Congress in Wurzburg

THE Fifth Academic Missions Congress was held at Würzburg in September. While international in scope, it is interesting to note that the non-German missions were only slightly represented. Among the subjects presented, the lecture by a Jesuit Father upon "The Nature of Protestant Missions" was especially interesting from the ecumenical point of view. The speaker pointed out the importance of the Jerusalem Missionary Conference and called attention to the alertness of Protestant mission work "according to the most modern English business way. Protestant mission work has a lay character; therefore it lacks theological training. The result of this missionary work is a Christianity without dogma, and a conscious worldly missionary disposition which will dig the grave of Protestant missions.

"A survey of the 'World Apostolate of the Present Day' stated that the total Catholic missionary activity to-day extends to 624 separate mission fields, with 13,000,000 of baptized adherents—of whom 10,000,000 are new Christians, and 1,500,000 are catechumens."

Athens College After Three Years

THIS institution was established in 1925 by a Committee of Greeks and Americans residing in Athens. Soon after its opening the Government recognized and legalized its existence and also granted it privileges never before enjoyed by a foreign or a private school. In 1926 the regents of the State of New York granted it a char-

ter. Dr. Dewing, a professor of Greek at Bowdoin College and later Dean of Robert College, Constantinople, is its president. He is assisted by nine other Americans and twenty-four Greeks. The enrolment last year was 120, with over 200 day students in addition. While at the present infant stage its work is like that of our grammar and high schools, it will soon become the most prominent work of Americans and Greeks in the entire country. Its support comes from the land in which it is located, but some 3,300 Americans have also contributed. The religious side of education has not been neglected, and some of the American professors are as influential as missionaries in strictly missionary colleges.

AFRICA

Ethiopia's Outstretched Hands

THE psalmist's prophecy, "Ethiopia shall haste to stretch out her hands unto God," is at last being fulfilled. Already a number of references have been made to Dr. Lambie's pioneer efforts; but in addition, the secretary of the Abyssinian Frontiers Mission sends the following facts: A year ago the pioneer party of nine missionaries sailed for Abyssinia, opening headquarters at Addis Ababa. Two other stations in Southern Abyssinia have been established recently; and in October another company of seven reinforcements sailed for the field, making sixteen missionaries who have gone out within a year. It is hoped that at least two stations will be opened soon among other tribes.

American Schools in Egypt

IN THE *Nineteenth Century and After*, Pierre Crabites writes of American schools in Egypt in order to stimulate Britain to move in the same beneficent direction: "The influence of the American schools is all-pervading. They dot the land from one end to the other with an average daily enrollment of some 20,000 pupils. Their curriculum begins with the primary department and ends with the

college. The student body is Egyptian, including Moslems, Jews, Copts, Syrians, Armenians and Greeks. There are foreigners from neighboring Levantine lands, 'They,' says Mr. Crabites of the pupils, 'are not Americans. But they learn to love the United States. Children are remarkably astute. They recognize virtue; they detect sham. They know that no sordid, no ulterior, no hidden motive has inspired those who are looking after their education. It has thus come to pass that, while their unformed vocal cords are being attuned to the nasal twang, their receptive minds become impressed with an abiding confidence in the idealism of America.'

Congo Jubilee Conference

THIS fiftieth anniversary of the beginning of Protestant Missions in the Congo (at Leopoldville, September 16th to 24th) marks an epoch in the history of African Missions. Protestant Missionaries from Liberia, the Kameruns, and from twenty-eight different missions working in the Congo itself were present, as well as delegates from home societies in Sweden, Belgium, France, Great Britain and the United States. The Belgian colonial Government was cordial and aided in several ways, especially in transporting the delegates. The rapid development of the Congo, due to discovery of probably the greatest copper deposits in the world, as well as of diamonds, makes this part of Africa a critical one for the coming years. The governor of the district where the conference assembled in a personal interview said that they needed more missionaries there and that help must come at once.

In the conference, plans were announced for cooperation of the missions and the government in education and medicine. The intense activity of the Congo Catholics, who are said to have on the field a force of 3,000 missionaries, makes a Protestant advance all the more desirable,

as they have already used pressure against Protestant converts through beating and otherwise. The new native church, self-supporting and self-propagating, is already visible and needs a better trained leadership. It is believed that this great conference, so able in its personnel and so unafraid before its various problems will, through its findings and influence, mark a new day for Christian missions in Africa. The representatives from Mission Boards in America included Dr. P. H. J. Lerrigo, Secretary of the American Baptist Foreign Mission Society; Mrs. H. E. Goodman and Dr. C. D. Bonsack, members of the Committee of Reference and Counsel, representing the Women's Baptist Board and the Church of the Brethren, respectively, and Dr. T. S. Donohugh of the Methodist Episcopal Board and Miss Esther Case of the Methodist Episcopal Church, South.

Demoralized Diamond Diggers

THE Church Army evangelists, working among the diamond mines of South Africa, are subjected to great handicaps, especially in the Lichtenburg diggings. There are no roads, no houses, the people live in tin shacks, no drainage, no sanitation, and all the water had to be brought by motor transport and cost fourpence a gallon. The temptations of the whites, as well as of the natives, are so great that the area is one of the most demoralized in the world. The Church Army works among the people, using five languages in song, and the speaker preaching with two interpreters for different languages, standing one on each side. Recreation is a prominent part of their program, and there is great encouragement to go forward in their work.

A "Match" Missionary in Africa

THIS nickname given Mr. Draper, is explained by *The Chronicle of the London Missionary Society* in a letter from a Negro of Kawimbe.

"They gave him a name in Kimam-

bwe, *Chibiliti*, that is to say, 'a match.' They gave him this name because his teaching was so good, just like a good match. He had a little match within him which burned up any bad thing. When matches are in the box, they are very cool; but if a man takes one out and strikes it on the box, at once the fire comes out, and can burn up all bad things; so the teaching of Mr. Draper coming from a heart of meekness, ruins the wicked thought among the people he teaches. He had no pride at all. Many Europeans are too proud among the black people. With his great love for us, he laid down his life for us, even as Christ in this world."

Mission Schools in Cape Colony

THE SOUTH AFRICAN OUTLOOK quotes from official organs of the Department of Education in Cape Province, the following statements:

"All the native training schools in the Province were established and are maintained by mission churches, and the Department has all along recognized their denominational character. In spite of this connection with Churches, it is gratifying to find that students of the different denominations go freely to schools controlled by other Churches, without prejudice to their connection with their own.... Further, all managers of mission schools have the right to nominate teachers to their schools, and in exercising this right, managers naturally prefer to nominate teachers able to give religious instruction according to the tenets of their respective churches. In view of the importance attached to religious instruction, the Department freely recognizes this, provided that the teachers nominated are otherwise qualified for their posts."

THE NEAR EAST

The Influence of One Bible

FORTY-FIVE years ago a Jew stepped into a Bible house in Constantinople to purchase a Bible because he could secure both the Old

and New Testament a dollar cheaper than the Old Testament alone could be obtained for from the Jewish Publication Society.

He became interested in the New Testament and was led to accept Christ. His wife also became a Christian and they added to their line of merchandise a Volunteer Bible agency, handling the Scriptures in thirty-three languages.

Twenty-five years ago they moved to the Far West and opened their business as importers in San Francisco. His ruling passion was to preach Christ and distribute Bibles among the Jews.

Two years ago he died, leaving his entire property, except a life income for his wife, to the San Francisco Agency of the Bible Society, to be spent in the distribution of the Bible among the Jews throughout the world. Eternity alone will reveal the extent of his work as a soul-winner.—*Canadian Baptist*.

Afghanistan Rapidly Advancing

THE November *Current History* reports further progress in this hermit kingdom.

A Turkish educational commission recently visited Kabul with the object of revising the curricula of primary and high schools according to Turkish models. On October 6th, Bombay witnessed the departure from her harbor of 111 Afghan students, including fifteen girls. They are going to Constantinople first, but they will be in the West for a period of eleven years. The boys will receive military training and the girls education in medicine and nursing. King Amanullah has continued to modernize Afghanistan with great rapidity through his own decrees and the resolutions of the National Convention. Universal manhood suffrage has been introduced, and a National Assembly of 150 members is to be elected. Compulsory military service has been extended from two years to three. All titles and all ceremonial uniforms, with the exception of the "Badge of Independ-

ence," have been abolished. All forms of complimentary address are likewise discarded, so that even the King and Queen will be addressed simply as "My dear—." The Assembly refused to raise the age of marriage for girls to eighteen and for boys to twenty. The powers of the Mullahs, or religious leaders, has been reduced greatly. Natives must have preaching certificates, and foreigners will not be allowed to serve."

In a later *Alliance Weekly*, we read of the adoption of a national flag. "The old flag which was black, has given place to one with three vertical stripes, black, red and green. The King has explained that the black stands for the past when they were dependent and under foreign oppression; the red for the blood shed for independence; the green as a symbol of their wealth and hopes for the future."

INDIA

Revival Month

THE Rev. S. W. Clemens, of the American Methodist Episcopal Church (North), writes from Delhi of the revival season which usually comes early in the year. "At noonday in the heat of the sun—in the morning just after six and before our people go to work to cut the grain or sweep the streets—at nighttime when the dogs howl and the jackals give their human screams—and far into the night—these are the times of our revival meetings in India. At these hours the harmonium and the flying fingers of the drum-men keep the great crowds still, and asking for more.

"Revival month in India comes in February and March, which is India's ideal weather. The revival has no outstanding leader, but it is a call to the thousands of humble preachers and laymen to move forward in intense effort to carry the Gospel to the hearing of Hindus and Mohammedans. Statistics are usually called for telling the number of meetings held, number of persons present, number of persons

baptized, number of Scripture portions sold, number of tracts distributed, number of lay helpers assisting and amount received in offerings." More important than mere statistics is the fact that thousands in India during that month, are abroad in the Indian harvest field, and many souls are won.

Indigenous Christian Methods

THE method here described is carried on by Methodist "bhaktaru," the Hindu name for "humble, hilarious devotees," and their sacred "jathra," "the place and occasion of the meeting of crowds of those devotees for the purpose of worship," in Bidar, the station headquarters of the mission. The religious reason for this "jathra" is that it affords an annual gathering of Christians from all parts of the District "to worship their Saviour, to fellowship in the Spirit, one with another, to get into touch with the workings of the Kingdom in its various sections, to receive added Christian instruction in Christian lines, and then to return with enthusiasm to their villages and diffuse the new life among their neighbors."

There do not appear to be any remaining elements of the old idolatry in the festivities. The Christians are mainly from the "outcastes" whom Christ has set free, and why should they not be hilarious as they mingle with so many delegates from a still larger group of persons who have become free, giving vent to their feelings with music and dancing—religious music and "dancing before the Lord"? The Christians of each of the large circuits form a procession led by men who carry large banners to which are attached ropes which are held at the lower end by men in Maypole fashion. Each circuit also has an orchestra of flute-like instruments and broad drums, and crowds of enthusiasts who sing in antiphonal harmony while they move in rhythmic fashion around their leader in the center, as their shouts of victory rise to heaven. It gives them great joy, and Hindu

onlookers realize that they worship no idol, but the living God of glory, and the Saviour of the world. Mr. Seamands in reporting it, says: "The Lord of all blessing so blessed me that the spring of my soul bubbles up with the memory of those days."

Revolt Against Child Marriage

THE editor of the *Dnyanodaya* of Bombay writes of the growing indignation of Indian womanhood against child marriage. He says: "One of the most moving spectacles since we came to India twenty years ago has been to watch in recent months the indignation of Indian womanhood as it has swept over India regarding the crying wrong against Indian girls having to marry so early in life. Resolutions almost numberless have been sent to the Legislative Assembly by Indian women of all grades of society, ranging from Indian queens to the humblest peasant women in the land, urging that Mr. Sarda's Bill be passed, legislating that marriage of Indian girls be prevented below the age of fourteen and of boys below the age of eighteen. And one of the most nauseating sights we have ever witnessed has been that provided by the resolutions proceeding from Orthodox Brahmin priests objecting to this proposed legislation." Quoting the Census figures in 1921, we read: "In 1921 there were in India 612 widows who were babes not over twelve months old; 498 between one and two years; 1,285 between two and three, with 2,863 between three and four, and 6,758 between four and five, making a total of 12,016 widows under five years of age. The number of widows between five and ten years of age was 85,580, and those between ten and fifteen number 233,533. The total number of widows under ten was 97,596 and under fifteen was 331,793."

Renunciation of Untouchability

THE Hindu Maha Sabha passed seven resolutions in their eleventh session, in which they called for the removal of untouchability by caste

holders. It is said that they were passed by a unanimous vote of that body. It will be recalled that a large majority of Indians won by Protestant missions are from this class, and that despite their social disabilities, many of them have been educated and prepared for positions of influence in state and church. Two of the resolutions are quoted below.

1. The Hindu Maha Sabha declares that the so-called untouchables have equal rights with other Hindus to study in public schools, to take water from public wells and other sources of drinking water, to sit with others in public meetings and to walk on public roads. The Maha Sabha calls upon all Hindus to remove such restrictions as may be existing anywhere at present in the way of the so-called untouchable Hindus exercising these rights. . .

4. This Hindu Maha Sabha is of the opinion that every Hindu to whatever caste he may belong, has equal social and political rights.

The editor of *The Indian Witness* adds this comment: "This is a notable declaration. It represents an advance in thinking regarding the rights of the much-despised and oppressed untouchables that few people would have thought possible a few years ago. The resolutions will not all be made effective this year or next nor for many years to come. . . . But the fact remains that the most powerful organization in Hinduism has put on record a unanimous vote in favor of according to the untouchables many of the rights that Hinduism has denied to them through the centuries."

"Inter-Religious Camp for Boys"

SO READS the title of an article in *The Christian Patriot* of India, which describes a recent camp convened in Mandapam. It was held for three days and was attended by 123 delegates. Nine were Mohammedan boys, 36 were Hindus, 68 were Christians, and there were other non-student leaders making up the total. The morning sessions were devoted to Religious Study Groups upon topics that were intimate discussions of Hindu, Moslem and Christian interest,

showing the practical ways in which each of these three religions could be lived out in daily life and conduct. The leaders urged upon the students closer fellowship with one another in the spirit of brotherhood, believing that under heaven they were all one family. Questions such as these, "What do you think contributes most to character in the life of your school?" and "What are the moral problems which you think the boys of your school find to be most difficult?" were discussed with much profit. At the closing session Moslems, Hindus and Christians came to the platform and testified to the values of the conference.

Burmese Gospel Teams

THE Student Gospel Teams of Burma are doing a splendid piece of evangelistic work. Rev. V. W. Dyer, under whose direction they go out, reports that the year's totals are 300 baptisms, and the public confessions of 2,400 more, who earnestly desire to know more of the Christian way of life.—*Missions*.

CHINA

"Acts" of a Chinese Christian

THIS Christian is Dr. C. T. Wang, of whom Thomas F. Millard, said in a recent issue of the *New York Herald Tribune*:

If one looks up his biography and condenses it, he is Wang Chêng-t'ing, age forty-six, B.A., Ph.D., LL.D., Phi Betta Kappa, etc.; educated in China, Japan, and at Yale and Michigan Universities; sometime secretary of the Chinese Y. M. C. A. at Shanghai and later National Secretary; ardent republican and early adherent of the revolution; member of China's first parliament and Vice President of the Senate; member of the Kuoming Tang from that party's beginning; member of China's delegation at the Paris Peace Conference; negotiated for China the agreement whereby Japan evacuated Shantung Province; at times Minister of Foreign Affairs at Peking and Acting Premier; Chief

Chinese member of the international China tariff conference; conducted negotiations with Soviet Russia and signed preliminary treaty; Minister of Justice; Minister of Foreign Affairs in the National Government of China.

One hesitates to say how long "C. T." will hold his present job. He took office at a moment of crisis in China's foreign relations, and especially with Japan. Conditions and circumstances may force him to retire before this article reaches New York. Already the barrage to drive him from office, led by Japan's propaganda organs in China, is in full cry. If I know the man, he will retire rather than give up his ideals.

Chinese Want Missionaries

THE Chinese National Christian Council, at its recent meeting, held in October, expressed deep concern over the uncertainty expressed in some minds as to the need for foreign missionaries in China. The Council voiced the conviction that, for a long time to come, the help of missionaries will be required, in one part of China or another, for practically every type of work. They expect the administrative responsibilities to be increasingly carried by Chinese, but desire the help of missionaries to meet the ever enlarging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service. There is a call today for a large offering of the finest young men and women of America to come in as fellow workers of Chinese Christians in the common service of Christ in that land. In this new day for China, may the opportunity be seen and accepted by many in the spirit of Christ who said, "I am among you as one that serveth."

School Registration in China

IN VIEW of the fact that on January 1st, all schools in China must register and declare their position as

to religious instruction, the following decision of the Episcopal Church at its recent Council in Washington, is interesting. Part of it reads as follows:

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

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

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

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

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

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

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

Twelve Million Chinese Starving

THE International Famine Relief Commission at its fourth annual meeting made a moving appeal to our Red Cross organization, to the China Famine Relief Committee in New York and to other charitable societies asking for \$12,000,000, and they also asked the Chinese public for an additional \$8,000,000. This enormous demand was due to reports from provincial governments, city and district magistrates, Marshals Feng and Yen, which show that at least 5,000,000 are already starving, with practical certainty that before spring comes the starving millions will reach twenty at least. The Moslem uprising in Kansu has made the situation still more alarming. In addition to the eating of grass, bark and roots, the frenzied poor are selling wives, girls and even boy babies. A missionary reports that in Southern Chihli, in one village and in one day twenty women and girls

were sold, the prices ranging from one small sack of grain to \$10. Honan, Shensi and Shantung are the provinces that are suffering the most at present, though nine others are in great need. Already in the North snow has come, and cold winds add to the cup of woe.

Persecution in Hunan

THE October issue of the *Chinese Recorder* contains a harrowing account of persecutions inflicted upon Christians in this reddest of China's provinces. These are Presbyterian losses almost wholly.

All the Presbyterian property in Chénchow was ruined, most of it being burned. Eight chapels in outlying stations were burned and a number of others looted. Leiyang, a city of 30,000 inhabitants, was burned, not a roof being left on a single house. All the twenty-seven families in the church lost their property. Miss Tséng Chén-lien, principal of Locke Academy in Chénchow, was speared to death by the Communists because she refused to join them. A few daring neighbors under cloak of darkness gave her a decent burial. Mr. Tuan Pi-an, a former evangelist, was in the employ of the Nationalist Army at Kueiyangchow. Because he refused to join the Reds, he and his son were killed by them. At Hsiaoshuipu the Communists, failing to find Mr. Hu a church member, killed his wife and son. They threatened also to kill every Christian who would not renounce the church. At Leiyang, the wife of an elder, killed a year ago, was captured and allowed to drown accidentally. Elder Lo of Chénchow died as the result of the strains of constant threats. The eighteen-year-old daughter of Elder Chén of Chénchow, was held in captivity for two months. Teachers and graduates of Locke Academy for girls, Chénchow, were "forced to marry" army officers. The sister of an evangelist was executed on the charge of being a Communist. A preacher, a member of an evangelistic band, was killed by the Communists.

Engineer Bennett Versus Dr. Lennox

A RECENT issue of *The Atlantic Monthly* contained an article attacking Protestant Missions in China. Its misstatements were so palpably untrue and unfair, that the periodical is said to have received some 200 protests. Of these the *Monthly* published one in October by Dr. Lennox of the Rockefeller Foundation's Medical School. We quote a few items from this letter as it appeared in *The Congregationalist*:

"I am not willing to sit silent while Mr. Bennett damns the Protestant missionaries who conceive it their function to assist the thinking portion of the Chinese people in their troubled transfer from the medieval to the modern world. One of Mr. Bennett's criticisms, that of luxurious living of the Protestant missionaries, deserves comment. The principal reason why missionaries should not live as the Chinese do, is that, if they did, they would not, many of them, live. If these persons would not share the high morbidity and mortality rates prevalent among the Chinese, they must live in houses that can be kept fairly clean and cool, which have means for the proper disposal of sewage, and are screened. White persons must, in addition, have vacations and means of relaxation. If a missionary wishes to keep intellectually fit, he must have furlough periods for study. If economy be Mr. Bennett's plea, he should know that preventable sickness and death among missionaries have constituted a much greater waste of money than has the building of modern-style houses and of cottages at summer resorts." The force of Dr. Lennox's reply is strengthened when we recall the excellent monograph which he published a few years ago upon the health of missionaries, based upon prolonged investigations throughout the missionary body. Other points in his reply prove as conclusively as this that Mr. Bennett had no adequate knowledge as to the charges he made, and as little about

the Catholic missionaries whom he lauds.

JAPAN

New Emperor Crowned

AS THE climax of more than a year of ceremonies His Majesty Hirohito announced his accession to the throne of Japan on November 10. The coronation took place within the ancient Imperial palace at Kyoto. So perfect was the organization that the thrones of emperor and empress were unveiled, the imperial rescript read, the premier's response made, and all the ceremonies timed so that when the moment came at which the premier led the coronation guests in three shouts of *Banzai*. ("Ten Thousand Years"!) the same three shouts were raised at the same moment by Japanese all over the empire; and all without the aid of radio! Newspaper comment has made much of the fact that the Empress Nagako was enthroned at the same time as her husband—an event not duplicated in the modern era of Japan's history. But this was not the only sign of change. Hirohito came to the throne as the one hundred and twenty-fourth emperor in the line of the reigning house. No other royal family can begin to compare its regal lineage with this. Yet the new emperor differed from all his one hundred and twenty-three imperial ancestors in this—that his training has included personal observation in many other parts of the world. Japan now has an emperor who has watched at first hand the conduct of democratic monarchs of Europe.—*The Christian Century*.

Japan's Army Going Dry

P'USSYFOOT" Johnson informs us that a temperance movement has gained an entrance to the Japanese Army under the leadership of Lieutenant General Ichiji Inouye. In order to diminish many petty crimes and wrongs of camp life, he introduced prohibition in his division, hop-

ing that after the soldiers retired again to private life, the habit would persist to the benefit of society. The results were so surprising that other sections of the army followed his example and it is believed that this object-lesson will set Japan on the prohibition highway. Already the city of Sendai has taken up the movement, while another step forward is seen in the rapid growth of the Japanese Intercollegiate Prohibition League.

Praying to the Gods and Finding God

WORKERS in a Japanese mission hall came into contact with a case of feminine devotion to a disolute husband. All that was base and immoral contributed to his wickedness. Sometimes as much as one hundred yen (\$50) was squandered in riotous living in a single evening. The wife finding this burden insufferable, decided upon making a round of certain temples in the hope of relief from their deities. When this was unavailing, she thought that some personal sacrifice might aid her prayers and worship; so she cut off her hair and offered it before the gods. Later she went to a temple, resolved to risk her own life. It was midwinter, but she stood in icy water for certain periods and poured the cold water over her head in the hope that she might atone for her husband.

When all these attempts to gain favor of the gods were unavailing, she resolved that she would wait until a certain date, and then, if there were no sign of response, she would end the struggle by suicide. Up to this time she had only realized that her husband was the sinner who needed divine help. But the night before the date when suicide was contemplated, she dropped into a mission hall. As she listened to the Gospel, she realized for the first time that her own soul needed salvation, and after further instruction she received Christ as her Saviour. Going home she told her husband her great discovery. In curi-

osity he followed her later to the hall, and contact with the living Christ, who very evidently had changed his wife into a new woman, caused him also to see the light and he became a Christian.

KOREA

A Korean Seminary Revival

A PRESBYTERIAN source tells of a revival of the most helpful kind begun in the Theological Seminary. The students became greatly burdened because of previous lack of earnestness in preaching the Gospel. For two days all classes were dropped and students and faculty gave themselves to earnest prayer, with the result that the students were filled with new consecration and zeal to testify to others. Following the revival, special meetings were conducted by the seminary students in three of the city churches which resulted in many conversions and in blessing the whole church in Pyongyang.

A Korean Farmer's Christian Deeds

IN A tiny village tucked away in the mountains lived a well-to-do farmer whose daughter had become insane. The father had heard that a revivalist in a village not far away was able to cure the insane. He did not know anything about Christianity, but he took his daughter over the mountains to the meeting. She was not cured, but the father became so interested in the Gospel that he stayed through the meetings and was converted. He returned to his home full of zeal for spreading the Good News. His family were all brought to Christ, and he was tireless in preaching to his neighbors and in persuading them to go to the nearest church. He decided that the village must have a church, and there being no other way, he built it with his own money. It was a neat little frame building, clean and bright, used every day of the week for the enlightenment of the villagers. A primary school was organized for the children, too young to walk over the

mountain pass to the government school. The teacher's salary and all the other expenses are paid by the farmer. During the early spring a class in sericulture for women from near-by villages was held here.—*Korean Broadcasts.*

ISLANDS OF THE SEA

North Queensland Aborigines

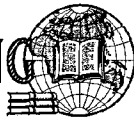
THE Aboriginal Mission is now in the care of the Presbyterian workers. Rev. N. Hey, of the Moravians, formerly working for these aborigines, tells of the decay of these tribes, and the attempt to check this decay by bringing in half-castes and South Sea Islanders, with the result that this decay has been lessened. Believing that the Gospel is an even better remedy, Mr. Hey argues for the training of a larger native force, saying that "we Europeans are too expensive and can never hope to fully understand the native mind, and of course they will never be able to follow our way of reasoning."

Yet there are results of previous work that can be mentioned. Socially the people thirty-seven years ago lived in camps like cattle. Now many live in separate little homesteads of their own. Commercially the young men of twenty-five years ago were working as fishers or manual laborers for ten shillings a month. Today trained Christian men earn as much as £7 a month. Twenty-five years ago no produce was for sale; now one station produces over £500 worth in one year, while one native farmer made £150 over and above what was consumed by his family.

Spiritual results are also mentioned by Mr. Hey. New light has been shed upon Bible teachings. The Mission has shown afresh that the Gospel is still the power of God unto salvation. A large number of baptisms have taken place at all four of their stations, and the influence of the Mission is also seen in the changed lives of whites who have come into contact with the Mission.



BOOKS WORTH READING



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

The Awakening World—Christianity among non-white races. Stanley High. 60 cents paper, \$1 cloth. New York. 1928.

One of the younger students of foreign missions offers first-hand observation and appraisal of the progress of Christianity in non-Christian lands in terms of the present-day concerns of young people. The author has recently returned from a world trip which profoundly influenced his judgment as to the unique place and contribution of Christianity to the world's life. When Mr. High started out on his journeys he knew better than most Church leaders what questions and misgivings regarding missions were current among young people today. He has returned with first-hand answers to many of these criticisms.

The first two chapters deal with the changes and adjustments in missionary methods and objectives which every progressive interpreter of the modern missionary enterprise is delighted to stress. Following this fresh apologetic and corrective, to more traditional concepts of missions, the author proceeds to give a most vivid account of his observations and impressions in different countries. True to his journalistic training, he gives to all his accounts a delightful touch of realism, and the reader feels that the author is writing not only about what he has got hold of with his own eyes and ears but also about what has seized him. He went forth to study the professed value of the missionary program, the uniqueness and universality of the Christian faith, and its ability to meet the world's need.

He has come back convinced that if any one has misgivings and reservations on these questions, it issues out of ignorance or wilful blindness. Mr. High has seen enough of redeemed life not to question in the slightest degree the power of Christ to meet the world's need today. He does not excuse western churches for the weaknesses inherent in the missionary program. To him, however, they are only transitory. He has faith to believe that any present mal-adjustments and inadequacies in policy and program can and will be overcome.

The book offers one of the finest apologetics of modern missions published in recent years. The author has looked at missions through the eyes and with the mind of a young layman and has reported back to our Church laity his findings in a language which they can understand and with a winning directness and candor.

M. T. STAUFFER.

Missions in a Changing World. W. W. Pinson. 212 pp. \$1. Nashville, Tenn. 1928.

This interesting and arresting book is based upon the thinking, observation and experience of one who is both well informed and sympathetic. The author is frank, fearless and original. His style is vivid and his chapters are supported by a wide reading in the general as well as the special field. His attitude is indicated by the statement in the Preface that he constantly found it necessary to change his tenses; also to be "shy of the prophet's role." A static world, he declares, would be comfortable but dull.

The treatment of the subject is in-

icated by the titles of the chapters, as for example, "Facing a New World," "Wisdom Is Justified of Her Children," "Overtaking Our Ideals," "A New Era for Loyalty," "The Great Adventure." Much is being written in these days to keep us mindful of the fact that the world is undergoing an unusual change. The present author's treatment is suggestive rather than particularistic. The writing is after the style of the essay, discursive, with running comment on a multitude of things in the vein of a calm and tolerant, yet thoroughly Christian, philosophy of events. The modern movements in the world and in the Church, so perplexing to many, are presented as working out the beneficent purposes of God. The author's style and point of view are illustrated by the following quotation: "We are in transition. It is a creative hour. It is in such hours that the nation is born or wrecked in a day. The time is plastic. It is stored with measureless possibilities. It is an unfinished process. The world has not arrived. It will not turn back. It will stop where it is."

There is a curious error in the book where, on page 38, the name of a great philosopher is confused with that of a great missionary. The author of "Missions from the Modern View" was Robert A. Hume and not David Hume.

W. I. C.

Missionary Education in the Church. Herbert Wright Gates. 227 pp. \$1. Boston. 1928.

This is one of the approved textbooks in the standard leadership training curriculum sponsored by the International Council of Religious Education, as the textbook on "Methods and Materials of Missionary Education." It covers the ground admirably not only as a textbook but from the standpoint of the setting forth a church-wide program of missionary education.

The author is the General Secretary of the Educational Society of the Congregational Church and for-

merly the head of its Department of Missionary Education. He is one of the outstanding leaders in the Missionary Education Movement, the Religious Education Association, and the International Council of Religious Education. He has had several years of experience as Director of Religious Education in a successful and well-organized church, which have given him the background for the preparation of a book upon this important subject.

Dr. Gates with real statesmanship has surveyed the field with broad vision, practical utility, and sound educational technique. His book will be valuable, not only as a textbook for the course referred to above, but also as suggesting an effective program by which missionary education may be conducted in any church. Pastors, Sunday-school superintendents, directors of Religious Education and others will find this of real value in the development of an adequate and inclusive program of religious education.

J. B. K.

In Spite of Handicaps. Ralph W. Bullock. 140 pp. \$2. New York. 1928.

Here are eighteen brief biographical sketches with discussion outlines of outstanding Negroes now living and achieving distinction in various lines of endeavor. The purpose is two-fold: First, to inspire the colored youth and give them a deeper sense of self-respect and pride in the achievements of their race, and second, to acquaint the youth of the white race with outstanding leaders of the colored race who merit recognition and respect, thus promoting better interracial understanding and good will.

Among the individuals treated are: Roland Hayes, the popular soloist; Robert Moton, Tuskegee educator; George Washington Carver, the scientist; Wm. Edward DuBois, the author and editor; Henry Tanner, the painter, and Max Yergen, the Christian leader among youth in South Africa.

In these inspiring sketches one

glimpses in each individual described the possession of a real sense of mission. These men seem to be driven by a great and increasing purpose to realize the highest in self-development and self-expression. The book should be used widely among young people interested in interracial problems.

M. T. S.

Mexico Before the World. Plutarco Elias Calles. 244 pp. \$1. New York. 1927.

This collection of quotations from official public documents and addresses by the President of Mexico, interpret the ideals and purposes of the Mexican Government. In view of the general ignorance of things Mexican prevailing North of the Rio Grande, and partizan treatment of the Mexican situation in the newspapers, it is well to allow the representative of the Mexican people to make his own statement concerning the ideals and aspirations of Mexico.

Why Protestants Are Needed in the Philippines. Frank C. Laubach, Ph.D. Methodist Publishing House, Manila. 1927.

"The Philippine Islands contain several million *liberal* Roman Catholics. Many belong to the Masonic orders. Others are members of the Y. M. C. A." Dr. Laubach presents to these liberal Roman Catholics some contrasting facts in regard to the influence of unrestrained Roman Catholicism on education, personal freedom and morality in comparison to the influence where Evangelical Christianity prevails.

1. In Education—Protestant countries show 98% as literate while in Roman Catholic countries only 60% are literate. Evangelical Christians insist on the need of an enlightened conscience and education for all.

2. Tolerance. Pope Pius IX, in his *Syllabus of Errors* denies that Protestants residing in Roman Catholic countries should be permitted to enjoy the public exercise of their own worship. The Y. M. C. A. in Roman Catholic countries admits Roman

Catholics; but priests oppose the Association because it tolerates Protestants. In the General Hospital of Manila priests urge all to "become good Catholics and to stop reading the Bible."

3. *Morality.* During the Spanish régime when only Roman Catholicism was tolerated in the Philippines temperate and moral priests were a rarity. The *Moral Theology* of Ligouri (an authority) condones the lapses of a priest into immoral relations with women parishioners. The Protestants in the Philippines have led the campaigns against cockfighting, alcoholism and immoral cabarets.

4. *Honesty.* Ligouri says that men may lie if they give some sign, like a wink, even though the hearer did not see the sign. He upholds stealing from the rich. Roman Catholic casuistry has a blighting effect on the people. Protestant Christians have launched a campaign against cheating and all forms of dishonesty.

5. *Personal Liberty.* To the people Rome denies the right of private interpretation of the Scriptures. The Protestant Church encourages the study of the Bible and teaches the personal guidance of the Holy Spirit through the Scriptures.

It seems to us that Dr. Laubach is too ready to urge 6,000,000 "liberal" Roman Catholics to become Protestants and, "if they have good morals" to unite with the Protestant Church. He apparently places no emphasis on the need for regeneration. He says that such moral Catholics and Protestants agree in essentials, which he names as "universal education, high moral standards, strict honesty, freedom of conscience and perfect toleration." A man might be a good pagan and believe in these things. The personal acceptance of Jesus Christ as the Divine Saviour in His atonement for sin, full commitment to Him as Lord, and obedience to His teachings as recorded in the New Testament, are the prime requisites for which Evangelical Christians stand.

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DELANVAN L. PIERSON, *Editor*

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PERSONALS

SECRETARY W. R. WHEELER of the Presbyterian Board of Foreign Missions and Rev. Robert M. Russell of Larchmont, N. Y., returned in November from West Africa. They traveled more than 18,000 miles in their five months' tour and addressed more than 30,000 converts in Cameroun.

COUNCILOR RAILTON YUAN is one of three Chinese first to be elected to the position of Councilor of the Municipal Council of the International Settlement of Shanghai, ranking in every respect as equals with the foreign members. He is also a director of the Chinese Y. M. C. A., Vice-Principal of the Ningpo Methodist College, and holds office in civic and commercial organizations. He is an earnest Christian and delights in preaching, whenever he returns to his Ningpo home. He is a generous supporter of his mission. A missionary friend writes that Councilor Yuan is the type of man who makes one glad that one ever came to China to proclaim the Gospel. He is fair and just in his judgments not an extremist, but one who is conciliatory in his dealings with all classes of men.

THE REV. J. STUART HOLDEN, D.D., of London, resigned his position of Home Director of the China Inland Mission in October. He says: "My responsibilities in other directions, chiefly in respect of the work to which I believe myself primarily called—the ministry of God's Word—have made it impossible to devote more time or closer thought to administrative service to the Mission than I have given. . . . Recently the state of my health, and the urgency of my doctors have made me review my tale of work and concentrate my limited powers upon that ministry which is my first responsibility."

OBITUARIES

REV. CHARLES INWOOD, D.D., Home Director of the Ceylon and India General Mission since 1918, died on October 12th at the age of seventy-seven. He began preaching at fourteen years of age. Few men of his generation had exercised so broad and fruitful a ministry as he in Great Britain and in other parts of the world. His influence was most marked, at Keswick and in other meetings for the deepening of the spiritual life. He was also a Director of the Evangelical Union of South America and he made a tour of the Neglected Continent in 1912. What he saw convinced him that the Abbé Dominic spoke the truth of neglected Catholics, that their religion was a "baptized heathenism," while most of the Indians were in an even worse condition.

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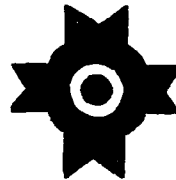
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LOOKING FORWARD IN CHINA

BY REV. ROWLAND M. CROSS, B.D., Peking, China

Missionary of the American Board C. F. M., 1917-

THE sixth annual meeting of the National Christian Council of China (October 11-18) brought to Shanghai nearly one hundred delegates, from all over China, from Java to Manchuria and Szechwan to Hongkong. They represented a Christian church membership of 300,000 — representing many branches of the Protestant Church. Two-thirds of the Council were Chinese and the leaders included the General Secretary, Dr. Chêng Ching-yi; the Chairman, Dr. David Yui; the Chairman of the Business Committee, Dr. T. C. Bau, the Chairman of one of the Commissions; Dr. T. T. Lew, Dr. H. H. K'ung, of Nanking, Dr. Wu-i Fang, the new head of Ginling College; Dr. Y. C. Yang, president of Soochow University, Mrs. C. C. Chên, Miss Ting Shu-ching, General Secretary of the Y. W. C. A. and many others. The Chinese Church is rapidly becoming indigenous in its leadership.

It was distinctly a forward-looking conference with evidence of an eagerness to go ahead on a new program with hope and enthusiasm.

Eight members of the China group had attended the Jerusalem

Conference, the findings of which were discussed, and are being printed in both Chinese and English for the Chinese Church.

Under the leadership of Dr. C. Y. Chêng, one group discussed "The Christian Life and Message and the Central Emphasis of the Church," and called for emphasis upon retreats and for the right kind of Christian literature. The report closed with this special recommendation:

We believe that a limited number of carefully selected visitors from abroad should be invited to China for periods of from six months to two years each to render specialized service; such as, a study of actual conditions, help in analyzing problems, evaluation of present methods, guidance in research, information regarding experience in other countries and giving encouragement and inspiration to Christians in China.

Another commission led by Dr. T. T. Lew, of Yenching University, expressed its expectation that the leaders of the government would endeavor to uphold religious liberty, promote moral education and eliminate military warfare. The Church, in addition to its distinctly religious activities should give special attention to the creation of a

healthy, constructive public opinion, to the assistance of the government in policies of social reform and the preparation of men and women for public service.

Christians of other nations in China and elsewhere were exhorted to be of real service to China by spreading knowledge of the real facts regarding China, by supporting a fair policy in dealing with China and by practical cooperation in China's reconstruction.

The following telegram was sent to President Chiang Kai-shek and the government in Nanking:

The nation being now united, the era of political tutelage has begun, reconstruction is under way and the nation is rejoicing....

We look to the Government to uphold religious liberty, promote moral education, reduce military establishments, suppress banditry and work for permanent peace.

This humble organization desires with its fellow Christians in the entire country activity to propagate the religious teaching of universal love according to Christ and thereby to try to complete the great work started by Dr. Sun, of building a new nation.

In the work of the coming year we shall devote special effort in support of the government in such movements as the suppression of opium and prostitution, the improvement of family life, the amelioration of the conditions of agricultural and industrial workers.

Dr. Luella Miner was chairman of a third commission on "Leadership." The need for a careful study of the whole problem of recruiting and training church workers was emphasized. This training should be planned and supervised "under conditions similar to those which will be met in actual service."

A recommendation was made that "hereafter missionaries be

recruited in response to requests of agencies in China that are composed of or include Chinese in their membership and that request be for people with proper spiritual qualities and who are especially fitted for specific tasks for which persons are sought."

"Cooperation and Unity," was the subject of a two-day deliberation by Commission IV, H. C. Tsao, leader. They expressed appreciation of the assurance given at Jerusalem, that the older churches do not desire "to impose beliefs and practices" upon the younger churches nor to bind up the Gospel with fixed ecclesiastical forms but desire to leave the younger churches free to express the Gospel through their own genius and through forms suitable to their racial heritage." It expressed thankfulness that the Jerusalem Conference saw the "urgent necessity to eliminate the complexity of the missionary enterprise due to the great number of denominations and the diversity and even competition of the missionary agencies." It urged that consideration be given to the possibility of removing hindrances to the mutual recognition by one church of the members of the other churches and that there be an interchange of delegates at meetings of church bodies.

It expressed its gratification at the recognition by the International Missionary Council that "the relation of the Church and mission should be 'church-centric' and that this conception of foreign missions makes it necessary to revise the functions of the mission, where it is an administrative agency, so that the indigenous church will become the center from which the whole missionary enterprise of the

area will be directed." In cooperation with the I. M. C. a thorough scientific study of the whole problem of self-support is to be undertaken.

The council passed important recommendations regarding the Christian program in rural districts as follows:

1. That the Council, in cooperation with other national Christian organizations and church bodies, assist the College of Agriculture and Forestry of Nanking University to plan for the reorganization of the Summer Institute of the University more adequately to meet the needs of rural pastors, evangelists, teachers and lay leaders, both men and women.

2. That the Rural Life Committee select a rural church in which a correlated program will be carried out as an experiment, using local leadership assisted by experienced workers.

3. That the Council secure as soon as practicable a member of its staff to give special attention to rural work.

4. That the Council earnestly commend the findings of the Jerusalem meeting on Rural Problems to the Churches and Missions in China as a basis for study in seeking to formulate a comprehensive program for rural work of the Church in China.

During the coming year, the Council is to investigate the question of the registration of the Churches with the Government and the method of creating Chinese

"holding" bodies for church property, which a number of the missions are prepared to lease to the Chinese Church.

The Council is to be reorganized and the delegates next spring are to be elected by the churches and not by missions.

Dr. T. C. Bau was chosen chairman of the National Christian Council to succeed Dr. Z. T. Yui, whose efficient and devoted service during six difficult years are highly appreciated. Mr. C. I. Cio and Miss T. C. Kuan were appointed to the secretarial staff during the past year.

There was much inspiration received at the meetings of the Council. Rev. Li Shih-mên, of Canton, told how in spite of communist uprisings the church had made progress during the past year as seen in education, in extensive evangelism—one meeting being attended by 5,000—and in the organization of a Chinese Bible Society which had already sold 80,000 copies of the Scriptures. Rev. C. T. Chang, of Hunan, said that street preaching is possible again in Changsha "the Moscow of China." Rev. E. S. Yu, of Kaifêng felt that Hunan is to be congratulated that in Gen. Fêng Yu-hsiang "Christian principles have been woven into his personality and his works even if he should deny connection with the movement."

THE CALL TO PREACH AND PRACTICE

All simple is the work to preach the Cross;

To practice it puts life where death has been;

To seek for gains but fills the earth with loss,

And ease in saviours keeps earth full of sin.

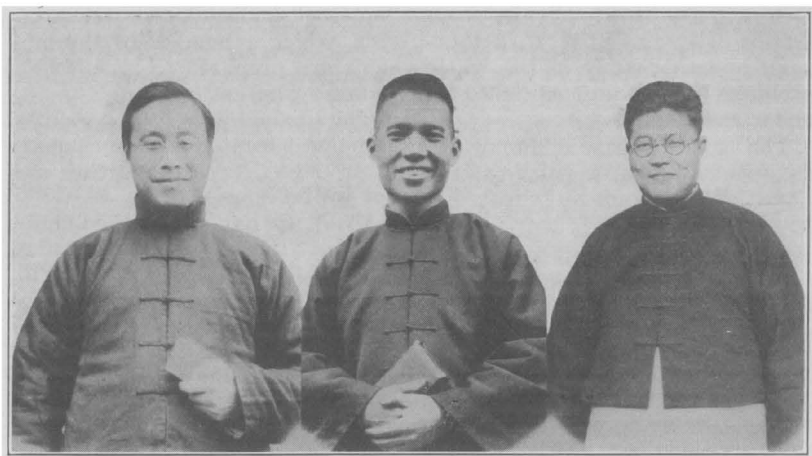
O valiant warriors of our conquering Lord,

Receive the call again that sends men out;

Take to the field, and with your battle sword

Fight till the world shall hear the victory shout!

—Otto H. Houser.



EVANGELISTS—REV. C. K. LEE, MR. LELAND WANG, REV. MARCUS CHENG

NEW HOPE FOR CHINA

BY GEORGE T. B. DAVIS

THERE are signs of a new day in China. One of the rays of the approaching dawn is the change of attitude of Chinese leaders with regard to communism. A year or two ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. This constitutes a remarkable answer to the prayer of God's children in many lands. Let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign lies in the fact that persecution has not wrecked the church in China, but has purified the true followers of Christ, and has prepared the way for a great work of the Spirit of God. In some cases the churches have grown while passing through persecution.

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. This is the very goal for which the missionaries have been longing and praying for decades. One missionary society is turning their churches entirely over to the Chinese; and the missionaries, accompanied by Chinese evangelists, will do pioneer work in preaching the Gospel in unreached towns and villages.

Another augury of the new day is the widespread dissatisfaction with intellectual sermons and social service; and a returning to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and evangelists returned to Shanghai after a tour of several weeks in South China and the leader of the party, Mr. C. K. Lee, tells how both pastors and people

are turning away from the husks of subterfuge, and are hungry for the Gospel.

Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in North China who were about to give up their churches and go into secular work. All three gained a new vision of Christ, and have gone back to preach the Gospel in the power of the Spirit. Far and near come encouraging reports of open and receptive hearts following the recent turmoil.

Another hopeful sign is the readiness of the people to hear the Gospel message. One of the Chinese evangelists, Mr. Leland Wang was converted while serving in the Chinese Navy, and later resigned to devote his entire time to preaching Christ. Recently in Hongkong the largest theatre in the city was crowded, with hundreds standing, to hear him preach the Gospel of salvation through Christ. Mr. Wang and his associates have used thousands of the pocket Testaments, and recently he sent for 2,000 more for use in Foochow, his home city.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chiang in high governmental and other circles. He unflinchingly proclaims the Gospel to high and low and rich and poor. In an address to Shanghai bankers, he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

Another harbinger of the new day in China is the success attending the nation-wide distribution of New Testaments. Over 600,000 of

the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands. From far and near come tidings of the glorious blessing



A CHINESE POLICEMAN WITH HIS
POCKET TESTAMENT

that is following the presentation of the Testaments.

The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of souls who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When

we have received more Testaments, we will start at our eleven out-stations.

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. Another Chinese, Mr. Yen, tells of the remark-



GENERAL CHANG CHIH CHIANG

able results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty copies of the Pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and fourteen of these have become Christians."

One of the most enthusiastic of the hundreds of Chinese pastors and workers who have helped in

the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the pocket Testaments.

In Shanghai, last spring, Marshall Fêng welcomed back Mr. and Mrs. Saltee and their party of missionaries to the province of Honan. They arrived safely in Kaifêng, the capital, and found no trace of anti-foreign feeling. The mission school compound was occupied by about a thousand wounded soldiers. The missionaries began preaching to them and on the second Sunday memorable scenes were witnessed. The church, which seats about six hundred, was packed with men who filled the aisles, the pulpit platform, and the window sills. At the close of the service so few left that a second sermon was delivered. Then the men were requested to go, and the building was filled again with women.

In spite of all the missionary effort in China for decades past, many believe that probably three hundred million people in China have never yet clearly heard the Gospel message. In apostolic days it was in a time of great affliction that the Gospel spread. This may be true today.

Not the least of all the signs of hope for a new day in China, is the fact that the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands.

Shall we continue to pray earnestly and fervently for the missionaries and pastors and Chinese Christians, for the spread of the Word of God, and for spiritual awakening, so that a new day of spiritual life will dawn in China?

CANON W. H. T. GAIRDNER OF CAIRO*

A Many Talented Missionary to Moslems

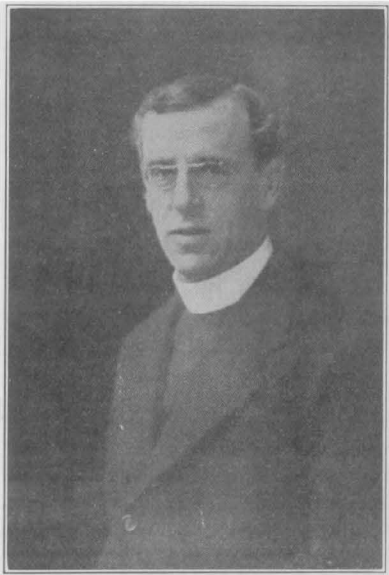
BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

ON MAY 22, 1928, there entered into rest and the glorious Life of the triumphant faithful, one of the most distinguished leaders of missionary work in the Near East. From Cairo, as the centre of his life-activities, that wonderful spirit influenced wide circles far beyond Egypt, while in the great capital of the Moslem world his soul burned with the ardor of a star of the first magnitude in its intellectual brilliancy and the versatility of his genius.

Gairdner from his youth up had the best educational advantages, not only in a Christian home of culture and refinement, but in his preparatory studies and at Oxford. There he was soon distinguished as a scholar and he remained one all his life. He loved books and devoured them but always with discrimination. The best Book of all books was therefore worthy of his most earnest study and most rigid spiritual discipline. While still an undergraduate he gave an address on "The First Duty of Students" which is a key to his own life:

If once a man goes down from college without having acquired the habit of study, he will never acquire it. These years at college are our one chance. Often enough even studious men, who get caught into the busy whirl of a practical life, have perforce to drop this habit of study. But they can never lose the benefit of past

habits..... Why should Christians have narrow minds? What grace is there in them? None whatever. In fact, the very reverse. Have you never heard real unfairness in argument—a total want of sympathy with any point of view save the speaker's own—an



WILLIAM H. TEMPLE GAIRDNER

ungracious intolerance, which makes one feel inclined to take sides against what one really believes? These are characteristics of the warped mind. And such minds are often produced by failure to study while at college. Let us be broad-minded in the true sense of that much misused, much-abused word.

One can judge how wide the range of his scholarship was by an incident that took place during the world war. There were more than

* As a full biography of Canon Gairdner is soon to appear from the press written by his colleague in Cairo, Miss C. E. Padwick, we shall only attempt to sketch here some lines of the portrait and give a few reminiscences of his many-sided life—a life of four dimensions toward God and man.—S. M. Z.

a score of Y. M. C. A. centres and camps for the armies in Egypt. Gairdner among many others was expected to lecture at Kantara for some days to the soldiers. In answer to a question about subjects, he sent the following list of topics from which to select:

"Mohammed; Mohammedanism; The History of Egypt, Ancient, Middle, or Modern; Modern Novelists and H. G. Wells; Ancient and Modern Cosmogonies (early systems of Astronomy and the latest); The Causes of the War from Cæsar to Kaiser (race movements and European history); Some Shakespeare plays; Robert Louis Stevenson; The Development and Structure of Music; How the Hieroglyphics were Deciphered." Such was the list on that half sheet of paper and he asked for half a day's notice before giving a lecture!

Judge from this the force, the grace, the versatility of the man who proposed, mid the flies and tobacco smoke of a Y. M. C. A. hut, to talk to newly-enlisted men and veteran officers on such themes and yet hold their attention. Gairdner, however, was not a naturally easy speaker. His manner of speech was often hesitating and his bodily presence was sometimes against him. A friend at Oxford described him as "active, vigorous, athletic, with a well-built figure but which he generally covered with unattractive and ill-fitting clothes." Who can forget seeing him minus collar and necktie on a bicycle reading a newspaper and pushing the pedals to be on time at a Committee!

One Great Purpose

With one great purpose in life, to exalt and preach Christ Crucified, Gairdner was careless of many

conventionalities. He was too busy about men's souls to spend much time on dress; his versatile mind, ever ready to turn its attention in a new and unexplored quarter, could not fix itself on the trivial things of life and sometimes seemed to wander far from the obviously close at hand. This explains his frequent absent-mindedness. He was a good story-teller, an excellent companion, a skillful musician (on the piano and the organ which he often played simultaneously); he was also an artist in temperament, a dramatist and poet. All of these gifts of genius he laid on the altar of service for the King. His dramatic entertainments and musical evenings (when Mrs. Gairdner added her talents) were a delight to the whole missionary community in Cairo and to a wide circle of other friends. Once a year he might play "Charlie Chaplin" to the uproarious amusement of children and their elders, but all through the year he was the warm and welcome friend of children in his own home, of unfortunate children in the hospitals and of the Egyptian children with whom he came in contact.

Here was a missionary who gave one short life-time of service, in one place to one great idea—the evangelization of Moslems. He found his lever and fulcrum in Cairo and set out to move a world.

His call to special service in Egypt came through a godly woman, Miss Annie Van Sommer, at a summer conference, and this word spoken in faith had results far beyond all expectation.

Before he sailed for Egypt to work under the Church Missionary Society he gave unstinted service to the Christian Student Movement in Great Britain. He



CANON GAIRDNER, BISHOP MCINNES (NOW IN JERUSALEM) AND SIX MOSLEM CONVERTS WHO RECEIVED BAPTISM IN CAIRO

wrote three study textbooks on Prayer and on the Gospel of St. John; he won recruits for service abroad; he deepened spiritual life in the universities, for he had already come under the influence of men such as John R. Mott, Robert P. Wilder and Robert E. Speer. No wonder that he wrote:

Our purpose must be, then, to enter every college in the Kingdom, and having entered it, win it wholly for Christ. Or, to put it into a phrase, must not our aims be to win the colleges for Christ, each of all and all of each? While our Unions are touching a mere set, as many of them

still are, and not reaching much of the strongest and best material at all; while men are not being won—and how few men are being won!—while the very desire to win them, instead of burning like a fire within the bones of those who profess Christ, is often cold, or sometimes positively does not exist—is our ideal realised?

Gairdner's missionary ideals were lofty but sober. No one realised as keenly as he that the evangelization of Egypt was humanly an impossible task. He did not underestimate the strength of Islam, nor was he ignorant of the tremendous under-tow in the surf

for those who tried to save the lost. If ever a man travailed and toiled to bring a rescued man through the breakers it was Gairdner. At his funeral some of these trophies of God's saving grace broke down in tears when they remembered what their salvation had cost him. In July 1919 he wrote to Dr. Mott:

The great thing, I think, to realize is, that in coming to the Levant, you are coming to Mission fields *entirely* different from India, China and Japan, so that it might be expected, *a priori* that the plan and the conduct of your inter-mission conferences will also be different.

The chief differences which I note are:—*there*, old mission-fields, *here* young ones: *there* organized churches of converts and their descendants, *here* almost none of such, but *only* old oriental churches and churches recently formed at their expense; consequently, *there*, comparatively little sectarian feeling, *here* sectarian feeling, which in some cases is almost co-extensive with religious feeling; *there* governments largely friends, and publics ready to be well-disposed, *here* governments intensely unfriendly, and public in a present state of savage ill-disposition.

The Impossible-Possible Problem

In his little book "The Rebuke of Islam" he stated truly that Islam was "the impossible-possible problem. For it is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the

world, is today forestalling and gaining on Christianity."

Face to face with such a problem in the presentation of Christ, Gairdner was not only an earnest missionary but an able apologist and theologian. All of us in Cairo turned to him for inspiration and guidance in the inevitable Moslem controversy forced upon us through their press and their champions. In his paper for the Jerusalem Council Meeting he said:

Contact with Unitarian, deistic Islam forces the Christian to work out his theology *experientially*. Consider the Eastern Churches which so lamentably failed to stay or stem Islam. What is their key-note? It is "orthodoxy." To the average Eastern Christian "orthodoxy" conveys a purely intellectual and metaphysical significance. If there be any ethical reality underlying the *filioque* controversy, it may reside just here, that the Eastern Churches thought only of the transcendental origin of the Holy Ghost, and left out of their creed the fact that, dispensationally, He is mediated to us ever, always, and only by the glorified Jesus Christ. The "Catholic" Churches of the West have shared this danger of considering the Trinity first and foremost transcendently, and equally so have those Churches which vow allegiance to Calvin and Luther. Such an attitude is helpless against Islam.

Who can tell what moral results will accrue, when we allow the Trinity to dominate the devotional life of the heart, as well as our theology? Who shall gauge the debt we may yet have to confess to Islam, if that great antagonist prove finally to have compelled us to explore unknown depths of the riches of the revelation of the Triune God?

We have quoted these words at length because they express Gairdner's theology and the theology which we believe will yet win the Moslem world.

All through his quarter of a century of service in Egypt, preaching, organizing, and dealing with many inquirers—the missionary found time (nay took the golden hours) to write. He struggled to free himself from routine. Apologizing for long silence he writes in May, 1927:

My dear old Sam,—*Peccavi—mea maxima Culpa—al haqq 'alayya*, and if there be any other expression conceive it said. I expect you have despaired of me. Let me say just this: from July to January I was at home on leave, and I wrote no letters, for I had more going on than I could really manage or do justice to: and from February to date it has been one unsuccessful attempt to catch up the lost first-half of the year:—..... Life in Cairo is the usual pressed—bully-beef tub of conferences and committees. How to escape from these things I know not. And yet I have got clear of the A. C. L. S. M., the N. M. P. and the standing Committee of the Egypt Intermission Council. But there remains the Fellowship of Unity, the Western Asia and N. A. Council, the Standing Committee of the C. M. S., and the Native-Church Committee, the Bulac Church Committee, and the School of Oriental Studies and as all these are thriving institutions, and all make their chief efforts in the spring you can imagine how it is.

As An Author

The list of Gairdner's Arabic publications cover many fields of literature. Eleven tracts and books on Islam and Christianity came from his fertile pen and some of them were often reprinted and translated; all of them are increasingly valuable. Twelve books on Bible Study and Bible biography; six on prayer and the devotional life for Oriental Christians.

In the English language we have

from his pen "The Life of D. L. Thornton," "Edinburgh 1910," "The Rebuke of Islam," "Notes on the Epistle to the Romans," and three important works on the Arabic language, its grammar, prosody and phonetics. In addition to all this he founded a monthly Christian Magazine in Arabic and English and was its chief editor for twenty-one years. Its circulation and support was his constant care, and, before his death, his pen was able to extend its influence in widening circles, from Alexandria to Khartoum. The magazine *Orient and Occident* has a great number of Moslem readers, also outside of Egypt, and has become the open forum for intelligent discussion of religious problems for the young Egyptian.

It is, however, not the quantity, but the quality of Gairdner's literary work that is astonishing. His "What Happened Before the Hegira?" is one of the most telling approaches to the Moslem mind ever written. The same is true of his "Death of the Perfect Man" as an interpretation of the very heart of the Atonement. And what can one say of his remarkable Bible dramas and Miracle-plays? Those who were present at the first presentation of "Joseph" by Egyptians to an Egyptian audience will never forget the genius of its production and the reverence of the listeners. Boys from the Old Cairo Mission School were the actors. The church was filled to the doors; the scenery was simplicity itself but the acting superb under Gairdner's leadership and its moving climax was Joseph as type of Christ. One who knew what took place behind the scenes says:

At the close, as the church emptied, and the spell cast by the play gradually

lifted, a figure in a black cassock was left kneeling by the stage, his features motionless in prayer. It was the author-producer. The drama in Cairo had been consecrated at last, and steeped in the spirit of prayer.

It will illustrate Gairdner's power of concentration when I tell you that one at least of those scriptural plays was written as he sat on the third class deck of a Mediterranean steamer between Alexandria and Brindisi, writing, writing, writing, oblivious to passing meals, and dancing sailors, and playing children, as hour after hour the characters came to life under his pen. A thread was tied round the manuscript at Brindisi,—to his wife for typing, and so to the publisher. This in the hours of furlough after the stresses of a Cairo year.

Most of all, this man of ten talents, was a friend. He had the genius and the passion for making and holding friendships regardless of racial, social, or language distinctions. His mind was international; he loved to bridge differences, he had a passion for Christian unity and felt personally humiliated when missionary groups or individuals failed to understand each other. Early in his missionary career David found his Jonathan. In a close alliance he and Douglas Thornton worked as brothers for eight years, although both were twins in genius and education, they were strongly contrasted in temperament and gifts. When Gairdner lost Thornton it well-nigh broke his heart. When he wrote his biography it was to him not the story of a life but "a study in missionary ideals

and methods." The book, therefore, in a sense, is an auto-biography, although never so intended by the author. During the last months of Gairdner's severe illness, the circle of friends surrounded him was composed of men, women and children, Syrians, Egyptians, Americans, Germans, Swedes, British of every church and from among Moslems. At the funeral all Christian Cairo was represented—it was a common sorrow for the loss of a friend that brought so heterogeneous a company to the church and around the grave. Like Daniel, he was "a man greatly beloved." The secret and strength of that love was well expressed by one of his closest friends, the Rev. Maurice Richmond, at the conclusion of his memorial address in St. Mary's Church, Cairo. It is a true picture of a great missionary and great lover of Christ:

The fruit of the spirit is love, joy, peace. And we thank God for the life in which this fruit was so varied and so pure. Love—joy—peace. May we paraphrase those words? Friendship—zeal in life—and that free inward harmony of all his powers in the heart-loyal service of Christ and of his Kingdom. Yes, we thank God for the life of such a friend:

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to
fight better,
Sleep to wake."

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—*Hugh Black. (Congregationalist, Dec. 6.)*

THE SUPREME PERSON AND THE SUPREME QUEST*

BY REV. ROBERT A. HUME, D.D., Auburndale, Mass.

For Fifty Years a Missionary of the American Board in India

Dr. Hume, who first went out to India as a missionary in 1874, exerted a wide and blessed influence there. He was the means of leading many to follow Christ and was honored by the Indian Government. He says:

"My great desire and chief effort is to bring every one into personal contact with the Lord Jesus Christ, in the conviction that He will draw the soul into accepting His help. I first gave this address in the hall of the College of a Hindu Prince, the Maharaja of Kolhapur. It was printed, at the request of Hindus and Christians, went through several editions in English, translated and printed in four Indian languages and was also translated into Telugu by an unbaptized Hindu prince, the Raja Bhujaugrao of Ellore, whom I had never met. This condensed report shows how the Christian message is sometimes given by a missionary in India."

BROTHERS, let me share with you the highest privilege of my life. Only life produces life. Every one's chief values come not from "things," but from intimacy with good persons. Is the possession of wealth or political or social preeminence a great permanent satisfaction? There is a proverb, "Uneasy lies the head that wears a crown." The poet Cowper says, "Knowledge and wisdom, far from being one, have oft times no connection." Byron wrote, "The tree of knowledge is not that of life." No "thing" gives genuine or permanent satisfaction. Only the possession of a worthy character gives solid satisfaction to a spirit. You and I are spirits, though at present living in bodies. The main aid to developing a noble character is association with worthy persons. The worthier they are, the greater the gain. The greatest gain will come from the supreme person. To me the supreme person is Jesus Christ. Let me tell you how Jesus Christ has helped me.

* Dr. Hume, from his rich experience, is available for missionary addresses. The above message shows how a Christian missionary sometimes presents Christ and the Gospel, but it is not the whole message or the whole Gospel.—EDITOR.

Jesus Christ Is the Supreme Thinker

One reason why I consider Jesus Christ the Supreme Person is that He is the greatest thinker that ever lived. What constitutes any one a great thinker? It is, first, his having true and thorough understanding of fundamental principles; second, his power to express his thoughts in lucid, virile, penetrating language; so that, third, all sorts of people can understand his thought; and, fourth, so that they can and will pass those thoughts on to others, and thus his thoughts will become the thoughts of more and still more men. Is Jesus Christ such a thinker?

What Is God Like?

Most people would say that probably the most difficult subject on which one can think clearly and helpfully is about the infinite God. Here is a specimen of Jesus Christ's teaching on this subject: "He that hath seen me hath seen the Father"; i. e., God being invisible, illimitable, undefinable, no mere words can give an adequate conception of Him. Therefore for us the best workable, vital way of understanding God is to see and interpret Him through that revela-

tion of Himself which Jesus Christ was. In this brief sentence of eight words of one syllable and a ninth of two syllables Jesus Christ condensed His thought and teaching about the infinite God, viz., "In character God is like me." Does this meet the above four tests? Is it simple, lucid, understandable by plain people, and can and will such people pass it on to others?

How God Feels About All Men

An important particular aspect of helpful thought about God is a true, lucid, forceful statement of how He feels toward all men. This is how Jesus Christ put this: "What man is there of you who, if his son shall ask him for bread, will give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him"; that is, God thinks, feels and acts toward all men as good fathers think, feel and act toward their children. Only because human fathers are imperfect, while God is a perfect Father, our Father God is sure always to do His very best for every child of His. Is this brief figurative teaching lucid, understandable, easy to pass on to others?

Important as it is to know what God thinks and feels about all men, it is more urgent to appreciate how He feels about His erring children, because that is what you and I are. The characteristic teaching of Jesus Christ on this vital subject is His story which might be called "A Father's joy over the return home of an erring son." A wilful son had grieved his father and wasted the father's property in riotous living. After a while the son began to realize his sin and

started for home. "While he was afar off his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him." Then in joy at the repentant boy's return, he ordered his servants to make a feast, and to put the best clothes on the returned prodigal to show how inexpressibly glad the father was. According to Jesus Christ this is an illustration of how God feels toward His erring children. Is this teaching on a vital subject lucid, easy to understand and easy to pass on to others?

A really great thinker apprehends and teaches universal principles. There is no more marked characteristic of Christ than His absolute freedom from and superiority to traditionalism. And the largeness of His thinking is seen from the fact that He never criticized imperfect conceptions without also unfolding the obscure core of truth in beliefs and practices which seemed imperfect and limited. Thus He said, "Think not that I am come to destroy, but to fulfil," i. e., to fill thought and habit and life fuller and still fuller.

The Aim of Jesus Christ

His one and only aim was original, majestic, universal. An untutored young man, brought up in a little village of a small subject country, what did He say that He aimed at, and felt sure He could do? Nothing less than to establish in the whole world for all time the universal Kingdom of God on the principles of truth! No one else ever conceived and proclaimed such a program. And His vision included the expectation that He, one man, without a single ordinary asset of any kind, was to establish this Kingdom by gradually drawing all men to Himself, even when

He should be invisible. "If I be lifted up, I will draw all men unto myself." And He is doing it.

Men rightly quote the words of great thinkers and writers. Plato, Shakespeare, Emerson and Shankaracharya were representative writers among Greeks, Englishmen, Americans and Indians. Let us judge of their greatness by the extent to which men everywhere quote from them. In the English language a good many quotations from Shakespeare occur. This is evidence that he was a virile writer. Can you quote any of Plato's words? You may be able to recall some sententious expression of Emerson. Possibly you can repeat a few words of Shankaracharya. Yet probably a larger proportion of well-educated Indians use more quotations from Jesus Christ than from Plato, Shakespeare, Emerson and Shankaracharya. In the world at large direct or indirect quotations from Jesus Christ would probably exceed quotations from all other thinkers put together. In the English language how many of the thoughts of the greatest writers like Browning, Tennyson and others are the thoughts of Christ in somewhat changed words. It would hardly be amiss to say that Jesus Christ is the *only* thinker who is recognized in *every* land by the most intelligent persons as the Supreme Thinker.

Jesus Christ Is the Supreme Person

As holiness is a higher attribute of God than knowledge or power, so is it a higher attribute of the supreme person. *E. g.*, JESUS CHRIST HAD AN EVER-PRESENT CONSCIOUSNESS OF GOD. Some holy men have had some God-vision. This was gradually acquired by

them through special means. Also it had its ebb and flow. The constant, controlling spiritual experience of Jesus Christ was that He was ever in the Father and the Father in Him. His first recorded utterance was when at twelve years of age He had gone to a religious gathering in Jerusalem. The other boys of His company were watching the crowds and sights. Jesus was constantly in the temple. After a three-day search when His parents found Him there, His mother mildly chided Him, saying, "Son, why hast thou thus dealt with us?" He replied, "How is it that ye sought me? Knew ye not that I must be in the things of my Father?" In adult life some of His characteristic words were: "All things have been delivered unto me of my Father"; "I am not alone, because the Father is with me"; "The Father hath not left me alone."

No human being ever made such claims to moral perfection as the Lord Jesus Christ made. Yet no one seems to feel that in this He made an unworthy or excessive claim. He often said that His work was to help others to overcome their sin. Yet He calmly claimed that He himself was sinless, *e. g.*, He said, "I do always the things that are pleasing to Him" (*i. e.*, to God). The holiest men are the most sensitive to their own defects. Jesus Christ never repented. On the contrary, He said calmly to the religious leaders of His day, "Which of you convicteth me of sin?"

Another spiritual characteristic of Jesus Christ was His respect for and sympathy with men. No one ever had so much respect for men as Christ. His favorite designation for Himself was "The

son of man," thereby meaning that, as a dutiful son feels for his father the profoundest respect, joy in association with him, and in service for him, so Jesus Christ felt respect for all men as men, joy in association with them, even when erring, and intense satisfaction in sacrificing Himself for those whose son He was. It was this appreciation of the worth of mankind which led Him to live among them and to sacrifice Himself for the moral regeneration of the race. Therefore, of all persons who ever lived He is unquestionably supreme in sympathy and compassion. It is astonishing how much of the time and strength of this great thinker and moral leader was given to alleviating physical troubles. Even more was He moved by the knowledge of spiritual need. When others were in perplexity, "He groaned in spirit and was troubled."

Fineness in quickly and adequately appreciating what is worthy, especially when this is largely concealed, is one of the noblest traits of character. An indication of Christ's attitude toward men is the minuteness and delicacy of His appreciation of their littlest services and excellencies. Jesus saw a very poor widow glide into the temple, and unostentatiously drop two of the smallest coins into the box for offerings. This, which no one else noticed, Jesus not only observed, but so appreciated that He said to His disciples, Did you see what that widow did? In itself hers was a tiny offering. But because, despite her poverty, in gratitude she gave God her all it excelled in value all the gifts of all the rich. At another time the Lord Jesus said that when at the last the characters of men shall be ap-

praised, the smallest kind deed done without thought of reward, even a cup of water given to any thirsty person, will be counted by Him as done to Himself. Jesus Christ was the greatest appreciator.

The Authority Claimed by Jesus

No one ever lived who made one hundredth part of the claim to authority which Jesus Christ made. He plainly and always claimed that He was introducing into the world a new spiritual order through which the old order would be fulfilled and then superseded. It was on this astounding claim that He based His authority to command. "All authority hath been given unto me, in heaven and on earth. Go, therefore, and make disciples of all the nations." "Heaven and earth shall pass away, but my words shall not pass away."

The decisive mark and test of the highest type of person is his capacity for pain and his way of accepting it. "Love's strength standeth in love's sacrifice, and whoso suffers most hath most to give." In our India, renunciation is the hall-mark of noble character.

The Supreme Person must be the supreme sufferer; one who undergoes suffering for a supreme purpose in a supreme spirit. Is there a moment's question as to whether or not Jesus Christ is the supreme sufferer of all time? Through Him the cross has become a symbol not only of His own self-sacrifice for the regeneration of mankind, but in literature "the cross" has become the synonym for *all* noble endurance of suffering for the good of others. What a world of suggestiveness is in the fact that, because the Lord Jesus Christ endured in His matchless

way His shameful end on a particular kind of wood, "The Cross" has become practically the *only* figure to express the noblest self-sacrifice. The influence of the suffering Christ upon the hearts of men is such as to awaken in them gratitude and devotion strong enough to change their characters and their lives. A recognition of His personal relation to them in His great sacrifice has made the wicked penitent, has made the self-satisfied conscious of deep unworthiness. A consciousness of Christ's sufferings for men is the highest moral dynamic among men.

First I showed that Christ is the supreme thinker; next that spiritually He is the Supreme Person, most worthy of your reverence and love. But there is a third even stronger reason why the Lord Jesus is the Supreme Person. He is the supreme *strengtheners of the will*. And man's chief defect is not lack of knowledge, but weakness of will. This is true of men in every country. But in our beloved India this weakness of will has been fearfully increased by the caste system, through which individuality and personal responsibility have been sadly repressed. In the caste system men are not permitted to decide for themselves what is right or best for them to do. They must follow what caste and custom decide, whatever the individual thinks or feels or wishes. Caste has worked fearful economic and social harm to our country. But its worst injury has been to our *moral faculty*. It has dulled conscience, and has emasculated the will-power of millions. Therefore no country so much as India needs some great Person to strengthen

our wills. Honestly is not the following poem applicable to you?

"We *know* the path wherein our feet
should pass,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
with steel, to strike the blow.
Grant us *the will* to fashion as we feel,
Grant us the strength to labor as we
know,
Grant us the purpose, ribbed and edged
with steel, to strike the blow.
Knowledge we ask not—knowledge Thou
hast lent,
But Lord, the *will*—there lies our bitter
need,
Give us to build above the deep intent,
The deed, the deed."

Brothers, very briefly and inadequately, I have tried to show how Jesus Christ is the Supreme Person because He is the Supreme Thinker, the Supreme Spiritual Person, and the Supreme Strengtheners of the Will. This is my personal experience. This has been the experience of millions of others. Now let us speak a little upon the vital importance of making a sincere, a persistent quest for personal relations to Him.

The Supreme Quest

If Jesus Christ is the Supreme Person, then every one's supreme desire and quest should be how soonest and best to get into intimate association with Him. One of the most helpful proverbs is this: "The good is the worst enemy of the best." Nothing shows the normal weakness of men so much as their astonishing willingness to be satisfied with less than the best possible for themselves in many matters when a determined effort requires one to struggle for the best, and to face more or less obloquy from those with whom we are associated. Let me show you how in a simple, practical manner *you* can and should

make a persistent and ceaseless quest for intimacy with the Supreme Person.

Jesus Christ won His first disciples by saying two simple words, "Follow me." Once any earnest man responded to Christ's call in those two words he received as the reward of the loyal quest a growing likeness to that Master through association with Him. Take a few illustrations from His biography. A man of very fickle character, whose name Simon meant "the fickle one," became a disciple of Jesus. That relation to Jesus changed that man's *character*, and even his name was changed to Peter, meaning "firm as a rock." A hot-tempered, fiery disciple, John, became one of the gentlest of men. Simply by associating with Him an adulteress became a pure woman, about whom thereafter no one could have a suspicion. A hard-hearted man, Zaccheus, who had dishonestly amassed wealth, received Jesus as a casual visitor. Even this short interview with the Supreme Person changed that avaricious man into an honest, and even a generous man.

"Lord, what a change within us one short
hour
Spent in Thy presence will avail to
make!"

Read the Life of Christ

In India, as the world over, many, many things make it hard to follow Jesus Christ. However, I mention four simple and practical suggestions.

First, often and thoughtfully read the four short biographies of Jesus Christ which are the very first writings in the New Testament. How can you get into close relations with the Supreme Person unless you at least often read the records of His life which are more

easily obtained than any other writings and are more inspiring than the biographies of any other person. I do not ask you to read those writings in order to accept the interpretation of them which I or any one else would give. I trust God's Spirit to help you to understand much of their significance. But try to read without bias and with a teachable spirit.

Second, ask God's guidance that you may understand and reach the right attitude toward the Supreme Person. This is what men usually call "prayer." Prayer is not saying some good words to God at regular times. There is hardly any more helpful definition of prayer than the following simple lines:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

Prayer is the attitude of one's soul toward His Father.

Often Think of Jesus Christ

Third, *associate with Christ in thought*. Innumerable sons and daughters have mental and spiritual association with absent parents; thousands of grateful pupils have mental and spiritual association with revered teachers, some of whom have left this world. Such mental association with the invisible Christ was the way by which Paul followed Him. Paul was thinking of Him so much that it was the simple truth for Paul to say, "For me to live is Christ"; "I live, yet not I, but Christ liveth in me." Such thinking and thinking and thinking about Christ, and longing and longing to become like Him, is the principal way by which most strong Indian Christians have become Christ's followers.

Finally, associate with Christ by honestly doing what by His example, by His teaching, or by some inspiration you think that He wishes you to do. What Christ most desires is not some profession by words, but single-minded following of truth, of purity, of self-sacrifice, and of service of brother men. With solemn irony He still says, "Not everyone that *saiith* unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father."

Christ and Particular Duties

Christ wisely recognizes the immense differences in men's circumstances and environment, and so never specifies in detail what any one should do. What He emphasizes is the desire to serve and the spirit in which one serves. One of His disciples accurately described Christ's life by simply saying, "He went about doing good." In order that no one could ever imagine that he would have difficulty in imitating Christ in service He said, for substance, "I so identify myself with every human being that whatever you do or fail to do for any one—be he good or bad—I count that service or failure to serve as actually done to *me*." How wonderful! The Lord Jesus was the founder and first member of "The Servants of the World Society." When He was in visible form in Palestine with His pupils He was doing various kinds of service for the physical and spiritual welfare of all kinds of people. Then, after letting them see what He did, and how He did it, gradually He sent them out without visibly accompanying them, and told them that in such service they would be *His witnesses*; yet while thus serving they were all the time to realize

that *He was invisibly with them*, and was Himself doing the service, only He was doing it through them.

Is not that how every teacher of science or of any trade associates with his pupils? Such a teacher puts his pupils into a laboratory or shop, and tells them actually to do with their own hands what they have learned from him in theory. This is the only way by which pupils can actually become what a teacher wants them to become. That is, pupils associate with teachers and masters, when they actually *carry into practice* what they saw their masters do, or what they told their pupils to do.

Not much difficulty will come to you from quietly reading biographies of Christ in the New Testament or elsewhere, or from often lifting your heart to your heavenly Father for His guidance. But it may be very hard for you to comply with another earnest request. Since the Lord Jesus is the Supreme Person it is for your highest interest also to have helpful intercourse with those who really are His followers, and not to be ashamed to let others know that you too are His disciple.

No one can adequately describe this, the Supreme Person, or the method and the value of making intimacy with Him, our supreme quest. Christ suggests what a man should do to secure the Kingdom of God. "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had and bought it."

Brothers, intimacy with the Lord Jesus Christ is the spiritual pearl of countless worth. Seek Him, whatever it may cost. I am very, very glad that *He* is seeking *you*.

A CRISIS-HOUR IN HISTORY

REV. W. REMFRY HUNT, F.R.G.S., BREA, CALIFORNIA

(*Thirty years in Central China.*)

CRISES are revealing. They mark epochs. No history is secular when the divine is in it. No religion is divine that does not touch the human. There are deep and sublime lessons in this thought. Students in the fields of comparative religious science find themselves in the range of theo-poetic rather than theological vision. Here are divergent tracks of Oriental and Occidental erudition. The founding of the Indian Institute side by side with the Bodlein Library in Oxford University, England, is noted by a famous Hindu reformer as "the broadening of the Western mind." It bridges racial chasms and turns controversies into conferences. One seems to muse in the climate of other spheres. Max Müller symbolizes the syntheses of other gospels in the parable of twilight, moonlight and dawn revelations. Time and place and circumstances are and ever must be determinative factors.

"God, who at sundry times . . ." is an arresting and disturbing phrase: it has retrospect and perspective. Read the third chapter of Ephesians and the fifth verse. In the great procession of the centuries it gives successive light on new and whitening horizons. I call you to focus the range and in it discover **THE CHRIST** as "*the center of the center.*" The chart shows the sixth century as a strategic era. In Greece Pythagoras, the father of ancient philosophy, arose. In China arose Confucius to immortalize a code of ethics. In India arose S'akya-mouni Gautama Buddha to reform Brahmanism. In Judea came the reverses to the religions of Jehovah and the destruction of Jerusalem. These times were illuminated by the lives and voices of Zoroaster, Jeremiah, Ezekiel, by the work of Cyrus and the light of the prophets of the exile. It was an era of epoch-marking time.

<i>Confucianism</i>	<i>Buddhism</i>	<i>Taoism</i>
CONFUCIUS, born in China, B. C. 551, died B. C. 478.	BUDDHA, born in India, B. C. 630, died B. C. 543.	LAOTZU, born in China, B. C. 604, disappeared B. C. 524.
Emblem of State Church: DRAGON.	Symbol of reverence: IMAGE OF BUDDHA.	Emblem of altars: DEMON.
Has had 2,400 years of propagation.	Has had 2,500 years of propagation.	2,500 years of propaganda.
Has influenced 75 generations of men now in the tomb.	Has influenced 80 generations of men now in the tomb.	Has mesmerized 80 generations of men now in the tomb.
Represents AGNOSTICISM.	Represents IDOLATRY.	Represents SUPERSTITION.

". . . and a false faith lingers still,

As shades do: tho' the morning stars be out."

WHY I BECAME A CHRISTIAN*

JOHN A. SUBHAN, Bareilly, India

An Indian Who Was Formerly a Mohammedan

I WAS born in Calcutta thirty years ago. According to the Moslem rite the words meaning the greatness of God and the Apostleship of Mohammed were pronounced in my ears, and thus I was received not only into this world but also into the fold of Islam. As I grew up these two great principles of Islam—the greatness of Allah and the Apostleship of Mohammed—began to mould my life and govern my thoughts. It was in the atmosphere of these principles I received my early education. From my youth I was religiously inclined and thus began to observe the necessary religious exercises, prayers, fasting and other Islamic devotion at an earlier age than generally a Moslem youth is expected. My parents noticing my religious tendency, planned to make me a Hafiz and a Moulvie.

At a very early age, I had finished the whole of Koran and under an Arab *Hafiz* I had begun to memorize it. I also acquired knowledge of my vernacular Urdu and at the age of ten I knew how to say the prayers prescribed by Islam. Under the guidance of a professor of Moslem Theology I acquired some knowledge of Islamic Theology and of the laws regulating prayers and fastings. Thus armed with the necessary knowledge of Islam, I turned out to be a strict observant of Mo-

hammedan laws. I could hardly tolerate the Moslems who did not observe the prayers and fastings, or who were not good Mohammedans, and my indignation against non-Moslems knew no bounds. Indeed I was growing into a fanatic. The little reading of books about the early conquests of Islam so influenced my thoughts, that I would delight in imagining another *jihad* (holy war) and drawing the sword against all unbelievers, and then dying a martyr in a glorious fight for Islam. The guiding principle, or the motive behind my religious zeal and the tenacity with which I followed the practice of Islam lay in my blind faith in the truth of Islam. To me every other religion was an invention of the devil, and all non-Moslems, as followers of false religions, had no right to exist.

During the period of my early education in Islam, my attitude toward God was as of a Great and Almighty Being, not only morally but also physically. When saying my prayers, I used to imagine this Allah with a terrible appearance sitting on a very high throne, supported by angels, and I could imagine Him looking down upon me, sometimes smiling and often getting angry, especially when I used to allow my thoughts to wander or when I was late for the appointed prayers. He was merciful in overlooking the sins of His prophets who were His favorites. He was an absolute monarch. He could do what He pleased. Mohammed was the ideal of my life. Islam was

* This extremely interesting narrative of a vital religious experience, is given, as it reached the Editor, in the author's somewhat quaint English. Our diction would have been much less correct had we attempted to write in his mother tongue!—EDITOR.

the only religion I loved, and outside of the fold of Islam there was no salvation. Hindus and Christians all were living under the wrath of God. Allah had allowed Christians to be exalted nations in this world only to punish them more severely in the next world, and on the other hand Muslims were poor only to have a better and greater reward in the world to come.

My parents intended me to be entirely educated on religious lines and to take up a religious profession. Now it was thought especially by my brother, that I was going too far in my religious zeal and fanaticism, and that it was a right time that a limit should be put to it. To counteract my religious mania it was decided that I should be educated on modern lines and must give up the memorizing of Koran. Thus in 1910 I was sent first to Woodburn School and then to Calcutta Madrasah to study English.

"The Search"

What Plato said of philosophy, that it begins in wonder, is also true of one's religious experience. My wonders at the early dawn of my reasoning were first, the mention of Jorah, Zabur and Qujil in Koran; and the second was the idea of God. I was too young or short-sighted to notice the other wonders of Islam. All through my Islamic study I had often wondered that where could Jorah, Zabur and Qujil be. Again and again I would read the references to Moses, David and Jesus and to their books. I had a great curiosity to know more of these prophets and to read their books. As for the idea of God, for long I was reconciled to the conception of

Allah as presented in Islam, and felt satisfied with religious experience gained through the practice of Mohammedanism. Yet I always had a sense of something lacking in my inner experience. The conception of God as an absolute Power, and of Mohammed as an ideal were both inadequate. To satisfy the inner longing I tried to follow Islam more strictly. To my regular prayers I added extra hours, prescribed as pious practice for believers. The greater part of my life was spent in mosques and in the cemetery. There was a restlessness in my heart and I wanted to have it satisfied.

At this stage I made acquaintance of certain Mohammedan mystics and learned from them that through Sufism only can one attain perfection, and meet Adam, Moses, Jesus and Mohammed, and be in communication with the spiritual world. I went through the life and teachings of two great founders of mystic schools, Sheikh Abdul Qadir Jilani, the founder of the Qadiriyya fraternity, and known as the saint of all saints among Moslems, and of Khawajah Moimuddin Chishti, who is buried in Ajmere and whose shrine is a place of pilgrimage of Indian Moslems. I learned that through Sufism one not only can know God but be absorbed in the Divine Oneness. Here I was shown the way of not only knowing but experiencing in life all the truths of the sacred prophets, Angels, spiritual beings, even God, the absolute Allah! I longed to be initiated in one of these orders of Mysticism, but I was invariably told that I was too young.

At length I had an opportunity of visiting my grandfather at Benares. He belonged to the order of Qadiya, founded by Abdul

Qadir Jilani. My persistent effort was rewarded by his promise of speaking to his preceptor on my behalf. He kept his promise, and his superior consented to accept me as a mere postulant, and to give me the initiation, known in mystical technique as "Tawajjoh." The ceremony took place in strict seclusion. I squatted down in front of the superior, who first gave me a brief exhortation to the strict observance of Islamic laws, and on detaching my heart from the love of the world, which really has no existence, the real existence being that of Allah alone. Then the promise of secrecy being extracted, he, touching his tongue with one of his fingers, placed it at the left side of my chest under the ribs, which he pointed out to me to be the place where heart is located and at the same time explained the shape of the heart. With my eyes closed and bent toward that spot I was asked to imagine the word Allah in Arabic character engraved in golden letters upon my heart, spreading its bright rays all over. With this fixed in my mind, I was asked to draw breath inhaling the name Allah, and at the last syllable to hold the breath and then to exhale the last syllable *Hu*. This I was asked to do several times a day. The more I practiced it, the greater was my sanctity. According to the instructions of my preceptor I used to sit down with closed eyes and picture the name Allah engraved upon my heart in luminous letters. This used to throw me sometimes into a state of ecstasy or of profound sleep.

After the ceremony of the initiation into the mystic orders of Qadriya, I became—to speak in *sufi* term—a *Salik*, or traveller, and under the guidance of my pre-

ceptor I was to travel upon the Path, and pass from stage to stage, meeting Adam, Noah, Abraham, Moses, Jesus and Mohammed, and finally to reach and enjoy Oneness with Allah. Before joining the mystic order God was to me a terrible King, the negligence of whose command was to be punished very seriously. I had to take great precautions to prevent my thoughts from wondering in prayers, and so to create a sense of fear during prayer I used to imagine a sword (the sword of Damocles) hanging over me. After my initiation, this Mighty Avenger was my Beloved, Whom I was seeking.

As a mystic I acquired the desire for the purification of my soul, and a thirst after God. The religious exercises called *ziki* helped me a good deal to keep my mind free from evil thoughts. The first exercise which I had learned at my initiation, was a great help to ward off the lust of the flesh.

I Come to Know

All was going on well; the traveler was on his way to meet his God, when one day a copy of the Gospel was given to me by a Moslem friend. On previous occasions I had torn it into pieces, as a book of Satan. This time I was prompted to read it again and studied it carefully and tried to discover something satanic, but there was nothing which I could discard as a lie or corruption. The simplicity of the life of Christ impressed me. The story of the crucifixion was something new and contrary to what I was taught, yet it seemed to be the natural development of the whole thing. My faith in Islamic interpretation was shaken. The Gospel story, either right or wrong, was not at least

satanic. The *moulvies* had told a lie. I managed to obtain a copy of the Bible and started reading it every day. Then came difficulties, there were so many questions to be solved. I wanted some one to guide me.

Then I made acquaintance with Canon E. F. Brown, of Oxford Mission, Calcutta, whom every street urchin knew. Hardly realizing the necessity of further instruction I offered myself to be received in the church. On the plea of my minority he advised me to wait and study further. He could not speak my language and could not understand my thoughts, and so I was on the look out for someone who could advise me how to become a Christian. My search ended in finding an Indian preacher, who tried to answer Moslem objections, and thus gave me intellectual satisfaction. But my soul was on fire for something higher, not the satisfaction of the intellect but of the spirit. My longing was to become a disciple of Christ, and even this preacher could not tell me how I could do that.

My Search for the Truth

I continued my search for some one who would show me the way to become Christian. Close to my house was the Y. M. C. A. College Branch, and learning that it had something to do with the mission of Christ, I dropped a post card desiring an interview with the secretary. A few days after I got a reply asking me to see Rev. F. W. Steintal. The year was 1911 and Dr. Zwemer was to preach the first of his series that evening. I could hardly follow his preaching, but after the lecture I was introduced to Dr. Zwemer who, this time using a mixture of Arabic, Persian

and English spoke to me on the Koranic text, "Show me the straight path." It was the first occasion that the Christian message in its absolute purity free from polemics was presented to me. I had found the existing Bible to be the real Torah, Zabur and Injil, mentioned in the Koran and because the God of Christian seemed to me to be superior to Allah of Islam. Now within those few minutes, I learned that Christ and only Christ, is the way, and that I must become a Christian not only for the intellectual satisfaction in order to be saved, saved from the hell and judgment with which I was familiarized in Islam. I learned that I must accept Christ as my living *murshid* (spiritual guide) and follow Him with unhesitating steps to the end of my life. It became clear to me that Christ is the *Tarigat* or Path leading to God for He is the way between God and Man, for He came from God and has returned to God. The path was clear and straight, and my soul cried out in exultant joy. It was the joy of a man who had lost his way, and then found it again, and recognizing it as his path leading to his home, would feel happy and relieved.

My acquaintance with Rev. F. W. Steintal opened a new chapter in my religious experience. It was the result of my fellowship with this friend that I came to know Christianity as a religion of experience. So far to me religion was a matter of intellect and practice of certain ceremonial laws, but my friend, with no great destructive arguments against Islam, led me on and on from one experience to another. Week after week he would read from the sacred scripture and after brief devo-

tional remarks would kneel, and I by his side, and offer prayer. In his reading and expounding scripture and in his prayer I would find what I had missed all through in my previous religious experience as a Moslem and a Sufi. No mosque, no Islamic devotion could create that atmosphere of the presence of some unseen spiritual Being that I used to experience in that little office in the upper story of Y. M. C. A., facing Harrison Road. When Mr. Steinthal, blind with the eyes of his flesh, would kneel, and with an uplifted face begin his prayer with the invocation, "Our Heavenly Father!" it would seem that from his internal eyes he could see some one who to my eyes was still hidden. At his every word of prayer my whole being would thrill, a longing to possess Him whom he was addressing and through Whom he was asking would get hold of me.

The Fight

The new experience and the new revelation of my Saviour were hard for me to keep as a secret to myself. I began to detest the new idea of my being known as a Muslim. Every moment I would feel to cry out and say, "I am a Christian!" Oh, how hard it is to be a secret disciple. It is almost impossible to know Him and not to tell people of Him. I was insistent on declaring my faith and receiving my baptism, but my Christian friends persisted that I must wait. I could not wait, baptism could be waited but my declaration of faith was not to be postponed. I began to speak of Christ to my class fellows and friends. They showed their keenness to listen to what I had to tell them of Christ and His Gospel. So far I had no definite idea of win-

ning any of my friends for Christ, I talked of Him, because I must, but soon I had to learn a new lesson.

One day during my regular visit to Rev. F. W. Steinthal I was introduced to a European gentleman who had come from the Continent or Africa, I do not remember, and that day the usual hour of devotion was to be spent with him. We read St. John 1:35-51, my attention was directed to Andrew bringing his brother, Simon, and to Philip bringing Nathanael to Christ. My duty was clear, I was to do some definite personal work, I must try to bring friends to Christ. My talk of Christ so far was purely selfish, I have spoken of Him to relieve my feelings, and perhaps to show that I was spiritually in a better state than they. This guest of my friend whom I never met again, whose name and face are both obliterated from my mind, has awakened a new feeling within the depth of my soul. It was my first lesson in the theory of evangelism which I was to put in practice very soon.

Next day I began my practical evangelism. I spoke of Christ in a pleading and persuasive tone to a little group of young Muslims of my own class. The news spread, "Subhan is a Christian." It spread and spread till in an hour's time almost 700 students of the Madrasah came to know of it. Some were filled with rage, some were astonished and some horrified. Many refused to believe it, how can a Muslim turn a Christian infidel. At midday when the students in schools are generally released for half an hour's interval, a crowd of boys surrounded me. In a mixed attitude of horror and curiosity they were pointing me out to each

other. I at once realized that there was something in the air. Two big boys, and there was wickedness in their eyes, and they were armed with sticks confronted me with a question, and then there was a hush in the crowd, and the ears were ready to catch the words of my reply. "Are you a Christian?" I was asked. Could I say yes, I was not baptized, the Church has refused to receive me within the fold, nor was I a Muslim for I had ceased to believe in Islam, then what should I reply. However, on their insisting to know my religion I told them, "I have no religion at present but I believe in Jesus Christ whom the Christians worship." Then passed several words of threats, and at the sound of the gong, announcing the hour of class, I was left alone. In the class a young man sat behind me chewing "pan" (beetle) and he started painting my white clothes at the back with his red spit. The class teacher happened to notice the mischievous young man, but a voice addressed him, "Sir, Subhan is a Christian." He asked me whether I really was a Christian.

My Confession in School

Once again I had to face the dilemma, but I replied, "I am not a Christian but I believe in Jesus Christ as my Saviour and my Lord." The teacher, an old Muslim, seemed no less horrified than the boys. There was a confusion, the boys were in the spirit of rioting. A short meeting of the teachers was held, and I was taken in their midst. The door of the teacher's room was besieged, there was a rush, the door was to be locked. Questions followed one after another in quick succession, and the Lord fulfilled His promise,

"Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak," Matthew 10:19. I was no master in the art of controversy, but I could not be persuaded to deny my Saviour. How could I say no, to that which I have known and experienced to be true. The scholars of the Madrasah were baffled, the arguments of the witness to the experience of my life were too strong to be refuted. The resort was taken to threats, but I could hardly follow them, for my mind was full of such words of my Saviour "fear them not which kill the body.... The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven," Matthew 10:28-32. The final decision was at last pronounced. I was to be expelled and within three days I was to arrange to receive my transfer certificate. As I was led back out of the teachers' room the boys rushed towards me in a threatening attitude, but they were sent back to their classes. However the suffering and the insults were nothing as compared to the peace and joy which filled my heart. It was my day of triumph, and the hour was the hour of victory. I left for home before the school was over, and on my way I saw Rev. F. W. Steinthal, and told him all that had taken place. He reminded me that it was Wednesday in Holy Week, the week of the suffering of our Saviour, and with a prayer and words of encouragement he sent me back to my home to face the situation. The news of my expulsion from school had already

reached my people. Angry words from my brother, words of affection from my mother, and absolute silence from my father awaited me there. My future was uncertain, but I was told that my school career was to be closed. I had some Brahmo Samaji friends who were watching the religious events of my life with keen interest. They came to my rescue, and promised to show me the better way of satisfying my soul and mind. They tried to show me how I could remain a Muslim and also be a follower of Christ. They took me to their religious teachers, to their meetings and to their prayers. They offered me free education in their school. But their whole thing was disappointing. No one could be satisfied with half of Christ. With Christ there is no compromise. He is the Way. I could not tolerate their system, and at last I bade my Brahma friends good-bye, and have not seen any of them since then.

Through the efforts of Rev. F. W. Steinthal I was admitted to the C. M. S. High School, Calcutta, (now known as St. Paul's High School).

In the beginning of the year 1912 I was left without any Christian friend. Rev. F. W. Steinthal was away on furlough to his country, Denmark, and my Principal, Rev. S. D. Hinde, had left for England on account of his health. I was passing through a period of trial. It was a time when my faith was being tested, tried and purified. I had no friend for human protection. But the day of my deliverance was nearer than I believed. Oh, the depth of the riches of both of the wisdom and knowledge of God! how unsearchable

are his judgments, and his ways past finding out! (Rom. 11:33).

My Baptism

The appointment of Mr. J. H. Hickinbotham as principal of the C. M. S. High School proved to be an unexpected blessing for me. This apostle of Nadia District in Bengal, had returned from a furlough which he had taken after his recovery from the bullet wound which he had received from certain non-Christian youth because of his evangelistic zeal and untiring labor to spread the Gospel in Bengal. He became a divine instrument in guiding me further to the love and fellowship of God. Though misjudged, persecuted and often slandered, he has always been a noble example of the true and faithful soldier of Jesus Christ. I owe a great deal to his Christian virtues for my stability in Christian faith and for the deepening of my Christian life. Very soon after his appointment he gained my confidence. I poured my whole story into his ears, and I opened my heart and let him see whatever I had in my mind. Never had I experienced sympathy so natural and spontaneous as from this missionary, who without any hesitation gave me an assurance of my baptism at an early date. So far the missionaries were afraid to give me any shelter, and so I had continued to remain with my people. His first move was to ask me to leave my home and become a boarder. The evening I was leaving home, my mother was too shocked to tell me anything or stop me from the step that I had told her I was to take. The day after I left home, my mother with my young brother came to the school to persuade me to return

home with her. As a strict Muslim lady she had never been out before and had never stepped inside any Christian building or a stranger's house. I met her, she was all in tears. My brother told me that she had not touched any food since the evening I had left her. She had brought some food along, which she would see me eat and be satisfied. Our Western friends realize very little the depth of the love of an Oriental mother for her child. The idea of sending the children to boarding house is unbearable for the majority of Indian mothers. A sick child would rather be allowed to die in her mother's arms, than be taken to a hospital and be treated properly.

No wonder that many of the religious sects in India have found an ideal conception of God in maternal qualities, and have found satisfaction in addressing Him as a great Mother. No wonder that Jesus Christ chose an eastern woman to be His mother, and who can fathom the depth of her sorrow at the sight of the great agony and death of her son when she stood beneath the Cross. It must have made a sword pierce her heart, and would have rendered the agony of her Son greater at the suffering of His mother. Whenever I think of that memorable evening when I met her, the whole picture of that great conflict which was to decide the battle finally, comes to my mind. Pleading tears of an affectionate mother are not to be easily forgotten, and after the lapse of 16 years I can recall, this evening, every single detail of her visit. She loved all her sons, but she has always loved me most. No one of her sons has ever been allowed to be separated from her even for a day, and I was to act

treacherously towards her, make her cry and break her heart. The storm was surging and the tempest was slowly rising in my mind, I was deeply agitated, and I felt that I must get up, take her hand, wipe her tears and follow her home. Now I can go with her and remain with her till I have explained things to her, and then I can come back and be baptized with her consent. Go with her, go with her was the constant urging of my heart. Then suddenly above the tumult and storms the words of Him who once has calmed the tempestuous sea in Galilee came to my mind, "He that loveth father or mother more than me is not worthy of me," Matthew 10:37. I gave my quiet and final reply, "Mother, I cannot come, I am a Christian."

"You can remain a Christian at home, only do not let others know of it." "I cannot do that for Jesus," says "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Mr. J. H. Hickinbotham who so far has been watching the struggle from outside, with her permission came in and joined the conversation. The Lord used him wonderfully and so guided his talk that at last she yielded, and allowed me to remain in the boarding and be baptized. It was a miracle and a clear case of divine intervention.

On July 18, 1912, I was received as a catechumen in the Trinity Church in a public service, and the following Sunday, July 7th, was fixed for baptism. The day before my baptism I was to receive a lesson in divine confidence and trust. Since I had entered the boarding, I was carefully guarded from outsiders and was not allowed to go

even as far as the school gates. On the evening of my baptism I was introduced to a Christian preacher, his name was Babu Gyanandra Nath Biswas. He highly impressed me with his venerable appearance, wearing long beard, and scrutinizing me with his large and flaming eyes, he asked me whether I have been to my people and friends and have invited them to witness the baptismal ceremony. When I told him that I could not do that as it was not safe for me to go to my Muslim friends, he turned round and told me that in his honest opinion I was not fit to become a Christian, for I have trusted the four walls of the school, and the principal more than God. If I really trusted God and had confidence in His fatherly protection why was I afraid to face my people. Was it because God only could save and protect me inside the mission school, or was I afraid to seal my testimony by dying a martyr's death. However, I was so much impressed that I at once left school and went to see my friends. I met them some at school, and some at their homes, and then I went to my own people. I talked to every one of them of my Saviour and the inward joy that I have received from Him. I informed them of my baptism, and asked them to come and

witness the ceremony. Meantime Mr. J. H. Hickinbotham hearing of my absence was much upset, and as he with others was praying for my safety, I returned and stood in their midst rejoicing for the new experience and praising the Lord for the new lesson in God's loving protection. The very persons who were waiting for an opportunity to persecute me listened to my talk and let me go unmolested. On July 7, 1912, at 4 p. m. I was baptized in the Trinity Church, Calcutta, by the Rev. P. N. Biswas, and Mr. J. H. Hickinbotham and Babu H. C. Bhattacharya stood as Godfathers. The text of the sermon preached was "And when he had received meat, he was strengthened" (Acts 9:19).

The real facts of the fuller experiences of Christian life begin just where this chapter of my life closes. Many are the blessings which have followed me in my journey, and many are the lessons which I am taught by my Master in various ways, though many have been my disappointments, but great has been His favors. I still find myself very imperfect and weak, and so I am glad that I found Him for He and He alone is able to keep me to the end. How wonderfully He has but that belongs to the other part of my life story.

KING HASSAN'S PROVERB

King Hassan, well beloved, was wont to say,

When aught went wrong or any project failed:

"Tomorrow, friends will be another day!"

And in that faith he slept and so prevailed.

* * * * *

No one, I say, is conquered till he yields;
And yield he need not, while, like mist
from glass,

God wipes the stain of life-old battlefields
From every morning that he brings to pass.

New day, new hope, new courage! Let this be,

O soul, thy cheerful creed! What's yesterday,

With all its shards and wrack and grief,
to thee?

Forget it, then—here lies the victor's way.

—James Buckham in *Indian Witness*.

THE NEW ERA IN HOME MISSIONS*

BY REV. CHARLES L. WHITE, D.D., New York

President of the Home Missions Council

DURING the past year the thirty-eight missionary societies which unite in the Home Missions Council, have measurably advanced the spiritual conquest of the peoples who dwell in the American Continent. Only the angels of God can tabulate the lives redeemed, the homes sanctified, and the human institutions vitalized, by the service of our devoted missionaries.

Our missionary task in America is as clear as crystal. One thing we do. We are fortunate in not having a multiplicity of activities to allure us by their retreating mirages. We have nothing to do with, and no responsibility for, either advocating or bringing about the organic or any other type of unity of the various denominations. Our work is Apostolic in spirit.

We live in a country all of whose inhabitants can be at one time on wheels and may unite in Christian worship under the spiritual guidance of their favorite ministers, speaking a thousand miles away. Under these conditions it is increasingly difficult to go into the highways and hedges and compel the people to come and join us. We are students, however, of the most complex piece of missionary work in the world, in a continent filled with peoples from all lands with social, economic and civic activities still evolving, in a country with the greatest wealth in hand, and still greater wealth in prospect, of any nation in the world. We devise ways and means for reaching with the Gospel the peoples of new and neglected areas in the United States and in Canada. In this continent, with such an admixture of peoples, we go straight forward with our Christian labors, but always in the

atmosphere of racial conflicts and sectional jealousies, that call for constant adjustments and patient perseverance. If we spend our time in idealizing, we shall not reach our spiritual goals. This one thing we do, forgetting the missionary rivalries and duplications of yesterday, for which we have been often criticised, we are concentrating our efforts on discovering the exact missionary situation in each area, and we have set ourselves to do our multiform mission work without duplication, with mutual interest, with the least number of human agents and with the minimum expenditure of time and money.

The Home Missions Council is a voluntary association of American home mission agencies. It began its cooperative studies and labors about twenty years ago, when the representatives of our numerous Protestant home mission agencies for the first time looked into each other's faces. Twenty years after we meet to thank God for the holy fellowship of the years. The Christian musketeers of that early day have passed on. Hardly one of us remembers officially "that famous day and year." However difficult it may be in the East to bring the Eastern and Western churches together, in America we have brought not only Eastern and Western, but Northern, Canadian and Southern churches together in our widespread, unified continental missionary labors.

The progress made in the last two decades has been at express speed. Home Missions Councils have been set up in several states and under some name will doubtless be established in many other parts of the continent. Areas have been allocated, over-churched communities have been standardized, and many thousands of communities in the nation that are

* Part of the president's opening address at the Annual Home Missions Conference, Atlantic City, January 8, 1929.

spiritually guided by a single church, are cared for with a new spirit and with a finer wisdom. Denominations that twenty years ago found it difficult to care for the spiritual interests of an entire community in a single church organization have, in many places, learned a way of doing so. Many over-churched communities are themselves adjusting their difficulties as the tides of population recede or change in character, and are reporting to their denominations their decisions. Certain racial groups have organized for mutual improvement and stimulation, and other racial groups closely allied have made new coordinations that promise a richer fellowship.

Mission leaders long in service, out of their rich experience, have set up standards for city planning and for rural church arrangements. The voluminous data, gathered so industriously, and so brilliantly interpreted by the leaders of the Institute of Social and Religious Research, has made easier our mission work in rural, town, urban and suburban areas.

Primarily our task is to do our complicated mission work in a continent seething with social and economic changes and to do it always without duplication of agencies and with a united Protestant front. We have not yet attained, but we follow after to apprehend. We are, therefore, not only undertaking the gathering of data, the surveying of fields and the disposing of our various denominational missionary forces in a sensible and Christian manner, but we are trying also so to vitalize our work that the peoples in our missionary areas shall be thrilled with our spirit and catch the vision of God for their lives. We must do this for the sake of the peoples of America. They can be saved only through missionaries who do not collide with each other, but clasp hands in a new fellowship. Our key-words may well be:

No missionary effort duplicated; no community neglected; no missionary funds wasted; all studying the work

of each; each working for the success of all; progress by reciprocity, and spiritual conquest through missionary cooperation.

We can resolve until we dissolve and never solve America's missionary problems. We must carry out the Great Commission, be resourceful, be brave, constrained by the love of Christ.

If such ideals dominate our national missionary labors, a new day will be ushered in, whose sun, please God, will not set until the Kingdom of Heaven comes in our beloved America. The missionary pace makers of today will be the spiritual peace makers of tomorrow.

The peoples of the nations have not come to us by accident, but through a divine urge. All the world is in America. For example, we may meet more Jews, while passing today from Brooklyn Bridge to Fourteenth Street in New York City, than Jesus met in all His journeys from Nazareth to Jerusalem. Do we not see in this God's hand and His challenge? So far as our missionary forces can do so, let us unite in a radiant spiritual fellowship and join the crusade for a peaceful conquest of the many millions of unchurched Americans, both new and old, and win, them lovingly and patiently to the service of our Lord and Master. May God keep our ears open to the divine command, make our hands strong for mission service, cause our feet to be shod with the preparation of the gospel of peace, both denominational and interdenominational, both national and international and our hearts to throb with a love for each other, for God and for all men.

Today we toil apart; tomorrow we triumph together. The spiritual bankruptcy of millions in this continent calls us to fresh missionary endeavor, and as we are striving in America to reach the goals set before us by our Lord, American Christians will cross the seas in a new exodus to win the peoples of all nations to accept the Saviour and to make every land a holy land for Him.

CHRISTIAN KRUS WHO HAVE STOOD THE TEST

BY REV. WALTER B. AND MAUDE WILLIAMS, Liberia, West Africa

LOOK upon some results of Christian investment of prayer and money in West Africa's corner of Christ's Kingdom. Just a few, staunch Kru Christians! There are many others equally as interesting as these; like them, "called to be saints," bearing faithful testimony to the saving and keeping power of our Lord.*

We introduce, first of all, Brother Paul Sakey of Niffoo, licensed exhorter in the Martha Nah Methodist Episcopal Church. His age is unknown but his physical strength is tremendous and well balanced by his spiritual power. Tirelessly he will preach all night throughout the town, warning the people to forsake their sins and turn to God. He knows no fear, this devout Christian, always in church, always forceful in purpose. Yet in manner he is as humble as a child. Though he can thunder from the pulpit, he will not disdain the lowliest work for the Master. Last District Conference, when husky men were needed to pilot the conference bull from the Mission to the seat of Conference eighteen miles away, Sakey took the lead, his white robes flying wildly in the breeze and his tall

body performing all sorts of gymnastic stunts as he tried to keep right-side up while holding to the rope around the hind legs of the rearing, kicking bull.

Before his conversion, Sakey was an out-and-out heathen, a bold and resourceful opposer to the Gospel being planted upon the Kru Coast. Those were the days of bitter hatred and persecution of all native Christians. And what a leader Sakey was! He has told us how he would watch his chance, locate the tree under whose protecting shade the native evangelist and his followers would gather for service, climb into it—and lie low. While the preacher would warm to his subject, Sakey would watchfully wait. At the moment of pressing home the sacred truth, Sakey would suddenly let go the branch that held him and deliberately fall from that height onto the preacher below, knocking him down and sending the audience into peals of laughter. It was not only the evangelist who suffered. Sometimes Sakey himself was hurt; nearly all his front teeth were knocked out this way. But he was willing to suffer to drive out God-palaver.

At other times he would content himself with simply dropping down a ten-pound ripe breadfruit upon the preacher's head. When ripe fruit mashes on a preacher's head and Sunday clothes, there is some mess and smell.

All kind of tricks the fertile brain of Sakey evolved to disturb

* This year we are passing through unusually hard testings of the Lord's work among the Krus of Liberia. This is election year in Liberia, and all is excitement and nervous strain. This atmosphere of dissent, suspicion and personal animosities in the tribes is so easy to arouse, so difficult to allay. It hampers the missionary work. Funds, too, are slow in coming, and we are still without missionary helpers at Nana Kru to shoulder part of the burden we have borne, unaided, these fifteen years. We need your prayers and cooperation during 1927.—W. B. W.

preaching. But the silent leaven of the Gospel was at work, and on this Kru Coast as on a certain Damascus road long ago, Christ arrested the disturber of His onward march. Rightly was Sakey baptized in the name of Paul. He, too, is a miracle of grace. When I see him sitting in church, so quiet, so reverent, so devout, I often wonder what would have become of such a forceful personality had not the magnet of Christ's Gospel drawn him with irresistible power to the Cross of Christ, where his restless nature found its outlet in Christian service. When the Lord Jesus captured Paul Sakey, He got a real man, with the grace of an angel, the humanity of Moses, the earnestness of the Apostle Paul and the loving, loyal heart of John.

An Adventure in Patience

Ben Cofa Nua, another Kru convert, represents, to us missionaries, an adventure into the kingdom of patience, long suffering and endurance—on our side as well as his. After fourteen years' close intercourse with him, we find him one of Methodism's outstanding Kru evangelists, poorly educated but possessing great power in preaching and marked ability in raising money to build churches wherever he is stationed as pastor. He receives \$80 a year salary and during 1926 he brought in \$260 for the new church at Niffo, besides raising the usual collections there. This year, 1927, he is at Sobobo, endeavoring to build an iron church. He walks the thirty miles to this station. His month's salary is £1. 7. 9 (almost \$7.00) and he brings with him from \$12 to \$15 a week in church building funds.

In a business sense he is one of our most valuable men.

For over twenty-five years he has been preaching, and for a large part of that time without pay. His life is above reproach. He is spiritually-minded and of sterling character, and has much of Peter Cartwright's ruggedness in his make-up and method of preaching. He is wonderfully gifted in speech, and a powerful evangelist. We look at him, praise God for him—and we ponder the road of his pilgrimage before he stood steady on higher ground.

In the early years of our acquaintance I built Ben a large house in Bethany, which has grown to be the largest Christian mission town on the coast. To it he brought his wife and babies. His wife, however, fell ill with a disease we did not understand and could not help. As she failed to improve Ben carried her back to the native village from which they had come. To our surprise—though we were strangers to Kru psychology—Ben changed from that day from a mission worker to a secret, and then an open enemy. He let the house at Bethany decay, refusing to look after it, though we had gone to much trouble and expense in building it for him. He allied himself with an element in his village who were opposing our work, and as he was a powerful fighter, he gave us much heartache and trouble. But in this lonely outpost on the Kru Coast, God fought hard for His work and workers and the Mission won out. Finally Ben came; begged us to forgive him for the wrong he had done; wept like a child. He had lost almost everything. His child had died. His wife had not improved in health. The prodigal re-

turned, and like the prodigal of old received pardon and restoration.

For awhile he ran well. His wife improved somewhat. Another baby was born. Then we saw that he was changing again. Again Ben started on the war path. It proved to be a long, bitter struggle. He put the Noreh Church which we had recently dedicated, against us and drove us out of our church in that village. The fight lasted for several years; then the Kru Rebellion against the Liberian Government broke out. We did everything to stop this unwise course of the tribes but without avail. Men told us they had been planning this war for forty years. Ben used to walk up and down outside the mission fence, brandishing a cutlass in the air and shouting: "Any American man live on this place? Let him come out and I will kill him." The threats were directed, not against us missionaries, but against a Liberian student. Ben was trying to terrify the students and to break up our school.

Then the Frontier soldiers came. Ben's town was burned and his people were driven into the forest where, for weeks, the Mission fed them. Ben, himself, barely escaped with his life, having to crawl on all fours along the ground with his sick wife upon his back. Before the soldiers left the Coast, he with many another was a "man without a country."

When the war was over the Mission helped Ben's tribe to get back from the Government the land they had forfeited by rebelling. The Mission protected the cocoanut trees of that town which neighboring people were trying to destroy. The Mission also helped that tribe get settled again on its old site, made possible the replanting of its

cassava farms, and saved the heads of the town and the chiefs from being hanged as traitors. Ben had a second fit of repentance, again plead with tears for pardon and restoration to favor, and for the second time moved back to the mission.

During the war the idol or *ju-ju* houses had been burned, but their beautiful brass bells were saved. These bells had been dedicated to the idols, but the red flower of fire had devoured the idols and there was no place left to put the bells. So a chief said: "Why not give them to the Methodist Mission? The Mission saved us and fed us and got our land back again; give the bells to the Mission." So one fine bell was turned over to us and we put it outside our church, and a second bell was placed in the church at Kah.

Then Ben started a tempest for the third time and he fought the Mission for receiving and holding this brass bell. The *ju-ju* worshipers struggled, too, to get these bells back. We refused to return them and to allow them to be put back in rebuilt *ju-ju* houses, since they had been used in our Methodist churches. Then a hard, stubborn fight ensued.

Ben went to the County Superintendent in Greenville and sued to recover the bell. We won the case. Ben was beaten? Not he. He took the case to Monrovia. I followed him and employed legal help. The case was taken to President Daniel E. Howard and our church won again. Ben was threatened with imprisonment. He was warned that if he did not stop fighting the Mission his town should be burned all over again by the Government. He returned, defeated. But not wholly cast down.

He went to his village and shut up the church there against us and for two years held possession until the town people grew tired of his foolishness and asked me to send them a proper preacher. They persisted until I sent them a man who held the Sunday morning service there. When church was out, along came Ben with a crowd behind him. Said the chief: "Where are you going?"

"To hold church," said Ben.

"We've had church once," replied the chief, "and one time is enough; we don't want it again." Then, as Ben tried to pass him and go into the church, the chief took his stand at the church door and said: "If you put your foot again in this church I will break your head open with this stick." He meant it. Ben's power was broken forever in that direction. That same night a wild storm of wind swept over the town and blew a large breadfruit tree down on the church, smashing that palaver-church to fragments. No other trees fell.

Ben came back once more to the Mission, and this time to stay. He did not weep puddles of repentance as before. He said very little beyond stating that he had "finished fighting the Mission." Today he is one of the most faithful, useful and efficient native evangelists on the Kru Coast. But great patience and long-suffering were needed before this position was attained!

We introduce next our good Kru sisters, three Marthas and one Mary—good Kru Christians all.

At the extreme left stands Mary Tallah, Ben Cofa Nua's sister, who lives in Bethany Town. She is a widow, who has struggled to give a Christian education to her three daughters, with the result that all

three are in the church and all three have been taught in our mission school. "Do your converts *stay* converted?" is sometimes asked. Mary Tallah is one of our answers in the affirmative. She has led a good life and has kept close to the church for over twenty years.

Next to Mary Tallah stands Martha Nah of Niffoo; she built the new Methodist church in Niffoo which bears her name. A strong woman in more ways than one! She was fearless in fighting all the town chiefs about breaking the *Lord's Day*, and she has suffered much persecution for her faith and loyalty. Not long ago her husband, stimulated by a visit to a bush devil doctor, emphasized his remarks to his wife by a blow with his fist, which knocked out a front tooth. The loss of the tooth was followed by the loss of a husband, for he discarded Christian Martha Nah and took another woman, a heathen. Martha has suffered, but she walks with unfaltering tread the "straight and narrow way."

The tall lady in black velvet robe from "down Coast" is Martha Gibbelu, the faithful class leader and steward in our mission church. This strong, dignified, elderly woman is a constant delight. Full of humor, always industrious, seeing to it that her own children and grandchildren are in the church and school, she pursues the even tenor of her way, supporting herself by her cassava farm and making a steady income of fifty cents a week by washing and ironing clothes. It was her daughter who at the time of the eclipse rushed up to the Mission, crying: "*Do-woy, Konyo*" ("Good morning, Lord"). Martha Gibbelu is looked up to by

all the Kru women in our section. She teaches the Adult Bible Class in our church, and is a steady-going Christian one can depend on.

Last stands Martha Konweh. Those who remember how the Gospel made the first break in the Nana Kru tribe after three years of fruitless preaching, and eighteen months of daily prayer in the Mission, will recall how God used Martha Konweh, who at that period was a devil-woman, trained in witchcraft and idolatry, one of the five wives of Webah, the Nana Kru War Chief.

It was Martha Konweh, back in the Nana Kru Plantation Town, who got up from her bed that memorable night, aroused from sleep, she affirms, by "God Who told her to go through the town and shout to the people to turn from *ju-jus* and devil worship and begin to follow God," at the hour when the missionary, miles away, rose from his knees with the assurance that his prayer of eighteen months was answered and he need pray no longer for God to make a break for the Gospel in the Nana Kru tribe.

Martha Konweh's faithful and persistent (and annoying) behavior drove her husband, Webah, to send down to our mission for the missionary to go to the plantation and "talk God-palaver" to them. A revival followed. Webah put away his many wives, Martha Konweh among the rest (and she didn't want to lose Webah), legally married the wife he retained, was baptized, and these many years has been living a consistent Christian life.

Deprived of a husband, Martha Konweh made her home on this station. We built her a comfortable little house in Bethany, where

she lives today. She is a steward and is faithful to her church duties and daily living. No other woman on the Coast has been so signally used of God to open up the road for the gospel message to reach a whole tribe, and a ruling tribe at that, and a stronghold of devil doctors. When the fire burns, Martha Konweh becomes a flaming torch for the Master.

A Christian Kru Family

After meeting Martha Konweh you will like to see what her former war-chief husband and his family look like today. Isaac Webah in white coat and American shirt does not look quite so picturesque as in the native robe he sometimes wears on special occasions. This is the man who cleaned all the *ju-jus* out of his interior town and burned them. He dug up all the devil medicine from the ground at the threshold of each house in his village and threw it away—medicine that had been bought from devil doctors as a sure preventive against evil persons or spirits entering the houses to bring sickness or death on the inmates. He had made and set up in front of his own house a tall cross—a lonely Cross back there in the jungle—as a sign that he had finished with *ju-jus* and was following God. Webah, former war chief, on his baptism chose the peaceable name of Isaac. Webah legally married Mary, who stands beside him, and has put all his children into our mission school. Little Mary is in the First Reader; Jacob in the Second; and David Manneh, a fourth grade student, is on our staff of teachers. Last May, Manneh married one of our mission girls and lives in Bethany. A valuable set of young people,

these, training for efficient service. Manneh is also a licensed local preacher; Isaac Webah is an exhorter. Where whole families are saved for the Lord and are receiving Christian training for effective service in the Kingdom, there is special reason for rejoicing. Some Cleveland Methodists are putting these three young Webahs through school.

Amos Wrubu—Tried and True

Vividly interesting, too, is the story of this old, old friend, Amos Wrubu of Wissipo, who was for years such a help and such a hindrance to our work. A help, for he was always present at church, always ready to render any service asked of him save one! A hindrance, because he would not break away from polygamy and by his example held all the young men of his tribe from breaking this chain which keeps so many Kru men out of the Kingdom. A heart-to-heart talk with the missionary one day led Wrubu, with tears in his eyes, to declare: "Teacher, I will hear what you say; I will give up my other woman."

"*When, Wrubu?*" flashed out the question.

"I fit to do it now," came the solemn assurance, and it was done. So Amos Wrubu was baptized and with him came his wife and all his children, another entire Christian family. All the years we have known and loved this man, so influential in his tribe, we have never heard a word against his moral character, never a suspicion of tarnish on his good name. But he has suffered for the faith!

Thirteen years ago his little boy was seized by witchcraft followers on the public road while bringing

a message up to this mission; was cut with a knife, hidden away in the bush under a cotton tree by day and brought into the Cabor Fish Town by night for food; was finally killed and eaten by the Cabor people in their town not three minutes' walk from our station. Part of the child's body was put over the fire and the fat caught in a bottle and carried down to Sanpropo for war medicine. The murderer confessed to the crime and died of the sasswood test on the beach.

Prior to the murder of his little boy, Wrubu had driven away one of his wives who was, it is said, a very wicked woman. She stole her baby girl, Jitueh, and carried the child far into the interior. Wrubu sought in vain for his little daughter, but could not discover where she was. The child was carried many days' walk from the beach, and grew up in new surroundings, wild and heathen. The mother, being in want one day, sold the little girl to a man for some rice to eat, and in time this man took the child and carried her still farther away. It seemed as though she was lost forever to her father, Wrubu.

Stranger than any fiction are the facts that follow. Jitueh's mother came under the influence of Pentecostal missionaries. She fell ill and very close to death. Hovering on the borderland, her dying lament was always the same: "Oh, if only I could see my little girl before I die!" The kind-hearted missionary, Mr. Garlick, soothed her with the promise: "I will go and try and get your child for you."

Taking some native boys with him, he started in search of the girl who was known to be three or four days' walk in the jungle.

Arriving at the village he was bound for, he was told that Jitueh was not there. Too tired to move he sat resting and watching the women pass with their water jars on their heads. Suddenly one of his boys touched him and whispered: "Look, here is Jitueh Wrubu coming."

He asked them to let him have the girl. He produced money to redeem her. He spoke of the dying mother's plea. But the tribe turned a deaf ear. They obstinately insisted: "We no fit to give her to you. Go away."

No less firmly the intrepid missionary declared: "I will not leave until I get her to carry to her dying mother." His own boys said earnestly: "Teacher, go easy. These are wild people. They no care about killing man out here. The soldiers never come here. Don't stir these people up. One time they caught an officer and killed him and hung his head across this street on a big rope. We beg you, come away."

For several days the palaver lasted. The missionary prayed and prayed. Then, tired out with their delays, he said to the bush people: "Tomorrow I take her to her mother." They replied: "We will kill you if you do."

Next morning at cock crow the dauntless missionary walked boldly to the house where Jitueh was and took her. A shout went through the town. A mass of black humanity with drawn knives surged towards him, shouting: "Take her, and you die." On went the missionary until at a small village a few miles away he was surrounded by the mob. Inside a hut he prayed, for he was quite uncertain as to the outcome. Outside that hut the fierce wild men sharp-

ened their knives on big stones, yelling: "Bring her. Bring her." Mr. Garlick was quite cool, outwardly at least. "No," he answered, "take your money. I will never give up the girl." When they realized he meant to take the girl at any cost and could not be frightened out of doing it, they capitulated. "Give us the money," they demanded and received it, shouted, cursed, but turned back home.

The missionary reached the mission house in time for the dying mother to see her daughter. "Thank God," cried the woman, and the same night she died. The little girl was afterwards baptized Ruth after the missionary's wife. When the work in that part of the interior was abandoned and the Pentecostal missionaries went home, Mr. Garlick's brother-in-law brought the girl to our Mission and left her with us for a Christian education. So was she reunited to her father, Amos Wrubu. She is in the Nana Kru Mission today, growing into attractive Christian womanhood.

As though Wrubu had not suffered enough, a testing of peculiar difficulty for a Kru man to bear was visited upon him for his loyalty to this Mission. For two years he and his family, who had been the leading family in Wissipo, were ostracized by the tribe. No one visited them. No one spoke to them. They were left absolutely alone. To a people who do everything in companies, ostracism is well-nigh unbearable. But Wrubu stood the test and came forth victorious.

An unscrupulous native man, Paul Nikkeh, had been driven from Settra Kru for stealing government property. He ran to Wis-

sipo, announcing that he was a Wissipo man. He went to the Methodist church—the whole town at that time was a Methodist community—and Wrubu, our steward, allowed him to speak from the platform. It is one of the failings of the Kru people, letting any stranger that comes along preach to them in their churches. That is one reason the Christian work needs such constant oversight.

The man greatly stirred the Wissipo people by promising to be their preacher and to teach school in their town, and he dwelt upon his being a Wissipo man. For years this town had asked us to have a missionary put there. Each Kru village, no matter how small, wants the prestige of a missionary of its own. That, too, is characteristic of the clannishness of the Krus. One town will not join with another in any good work. The next Sunday when our preacher went to his Wissipo appointment as usual he was met by the church people with the statement that he need come no more as they had their own country boy to preach and teach their school.

Wrubu came to see us. In such cases two roads are open to us—either to continue to send our man and quietly go on with our work, ignoring the opposing element; or to leave the people alone to have their fill of the man of their choice, knowing that in the end their eyes will be opened and they will return to the fold. We chose the latter course.

We forbade Nikkeh to use the Methodist church for we knew him to be a dishonest man. We called a council of the Wissipo people, asked them what they wanted, warned them against this stranger.

They declared they would hold Nikkeh, and so we withdrew.

To protect the church we appealed to the authorities in Sinoe. The Superintendent called the chief, told him to be quiet and stop fighting and let the Methodist church alone. The chief and people said they would agree if the Mission would drive out Wrubu for he had caused this trouble by letting the stranger speak in the Methodist church. We refused to drive from the church a man who had stood so faithfully for it these many years. So the town ostracized Wrubu and his family.

For two years we patiently waited. Nikkeh held the fort. With a band of his followers he would come singing past the Mission to show us that he was in control. One day, having taken possession of all the church collections, he went away on pretense of buying school books for the Wissipo children—and he never went back. He went to Monrovia and then to America with the avowed purpose of getting money from the churches there.

We had a warning against this unscrupulous native printed in our church papers, for we learned he intended to pass off as a Methodist and make the round of Methodist churches. Money given to such men does not go into missionary work. Yet, from a charge in the West, a woman Sunday-school superintendent who had read the warning in the *Advocate* wrote that the young man had spoken in her church to the great interest and benefit of the people and they had gladly given him money. She thought that we missionaries were very narrow and unjust to write such things against such a fine young man.

In the long months of his absence the Wissipo people had a chance to consider. They did not enjoy being cut off from church privileges and fellowships. While Nikkeh was in charge in Wissipo he let devil doctors and *ju-jus* come back again. The people followed the advice of devil doctors as to the time of cutting their farms, and they lost everything. They began to be hungry, and to talk over the "old times" when the Mission was their friend and they always had plenty to eat. Then one or two began to say "Good morning" to Wrubu. One of their boys—for some time a student in our mission school—returned from coast and set himself to bring about peace. In the end the church people built a bamboo and thatch church to replace the Methodist church which had rotted and fallen, and last Christmas a delegation came to make peace and be restored to the privileges of church

members. It was a glad day for the Wrubu family, as well as for Wissipo. Through all the testing the Wrubus had never faltered.

You have looked into the faces of these Kru Christians who are in the Kingdom and carrying forward the work of the Church of today and tomorrow, because you at home have thought it worth while to support the Nana Kru Mission, the only Protestant mission operating now on the Kru Coast of Liberia, a section a hundred miles in length, reaching far back to the interior boundary. These are only a few of the many who have benefited by the self-denial, prayers and money of American Christians. While all this Christian training has been going on, the church at home has cut us down the budget for this mission fifty per cent. In spite of that, how wonderfully God has wrought with the gifts sent for His use on the Kru Coast!



MANY AFRICAN WOMEN, WHO ATTEND CHRISTIAN SCHOOLS, WISH THEIR FRIENDS TO HAVE A CHANCE TO LEARN ALSO, SO THEY FORM CLASSES AMONG THEIR NEIGHBORS AND TEACH THEM WHAT THEY THEMSELVES HAVE LEARNED

THE FEDERAL COUNCIL ANNIVERSARY

BY CHARLES STELZLE, New York

TWENTY years ago the Federal Council of the Churches of Christ in America consisted of a "Corresponding Secretary" and a Secretary. True enough there were several commissions, but none of them was particularly active. Today there are about eighty on the staff of the Federal Council in its New York office. There are fifteen commissions and committees, with executive secretaries in charge, all of them putting out material that is challenging the churches of America. Instead of a \$15,000 budget of twenty years ago, the Federal Council last year had a budget of \$375,000.

At the sixth quadrennial meeting of the Council in Rochester, in December, the twentieth anniversary of its organization was celebrated. The four hundred delegates, represented twenty-eight denominations with a constituency of about twenty million members. They discussed the problems facing the Church today in the city, the country, the nation and the world, and listened to reports of progress presented by various commissions and committees.

The Federal Council has made no specific attempts to bring the churches together in organic union; the chief aim has been to unite them in service, thus making them better acquainted with each other and bringing about a more harmonious spirit and a clearer understanding which will eventually result in greater unity in ecclesiastical relationships. At the Rochester meeting it was felt that

in the future the various denominations could work together more effectively in certain fields which had to do purely with propaganda and the creation of opinion than if each group worked independently, as for example, in the field of social service, international justice and good will, the race problem, Christian education, the Church and the drama.

The morning discussions at the Rochester meeting were based upon a Data Book prepared by the Research Department, each theme having to do with certain fields covered in the Church's activities. Calling attention to the "World Community," it was stated:

Applied science has reduced the world to the dimensions of a single neighborhood. No people today is isolated from the others. The consular representative, the motion picture promoter, the tourist, the business agent of the West are found all over the world. And the East, in turn, comes to the West. Nearly ten thousand foreign students are in the United States. For good or for ill the nations now share a common life.

The way in which the United States influences the rest of the world can be simply illustrated by the motion picture. Today the American film goes everywhere. In Paris, in Vienna, in Calcutta and Shanghai millions every day get impressions of American life by what they see on the screen. The American trade representatives is likewise found everywhere. Where once the missionary was almost the sole interpreter of the West to the East, today the motion picture and the business interests are everywhere conspicuous, if not always accurate, exponents of American standards and ideals.

The total merchandise exports and imports of the United States for the calendar year 1927 are reported at \$4,864,806,000 and \$4,184,378,000, respectively. It is estimated that in 1927 Americans abroad expended \$770,000,000 and that the total investments of Americans in foreign lands at present are approximately \$12,000,000,000, excluding war debts owed to the United States Treasury. Thus are our interests and prosperity intimately intertwined with those of other lands.

One of the most conspicuous phases of the world's life today is the great tide of nationalistic spirit that is sweeping across many nations. Especially in the Near East and Far East is this a dominant factor, affecting all other interests. Turkey struggling to be master of her own fortunes, China striving to attain a unified government and to secure release from unequal treaties, India, Egypt and the Philippines demanding self-determination, are only the more obvious manifestations of a temper that is well-nigh universal.

The foreign missionary enterprise, which is the most direct assertion of the world-character of Christianity, takes on an immensely enhanced significance in the light of the new economic interdependence of the nations and the growth of international relationships in the political realm.

The missionary enterprise has resulted in the rise of a Christian movement which has become really conscious of a world-wide character and able to express itself on a world scale. While it would be easy to point out many conditions which limit this statement and many factors which are standing in the way of the development of an indigenous church in many lands, it is clear that a Christian church increasingly expressive of the genius of its own people is coming into being in practically all the fields where the missionary movement has become well rooted.

The general theme for the afternoon sessions was "Programs of Cooperative Service for the Com-

ing Quadrennium." During this period the commissions of the Council made their reports. At the evening public meetings national and international topics were discussed by such speakers as Dr. Robert E. Speer, who spoke on "The World's Need and the Gospel to Meet It"; Dr. S. Parkes Cadman, on "The Genius of the Protestant Movement and Its Contribution to the Life of Mankind"; Dr. A. L. Warnshuis, on "Cooperation"; and the Rev. E. Stanley Jones, of India, on "The Christ of the Final Word."

Dr. Warnshuis, secretary of the International Missionary Council, spoke on "Cooperation in the World-Wide Christian Movement" and said in part:

The facts of the extent to which cooperation has developed in the foreign missionary work of the churches ought to be better known. Union institutions are some of the most concrete evidences of missionary cooperation. A list prepared in January, 1928, gives the names of 113 union educational institutions supported by foreign missionary boards. Seventy different boards representing almost every Protestant communion, cooperate in these union institutions. These institutions include all grades of schools from the kindergarten to the university, but it is noteworthy that there are more union theological seminaries and Bible schools than any other kind of schools. Where it might have been supposed that it was most difficult to bring the teaching forces together, just there it has been most practical. Why can we do this in Asia and not in America? Who can be surprised that church union is so far advanced in Asia, Africa and Latin America, when the preachers and pastors receive their training in union colleges and seminaries?

Another form of cooperation is that by which the missions by mutual agreement delimit the territory in

which each will work. In this way a group of missions occupy a province and the whole number endeavor to bring their message to all the people.

There is very little overlapping. People who talk of that simply exhibit their ignorance. The criticism, if any is to be made, should tackle the other side of the question. In some respects there is not enough overlapping. The situation is such that a person who lives in one country, if he becomes a Christian, is foreordained to be a Methodist, because there is no other church there; and another person living in another country, on becoming a Christian has no free choice to be anything but a Presbyterian; and another person in another country if he is converted to Christianity cannot be other than a Congregationalist, or an Anglican, or a Quaker, or a Lutheran, as the case may be, depending upon the mission to which that country is assigned in the division of territory. We cannot do better than that with the small forces available to cover such immense areas contained in the continents of Asia, Africa and Latin America.

Moreover, there is much real cooperation between these missions in that while working in different territories, they are not founding each a separate church. On the contrary, the results of their work are gathered in united churches or churches that from the beginning have been an organic unity.

In China we have recently seen a nation-wide church organized, with which the missions of sixteen denominations cooperate, including Presbyterians from the U. S., Canada, England, Scotland, Ireland, Australia, Congregationalists from England and America; United Brethren and English Baptists.

Dr. Cadman, the retiring president of the Federal Council of Churches, spoke on "The Genius of the Protestant Movement and Its Contribution to the Life of Mankind." He said:

The Reformation period which produced the Protestants was so crowded with major personalities and events that the numerous volumes written upon it have ill sufficed to do it justice. A political and religious upheaval then occurred which ushered in modern democracy, the freedom of learning, scientific progress, and the liberty of conscience which men enjoy. The secession of European states from Papal control was the final and most notable phase of the decline of the majestic church of the Middle Ages.

This epoch making transfer was accomplished to the lasting advantage of civil and religious liberty, but it also involved the loss of Christian oneness and ecclesiastical uniformity. The great name of John Calvin suggests all that was most formidable and most victorious in Protestantism as the parent of the Modern State. Upon this solitary Frenchman of Picardy rested the gigantic burdens of the new movement. In a controversy which drove even sensible and cautious men to the last extremity, he had to uphold and forward the inspiring but more emotional onset of Luther. Throughout the negotiations and conflicts of a stormy time one perceives the curate, the strategy, the psychic force of the Genevan giant.

Divisiveness is not congenial to Protestantism. Quite otherwise, its central stronghold is neither a Creed nor a Book, but a Person and a Life. We, as disciples of one Master, cannot forever cooperate in a guilty partnership of limited liability with political bodies organized, regardless of the honor of God. We cannot countenance what He annuls nor consent that feuds which have lost interest for thinking men and women shall always separate the holy brotherhood. For all thus convinced, the Federal Council is at once a clearing house and a fortress. In cooperative service rendered by Christians who surmount denominational lines is the secret of future success, and the assurance of Heaven's guidance.

One of the inspiring addresses was delivered by Rabbi Philip S. Bernstein of Temple B'rith Kodesh of Rochester. It was the first time that a Rabbi had spoken at a meeting of the Council, and this young exponent of Judaism was listened to with rapt attention. Discussing the causes of misunderstanding between Jews and Christians, he said:

The worst crimes committed against my people in the course of their long, bloody, tear-stained history were often in His name whom you revere as Christ. I was in Poland three years ago and visited, one day, a little village called Gura, Kalvarya, where a famous rabbi ministered to an old congregation. I talked with the young men in that synagogue about many things. I remember asking one of them whether the attitude toward Jesus had changed. He said, "Jesus?" and spat upon the ground. It was a terrible thing for him to have done. It was obvious that he who was more enlightened felt no differently toward Jesus than many of his ancestors. I tried to learn the reason and discovered finally that this boy's family had been done to death before his eyes by Russian Cossacks who came to them with the name of Christ upon their lips.

It is well to keep in mind that the unJewish attitude of many Jews toward Jesus is owing primarily to the unchristian acts of many Christians to Jews. You have made it difficult for Jews to understand and love Jesus. I speak not only of eastern Europe where Eastertime is still an occasion when many Jews live in trembling and fear; I speak also of what has happened and is happening in America.

We have much to do in common. We are citizens of a great republic. Let us together try to keep that republic true to the loftiest teachings of both our faiths. In our community there is much of God's work that we can do together. Every effort, for example, to better Rochester should find

Jews and Christians working hand-in-hand. Every effort to improve the social and economic, the political and spiritual conditions in our community should meet with our common support.

There is a common element in our religions which transcends our churches and our rituals—a vision of a better world that is to be, and of a humanity loftier and finer than has been known; a vision that takes us out of ourselves and lifts us to high endeavor and heroic sacrifice, in order that we may speed the coming of the day when humanity shall be freed from disease and poverty, exploitation and tyranny, war and famine.

In a report presented by Dr. Charles S. Macfarland, General Secretary of the Federal Council, entitled "Twenty Years in Retrospect," after reviewing the work of the Council during this period, he emphasized the importance of the spiritual element in any program for the future, and said:

We have sought group and consultative, rather than personal leadership. So far as this is true is it not because, to quote our constitution, we have sought to manifest our "essential oneness in Jesus Christ as Divine Lord and Saviour?" Where Christ is leader all are followers.

The Federal Council must ever seek to lead the churches to the Mountain of Transfiguration and if it does, there will be found One who will Himself lead them to the plain below of human life and service.

The demons that we seek to cast out, of social wrong, of prejudice, of race, of ignorance and of brutal war—this kind cometh out only by fasting and by prayer.

And if, in this spirit, we sit together during these days, just as our brethren of twenty years ago were clearly led of God, so we shall find His will, for the days and years ahead, as we now turn our faces from the past and seek His guidance for a larger, fuller future.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York

The following materials and methods should be helpful to those missionary educationists, whether pastors, Sunday-school missionary department supervisors, or program chairmen of women's groups, who are trying to make the United States segment of the missionary enterprise *live in the hearts and minds* of their groups. It is not what the eye sees, but what the mind comprehends that stirs folks, both old and young, to action. Arrest attention through the eye; drive the truth home with facts that compel the mind to think concretely; present immediately productive channels through which this deposit of thought may operate.

ABOUT a quarter of a century ago the brilliant Mary Anton, who had come to "The Promised Land" as an immigrant, while standing on one of Pittsburgh's bridges and looking down on the "Hell with the lid off" steel mills, with their surrounding huts, wrote on a scrap of paper the following:

Down yonder she sits in the half-open
door;
'Tis plain she has never had time to
before.
But all is so strange to her! nobody
cares.
They all pass her by with wondering
stares.

Twenty-five years ago a passenger was waiting at a New York dock for a Fall River boat. He heard this bit of United States *history in the making*, which took the form of a quarrel between two little bootblacks, one of whom spoke United States English, the other, broken Italian. The little United Stateser said tauntingly,

"Guinea, guinea goo, shine my shoe,
Have it done by half past two."
Quickly came the retort,
"Americaner, you-eel shine shoe,
Me no wait ha-past-two."

The two flew at each other as the passengers responded to the "All On Board." The boys rolled over and over in each other's embrace in an attempt to settle that "Guinea, guinea goo" question which today stands facing the Christian Church.

Those who, during the past years, have been studying this problem, state by state, city by city, countryside by countryside, know that it is now necessary for all Christians to put themselves to the task of finding a way to bring the entire mass of all races living in the United States to the place where we unite those whose vision is skyward, thus forcing more rapidly the upward trend toward the Christ, the Redeemer of all peoples. Let us not shun the use of the name of the Christ in talking with others concerning moral and general uplift problems; *it has power in it.*

"The butcher, the baker, the candlestick maker" is thinking of religion and of God more than we guess.

Illustrations: After taking an X-ray of her teeth which was so much more speedily done than she had expected, the doctor, an eminent one, was almost shrinkingly asked if he knew what the X-ray machine compelled her to think of; when he insisted upon hearing and she had told him: "The eyes of the Lord are in every place," to her amazement he unhesitatingly replied: "As I have been experimenting with this machine that same thought has come to me over and over again. Truly, I am wondering if it is not about time for another great prophet—or something."

A butcher in a busy shop in Harlem, one of New York's mission fields, was cutting pork chops for a customer. As

he worked he anathematized nations and individuals who are constantly on the fighting margin. The customer finally gathered courage to ask: "What would happen if the things Christ stood for were put into practice?" He stopped, wiped his bloody hands on his butcher's apron, leaned back against the smoked-meat shelf and said: "Right ye are—let Him rule and this old hell world would be heaven." He had lost two boys in the "World Slaughter."

A highly educated and traveled young Jewess who is actively interested in "The New Palestine" movement was engaged in conversation on a New York, New Haven and Hartford Railroad train. After she had given valuable information as to the progress of this movement, the helpful attitude of the British Government in this connection, the work of Sir John Chancellor, she said: "Shakespeare came at the peak of the decades of interest in the writing of poetry. For some time the novel has been the literary hobby of the literate world. Is it not possible that a great novelist may be in the offing? I am wondering, as I watch the nations planning for their greatest self-development, if some great consummating event is not ahead. It seems to me that this activity on the part of the nations is similar to the purifying of elements in the laboratory in order that they may be fused when the proper uniting substance is at hand." As she hesitated, the question was asked: "Where do you think the uniting substance will be found?" With surprising quickness she replied, "Is a second coming impossible? May not a Christ—or a Moses be given?" Yes, He is in the minds of many thinking folks whom we pass every day. Now is the time to be frank witnesses for Him in all sincerity. *We have to live it or we dare not witness.*

The experiences and incidents connected with William Carey, David Livingstone, General Booth, Sam Jones, Dwight L. Moody and others

used by us to illustrate God's working in the hearts and doings of folks have been worn threadbare; let us hunt for up-to-the-minute illustrations. God is working today as potently as He ever did.

• CHAPEL IN A HOTEL

"Meditation Chapel" in the Hotel Biltmore, New York City, will open to guests and employees, it was announced by John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation. Eventually a meditation chapel will be installed in all the Bowman Hotels.

"The simple little sanctuary for the use of all who worship God, irrespective of creed or of denomination, will be found on the third floor," said a statement from Mr. Bowman.

"As its name implies, 'Meditation Chapel,' is not for set services, but for meditation only—a place where any one may sit in silence and hear his own thoughts.

"There are times in the lives of all of us, in the day and in the night, when we want to get away from the world and commune alone with God, to kneel before His altar. The church is not always available. Many find their rooms adequate for all purposes; *others may find comfort in the little Chapel in the Inn.*

"The presence of one spot in the hotel, dissociated from the worldly things of life and dedicated and consecrated to the God we profess to serve, is now recognized by this act as a spiritual necessity in any hotel with which I am connected and as soon as practicable a meditation chapel will be installed in all our hotels.

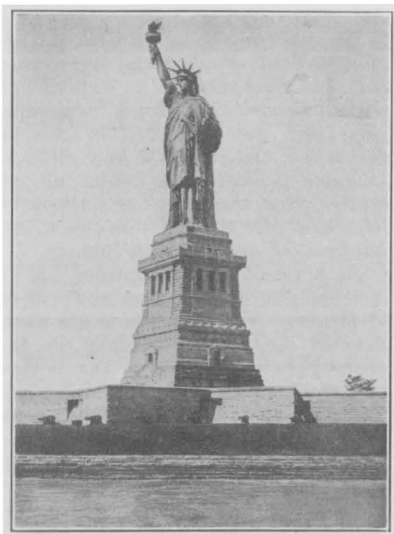
"Flowers will always be found on this altar and above the altar the adopted inscription: 'Come unto me all ye that labor and are heavy laden and I will give you rest.'

"It is an invitation to all.

"The consecration of this chapel is the use for which it has been set apart forever."

THE WORK-BENCH AND TOOLS

TOOL I.—What would be the effect on your group if to greet them at your next meeting you were to have the following picture beautifully done in black and white on a large black-board or drawing paper? Try it and see. Have one member give the history of The Statue of Liberty and another the story of The Stars and Stripes. Have a talk by the widest read and best informed person in your church on the topic, "Changes, racial and commercial since 1777."



THE STATUE OF LIBERTY stands upon Bedloe's Island about two miles from the Battery, New York City. It was designed by Bartholdi and presented by France in 1884. The statue is one hundred and fifty-one feet high; its pedestal, one hundred and fifty-five feet. It symbolizes Liberty Enlightening the World. It weighs 225 tons. Forty persons can stand in the head and the torch has room for twelve people.

For the story of The Stars and Stripes send to John Hancock Mutual Life Insurance Company, Boston, Mass., for their fine pamphlet, "*The Flag of the United States.*"

TOOL II.—If possible secure a professional designer to put the following idea on an upson-board which may be used at several meetings. By means of your picture make an intensive study of your own city, town, or countryside. This picture illustrates how the study was made by a group in Cleveland, Ohio. Use a picture of your own town-hall, old hotel, business section, or a group of farms, twenty-five years ago. If you have a local problem of any kind which the Christian people should take the initiative in solving, and of course you have, this method will bring it before your very eyes, a most desirable aid to action.

Doctor Shriver's *What Next in Home Missions* and Doctor Oxnam's *Youth and the New America* are indispensable tools for your analysis.*



YE OLD INN

Was the center of hospitality, warmth and cheer at Yuletide. Romance held its sway and we often hear regrets for the passing of the open hearth, the blazing logs, the savory viands, and the intimate greetings of the host.

Cleveland's Population

Austria	116,000
(Comments)	
Hungary	101,000
(Comments)	
Russia	80,000
(Comments)	
England	30,000
(Comments)	
Germany	112,000
(Comments)	
Ireland	30,000
(Comments)	
Italy	52,000
(Comments)	
Canada	30,000
United States born ..	80,000

*Missionary Education Movement, 150 Fifth Ave., New York City. 50 cents.

Conditions
and
Solutions
Spiritual
Moral
Labor
Law Enforcement
Schools

First Use of Picture

(a) Have picture explained with local color; tell what the buildings were used for, who lived in the houses and such items of heart interest. Ask the group to tell what they know about the history of your local situation twenty-five years ago. You may unearth some helpful history.

(b) Assign to those who will work at it, the task of analyzing the changes that have taken place in the past twenty-five years.

Second Use of Picture

(a) Begin to put down the results of your analysis as shown on the Cleveland picture.

(b) Assign such vital and pertinent topics as the following: *Our Immigration Laws. Should the Number in Our Electoral College Depend on Population or Citizenship?*

As the study of your local problems progresses the leader should direct the trend of thought toward the whole United States as the unit of the Home Missionary Enterprise. What is being done may then be answered by a specific study of your own Board work in the United States. Every Home Mission Board has rich material which no worker can afford to be without.

FOREIGN AND NATIVE BORN

One Method of Bringing About an Understanding Between Foreign and Native Born

GEORGE STEWART, PH.D.

One of the most important problems before city churches today is an apparent impossibility of mixing foreign and native born within the same congregation. Each side has prejudices which are difficult to overcome, each has associations which are very

precious, and in the presence of one another certain inhibitions invariably arise. It is these inhibitions which are so difficult to break down.

After years of experiment we are convinced that the social approach, that is approach through parties and get-together affairs, is not as helpful or as effective as our services of worship in the church. The fellowship which grows up in prayer to one God, singing hymns in unison, and the spiritual work of the church, becomes a more powerful cementing tie than the companionship of parties and social intercourse.

The church should furnish an atmosphere in which social differences can be disregarded, a medium in which disparities in rank, language, class and financial position can be reconciled, and it should be a place of supreme dedication to which all, no matter what their rank or outlook on life, can give the best in them, regardless of any prior allegiance.

As a result of our crowded life in metropolitan centers, men and women of means or varied interests are hard-pressed for time, especially in the evening hours, which is the leisure period of those doing manual work. This fact alone makes it very difficult to effect an approach through parties and social admixture. *On the other hand the hours of worship are common to nearly all walks of life, for both foreign and native born, and in this period all who are free can meet along spiritual lines and gradually grow to know the aims, ambitions, ideals and life of one another.*

MAKE THE CITY CHRISTIAN

DR. M. P. BURNS

Just in proportion as the religious life and thought of the people is pagan or Christian, so also is the civilization developed by that people pagan or Christian. The institutions of our so-called Christian civilization are Christian just in proportion as the people who developed them are Christian in their living and thinking.

Christian institutions and all clean-cut moral agencies have been conceived, born, and developed, directly or indirectly, under the influence of Christianity. Confucianism of China, Mohammedanism of Egypt, and Shintoism of Japan, are each, in its own country, almost entirely responsible for the kind of civilization that prevails.

The church has more or less boldly professed, through the years, to be a thoroughly democratic institution. But, let me ask, is it essentially and fundamentally democratic?

Ministers in the Monday morning preachers' meeting have proclaimed, through all the years, with magnificent and convincing rhetoric, the fact of the universal Fatherhood of God and the universal brotherhood of man. But, to her great discredit and confusion on the other hand, the church for which they spoke has not only tolerated, but, in some cases, actually generated class distinction, and drawn lines of social demarcation over which men have never been able to cross.

My soul has been distressed and tremendously humiliated by a church professing to love God with all the heart, might, mind, and strength, and its neighbor as itself, and at the same time absolutely refusing to allow people of a different social group or speaking a different language to bow at her altars and weep their way to God. What would be the result if the doors of the church were thrown wide open, and the Italians, the Bohemians, and the Russians, and all the rest, together with their wives and little ones, would be freely permitted to come and worship therein, with the consciousness that the church membership would meet them on the platform of a sympathetic fellowship, born of the spirit of Jesus Christ? With such an exhibition of good fellowship by the Christian Church, the last vestige of unbelief on the part of the unbelievers would be swept away forever, and the kingdom of God would come with great power in that community. I am suggesting that a

well-devised program, launched and carried forward by the church, along lines of a thoroughgoing brotherhood, would soon dispel the criticism of the centuries. It would soon force the issue of the gospel, and ultimately compel the kingdoms of this world to become the Kingdom of our Lord and of His Christ.

The task, therefore, of the Church, in the face of unparalleled difficulties, charged with tremendous responsibilities, and in view of the splendid opportunities stretching out ahead, is to adjust herself in approach, program and message, reinforce herself with the mind and passion of Christ, and address herself to the task.



UNCLE SAM'S MERRY-GO-ROUND

*A Delightful and Productive Method
With Children*

BY MRS. J. W. DOWDS

As a basis for teaching children the spirit of sympathy and love for all other children, regardless of race, creed, or color use the miniature merry-go-round on which meeting by meeting are placed dolls dressed in Dennison paper to represent races and nationalities living in the United States.

Make base out of a circle of beaver-board forty-two inches in diameter; over this place a Japanese umbrella covered with red, white and blue bunting; fill the border with stars; between canopy and base suspend in true merry-go-round fashion small celluloid animals so placed as to leave a 5-inch space around the edge of board base;

underneath the base place at intervals, small spool wheels upon which the entire structure may revolve.

Uncle Sam is the owner and occupies a place of prominence on inner side of circle. He must be dignified and of fine countenance. On his right stands a man who is a Home Missionary; on his left, a deaconess.

At each meeting stories are told of the people whom the dolls represent and of the needs of the work.

The merry-go-round is set in motion while near by stand all of the dolls awaiting their chance to "ride."

The first day the Indians and Alaskans are allowed to mount as the children sing as if singing for the dolls:

(Tune—"Jesus Loves me, This I Know")

Merry-go-round please stop for me,
I want Uncle Sam to see
What a good American I can be.
Juniors—O, make room for me.

Chorus

O, yes he needs us,
O, yes he needs us,
O, yes he needs us,
He needs us every one.

After the Indian and Alaskan stories are told ask: "Shall we let them ride?" To which the children respond by singing:

Come little Indian ride with me,
Uncle Sam our guide will be;
He has work that we can do,
He needs Indians to help him too.

Chorus

O, yes he needs them,
O, yes he needs them,
O, yes he needs them,
He needs them every one.

They are placed on the merry-go-round and others await their turn at another study period; Japanese, Chinese, Mexicans, Spanish, Hawaiians, Porto Ricans, Negroes, Highlanders, migrants, immigrants, city slums and others that you may see fit to select.

Close the series with a lesson on Christian Citizenship.

Ask the children each time to bring to the next meeting dolls which they themselves have dressed and stories which they have gotten their parents to tell them.

The educative value of the stories told by leaders will depend on the judgment and thoroughness with which they are prepared.

Review the stories many times until they *live* in the precious little hearts to the end that the seed which you have planted may *sprout* and *produce*. Urge children to tell the stories at home at the dinner table or at bed time.

The following devotional service was built by Miss Charlotte Anderson of Parkersburg, W. Va., under the guidance of the editor of this department and for use in the School of Missions, Mountain Lake Park, Md. Miss Anderson is an Ohio Wesleyan University senior.

Method:—Have the members of Sunday-school classes or other groups enter a wholesome contest. Give out themes and set day when copies must be in hands of a committee; use all usable ones. The method is distinctively educative. The young folks will in this work reveal their degree of spiritual development and the kind of song they enjoy. It might not be a bad idea for the pastor to try the use of such a service some Sunday morning. (There is but one difference between a ditch and a grave and that is in the depth.)

Suggested Themes:—"Character in Scripture and Song"; "Nations in Scripture and Song"; "War and Peace in Scripture and Song."

AN EFFECTIVE DEVOTIONAL SERVICE

Nature in Scripture and Song

- I. ROCK: The Lord is my rock and my Fortress and my Deliverer; my God and my Strength; in whom I will trust; my buckler and the horn of my salvation, and my high tower. (Psalm 18: 2.)
Song—"Jesus is a Rock in a Weary Land."
- II. HILLS: I will lift up mine eyes unto the hills from whence cometh my help. (Psalm 121: 1.)
Song—"The Ninety and Nine."

III. WAVES: Oh that thou hadst hearkened to my commandments: Then had thy peace been as a river and thy righteousness as the waves of the sea. (Isaiah 49: 18.)

Song—"The Cleansing Wave."

IV. STARS: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever. (Daniel 12: 3.)

Song—"O Little Town of Bethlehem."

V. ROSE: I am the rose of Sharon, and the lily of the valleys. (Song of Solomon 2: 1.)

Song—"Rose-Rose-Rose."

VI. GARDEN: And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden and like a spring of waters whose waters fail not. (Isaiah 58: 11.)

Song—"In the Garden."

VII. FOUNTAIN: I will give unto him that is athirst of the fountain of life freely. (Revelation 21: 6.)

Song—"Come Thou Fount."

VIII. LIGHT: I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.)

Song—"Brightly Beams Our Father's Mercy."

IX. GRAIN: He will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3: 12.)

Song—"Beulah Land."

X. GALILEE: They see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. But he said unto them, It is I; be not afraid. (John 6: 19-20.)

Song—"O Galilee."

XI. LILY: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. (Matthew 6: 28-29.)

Song—"Lily of the Valley."

XII. STORM: He maketh the storm a calm, so that the waves thereof are still. (Psalm 107: 29.)

Song—"Master the Tempest Is Raging."

XIII. SUN: Then shall the righteous shine forth as the sun, in the Kingdom of their Father. (Matthew 13: 43.)

Song—"How Tedious and Tasteless the Hour."

XIV. RAIN: He shall come down like rain upon the mown grass; as showers that water the earth. (Psalm 72: 6.)

Song—"Showers of Blessings."

This program should be carefully prepared. Sing but one stanza of each song.

TO-THE-MINUTE MATERIAL

"The Glowing Ember of Prayer," Presbyterian Board, 156 Fifth Ave., New York, N. Y. (Fine to use in a devotional service. 5c.)

"Your Flag and My Flag," Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio. (An unusual demonstration. 2c.)

"Hands Across the Sea," The Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York, N. Y. (Send 5c. for postage.)

"The Negro Background," Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio. (You will not regret sending for it. 15c.)

A set of really usable slides on *Migrant Work*, Council of Women for Home Missions. (Rental \$2.00.)

105 E. 22nd St., New York, N. Y.

PRAYER AND POWER

"No answer comes to those who pray,
Then idly stand,
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And will not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed."

Something like criminal negligence has marked the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer or shall a change come over the Church? For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil. Prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become henceforth men whose hearts God has touched with the prayer-passion, the history of His Church will be changed.—Robert E. Speer.

WOMAN'S FOREIGN MISSION BULLETIN

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

A SIGNIFICANT EVENT IN CHINA

Every lover of missions will be thrilled with the report by Miss Abby Shaw Mayhew of the inauguration of Dr. Wu Yi-fang as President of Ginling Union Christian College. At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America last year Dr. Wu was present. She was then taking her Ph.D. at Michigan University.

Miss Mayhew was the principal of the School for Physical Education in China, which now is merged with Ginling College. This is the goal of our missionaries, to train leaders who will carry on the great work which they began.

So Hoover is elected! There's surely one thing in his favor from our point of view. He has lived in China! Of course we know many things are in his favor and I can with safety say that all of you voted for him.

While you have been electing a president in America we have been inaugurating one in China. We think that ours is a more wonderful occasion than yours, and about the most important event in the history of the women of China. Now don't you agree with me? To inaugurate a Chinese woman president of the highest women's college in China?

I went to Nanking to attend the annual Board of Control meeting. Upon arriving we took a carriage (yes, in spite of there being 1,000 motor cars in Nanking) for the five-mile drive to Ginling College. The first person I saw was Miss Chén Mei-yu, just returned from America. We were in meeting from nine to six for two days, and among the many things we decided the one which will interest you most is that we decided to give a one year course next year in Recreation and Hygiene for teachers and students.

On Saturday morning came the great event—the inauguration of Dr.

Wu Yi-fang as president. A colorful procession it was with the various hoods and gowns. One, Dr. Hsia, graduated from Edinburgh, had a scarlet gown and black tam. The presidents of Medhurst, Shanghai, Hangchow, Nanking and Soochow Colleges or Universities were present, also the Dean of St. John's, and they were all Chinese except the president of Hangchow. Madam Chiang Kai-shek was on the program. Mrs. Bristol, the Admiral's wife, went up for the occasion and was the guest of Madam Chiang.

Mrs. Thurston made a most perfect address in turning over the government to Dr. Wu, so suited to the occasion. To the retiring president and the one who from the first has made and built Ginling, it was a most happy time, the fulfilling of her hope and ideal. Mrs. New, president of the Board of Control, presided. There were five graduates in the first class in 1919—Mrs. New, Dr. Wu and Dr. Liu on the platform and all three of them filling places of honor and responsibility. To see and hear the alumnae on that day was sufficient proof of the great value of Ginling College.

I was invited to lunch at Mrs. Chu's with Madam Chiang and Mrs. Bristol. Madam Chiang asked several of us to come to her home for tea that afternoon. We went, after driving out to Sun Yat Sen's tomb, which is not nearly completed. They plan to have it finished in March and have the interment then. The situation is wonderful, cut right out of the side of Purple Mountain. It was most interesting to see Madam Chiang in her own home and to meet the General. As he is President of the Council they are really the first people of the land.

After tea they took us through the

gardens which are very extensive and were lovely in the soft twilight.

We had to hurry back for the Founder's Day banquet at seven o'clock. It was lovely. It was more intimate than in the morning. There were many speeches and greetings read which had been received during the day. Many lovely things were said about Mrs. Thurston and I am sure she must have been gratified and happy.

Dr. Hodgkin preached the Founder's Day sermon and it was very, very good. The Physical Education majors gave a tea for me in the afternoon so I missed the tea the *alumnæ* gave to the Board of Control and Faculty. There are ten majors and several of them are going to be fine leaders.

I think I have never enjoyed being in Ginling more, and felt as much the lovely spirit of the place.

ABBY SHAW MAYHEW.

INDUSTRIALISM IN THE FAR EAST

Not least important of the subjects discussed at the Jerusalem Council Meeting, and reviewed at the annual meetings of the Federation of Woman's Boards and the Foreign Missions Conference in Detroit in January, is "Christianity and the Growth of Industrialism in Asia, Africa, and South America." To bring Christian ideals into practice in the field of industry is a great and urgent task not only in Asia, Africa and South America but in North America and Europe.

A thoughtful review appears in the October number of the *International Review of Missions* by an oriental, I. F. Ayusawa, a representative of Japan in the International Labor Office in Geneva.

Mr. Ayusawa says in reviewing "Industrialism in Japan" by Walter F. France:

"A GREAT movement in the Far East, with effects more far-reaching than those of the World War, is the spread of industrialism. It has affected the peoples of those remote lands with ancient traditions in a

revolutionary manner. It has come to them with more steady and compelling force than political ideas. Whereas the fall of Manchu dynasty—an empire during three centuries—and the founding of a republic have not changed the Chinese, with the exception of the 'returned students' and others with modern education, a small handful as compared with the stolid mass of four hundred million people, the spread of industrialism is swiftly changing them. The whole of the Far East is being transformed. A new social fabric is being woven, and it is affecting the rest of the world.

"The rise of modern textile mills in Japan has already radically altered the outlook of the British cotton trade in India. The night work conducted in the mills on remote hillsides in Japan is causing business depression in Lancashire, and the cheap labor employed in China is pulling down the price of European goods in Asiatic markets. Thus the significance of the spread of industrialism in the East cannot be overrated. The world is watching the phenomenon with keen concern.

"Mr. France skilfully presents pictures which arouse one's attention. We commend his sincere attempt to be fair in describing labor conditions in Japan. His book is well worth reading. It has two chapters, the first of which describes the appalling situation prevailing in Japanese workshops, mines and so on, while the second argues at length the need of the Christian religion for the removal of the evils.

"It would be unjust to say, though the impression remains after reading through the book, that the statement of facts in Chapter I is too short, while the arguments in Chapter II are too long. A Japanese, however, specially interested in and following the social progress of his country, will inevitably find flaws here and there in the observations of a foreigner. Thus, a book published in 1928 treating the labor problem in Japan would have done well at least to mention the great advance made in labor legislation and also in trade unionism in the past three or four years.

"No student of the labor problem in Japan, to our mind, can ignore the epoch-making steps taken by Japan in labor legislation in 1926, by bringing into force the Health Insurance Act, covering some two million workers; by repealing the obnoxious articles in the police law to give larger freedom to trade unions, by enforcing the Labor Disputes Conciliation Act in order to bring about industrial peace, by bringing into force the Minimum Age Act to suppress child labor entirely. All this happened simultaneously on July 1, 1926, together with the bringing into operation of the Factory Amendment Act, which alone was a great event, worth receiving mention.

"Perhaps it may be said that the mention of so many laws would be to make the book too technical, and it was obviously not intended for specialists. But in any case we should like the writer to know the facts concerning what he calls the Geneva Conference in labor, where he says Japan 'was represented,' as though it happened only once. At this conference, which is an annual event, the Japanese Government does not, as he says, 'reserve the right of postponing or modifying the application of any resolution passed at these gatherings.'

"However, these remarks are severe, and coming from a Japanese they might seem ungrateful, whereas we do sincerely appreciate the sympathetic attitude with which the book is written. The somber pictures drawn there are, alas, true to a large extent, and no Japanese who loves his country can afford to be content with a few labor laws copied from the West. When long hours are worked, women are toiling through the night in dingy mills, and awful inhumane conditions still prevail in the dormitories attached to factories, no Japanese can refute the accusation that his country has no religion. Japan has to awaken, if she has not as yet, to the terrible reality of the present situation, and we are grateful to the writer for pointing out our failures.

"An important point, however, on which we are not fully satisfied with Mr. France's book, is his assumption that 'the West'—a broad term he uses—is Christian while Japan is not. In one place, for instance, he says:

It is here that the East and West separate, for in the handling of the industrial problem in England, either by experts or by the street-corner orator, there is the whole background—often quite unrecognized—of Christian experience. The western conception of "justice," "right," "truth," "compassion," "love" and the like is not only, as is often reiterated, "saturated with Christianity," it is Christian in origin, and Christian only. This is often overlooked and ignored. Justice and truth, as we know these graces, have little foothold in uninfluenced oriental life. Compassion and love, as we know them, have none.

"But is that really so? How about Plato, Marcus Aurelius, Marx, Lenin, who have taught the West about 'Justice,' 'Truth' and so on? Were they all Christians? And is the writer prepared to say that Confucius is devoid of the graces of justice or truth, or that in Gautama's precepts one does not find compassion? Space does not permit any lengthy argument. Let us only say that these unfortunate assertions do not convince and do not greatly help. Let the writer remember that the West, which he calls Christian, has its abundant evils of industrialism. He need not think that his book has not been worth writing if it has not made clear that the industrial problem in Japan is essentially religious, but he must not overlook the fact that industrial and social problems are universal and rife even in the so-called Christian countries. Industrialism in the East is of western origin and comes from what the writer calls 'the Christian West.'"

"I believe that all our offerings—of strength or time or money—have their virtue conditioned by the sacrifice that gave them birth. . . . We begin to operate with vital forces when we cross the border in the land of sacrifice. . . . If the Church of the living God were sacrificial, she would thrill the world."—*J. H. Jowett.*

WOMAN'S HOME MISSION BULLETIN

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



PAN-PACIFIC WOMEN'S CONFERENCE

The Pan-Pacific Union located in Honolulu, Territory of Hawaii, is "an organization directed by representatives of all Pacific races, supported in part by government appropriations, cooperating with chambers of commerce, scientific organizations, boards of education and kindred bodies working for the advancement of Pacific interests. It brings together through frequent conferences at the ocean's crossroads leaders in all lines of thought and action in Pacific lands, organizing them into friendly cooperative effort."

Under auspices of this Union the first Pan-Pacific Women's Conference was held in Honolulu, August 9-19, 1928. When first conceived in 1924 it was termed a "Motherhood and Child Welfare Conference." After the first committee meeting, however, its scope was widened to include five divisions of Health, Education, Women in Industry and Professions, Women in Government, and Social Service.

The quota for each country was twenty-five voting delegates and two non-voting associate delegates from important women's organizations, Hawaii and the Philippines having separate quotas from the mainland. Attendance was: Health, Voting 24, 14 being physicians, Associate 5;

Education, Voting 34, Associate 14; Industry and Professions, Voting 23, Associate 9; Government, Voting 25, Associate 9; Social Service, Voting 30, Associate 11; total, 183. They came from: Australia 16; Canada 1; China 5, two being Chinese; Dutch East Indies 1; Fiji 1; Hawaii 91; India 1; Japan 18, all Japanese; New Zealand 17; Philippine Islands 2, both native; Samoa 3, two being Samoan; United States mainland 27.

Miss Jane Addams was honorary international chairman, Dr. Valeria Parker chairman of U. S. mainland delegation. Miss Mary Anderson, director, Women's Bureau, U. S. Department of Labor, was there, and President Coolidge appointed a special representative, Dr. Louise Stanley, Chief, Department of Home Economics, U. S. Department of Agriculture.

The following will serve as samples of topics presented: "The Legal and Political Relationships of Women in Japan," by Kikue Ide, an outstanding leader in the woman suffrage movement of Japan and head of the Women's Problems' Institute of Osaka; "Social Welfare Work in the Philippines," by Mrs. Jaime C. de Veyra, President, Federation of Women's Clubs of the Philippines; "The Status of Preventive Medicine in China," by

Dr. Ting Mei-yung, Superintendent, Pei Yang Women's Hospital, Tientsin, "China's Industrial Women," by Kyong Bae-tsung; "Industrial Hygiene in the Philippine Islands," by Dr. Paz Mendoza-Guazon; "The Trade Union Woman," by Elizabeth Christman.

Official voting delegates were graciously entertained free of charge at Punahou School a little distance out of the city proper, though a few preferred to stay at hotels at Waikiki Beach half an hour away by trolley. Naturally one of the greatest benefits of the conference was the intermingling and informal conversation between sessions. Social functions had an important place in the program.

Resolutions

The following were unanimously adopted:

1. That the following projects be promoted:

(a) A correlated inquiry into costs and standards of living in Pacific countries with special reference to diet content.

(b) A study of standards of living and wages in Pacific countries which will make comparison possible.

(c) A survey of the health of women in industry in Pacific countries through an expert committee with Pan-Pacific links forged through this conference.

(d) Formation of a committee of experts for the initiation of health research projects of value to Pacific women.

(e) Research regarding electoral systems, woman's place in political parties, effect of compulsory votings, and legislation relating to women and children.

2. That the interest of existing research bodies in Pacific countries be enlisted, in consultation with national groups, toward best policies to be pursued toward improvement of industrial standards in Pacific countries.

3. That committees be set up in accordance with the desires of the sections of Industry and Education for the purpose of acting as clearing house.

4. That the following resolutions be adopted:

(a) Women in countries of the Pacific should work toward an educational program which will help to prepare social workers for more effective service, such recommendation in no way reflecting upon the valuable work of large

numbers of voluntary or untrained workers who are rendering unselfish and effective service in many places, but enabling those deserving to secure special training in social service to receive it without the expense of travel to another country, and enabling them to acquire field experience in those countries in which their services are to be rendered.

(b) That this Conference urges all women to draw the attention of official agencies to the findings of the Child Welfare Committee of the League of Nations appointed to investigate the Cinema question and the report of the Royal Commission appointed by the Australian Federal Government to inquire into the Film Industry in Australia.

(c) That this Conference urges women of the Pacific Basin to do all in their power to influence their Governments to carry out the recommendations of the *League of Nations report on the Traffic in Women and Children*, including those urging the employment of women police and the abolition of state regulation and of licensed houses.

(d) That the Pan-Pacific Conference of Women is of the opinion that it would be of great value to the countries of the Pacific Basin if the body of experts on Traffic in Women and Children of the League of Nations would continue to investigate thoroughly conditions in those countries within this area which have not already been examined.

(e) In view of the fact that there has been serious criticism at this Conference of the films sent to several countries of the Pacific Basin, the Pan-Pacific Conference of Women requests Will H. Hays, director of motion picture industry in the United States, to confine the distribution of films in the Pacific countries to those that reflect the best and not the worst in life. That a resolution from the Pan-Pacific Women's Conference be sent to the director of the British Film Industry asking that no films which would bring discredit to the moral standard of Great Britain be sent to other countries.

Recommendations from Sections

The following is full text of findings of Sections as submitted to the Conference Forum.

These constitute a basis for continuation work in the sections named, amplifying the general terms of the resolutions. The paragraph marked X in Government Section was inadvertently not submitted to the Conference in resolution form. It remains, however, a record of one of the most significant discussions of the section.

Government Section

The women in Government Section during its deliberations have come to the conclusion that in the enfranchised countries, there is a great deal of latent power in the political machinery which women have not yet fully learned to use. Political consciousness needs to be fostered in these countries, so as to arouse a sense of public responsibility both in national and world affairs. We stress the need for educative means of bringing this about.

This Conference desires to uphold the women in Pacific countries who are seeking enfranchisement, and trusts that their efforts will speedily be crowned with success.

Every means should be used to promote the responsible participation of women in government.

(X) The women in Government Section who belong to countries which are trustees for the welfare of the Pacific recognize the duty of doing their part to see that the principles underlying the League of Nations mandates are applied in the letter and the spirit over the whole area.

The Government Section suggests that in the interval between this and a next Women's Pan-Pacific Conference, research be made regarding electoral systems, women's place in political parties, and the possible effect of compulsory voting, as well as upon other matters that need changes in legislation to promote the welfare of women and children, carrying out any recommendations suggested by the other sections of this Conference.

Industry Section

The Industry Section submits the following for the consideration of the Conference Forum:

1. In case a permanent organization be effected, an industrial committee be appointed consisting of three representatives in each country whose functions would be:

(a) To accumulate, and through the permanent secretariat, circulate among the countries represented existing information on industrial conditions.

(b) To be on the lookout in each country for effects of economic relations with some other country, reporting any findings to the secretariat.

(c) Through the secretariat, to cooperate with the Labor Office of the League of Nations in its attempts to improve conditions by international legislation.

2. The Industrial Section recognizes the need of research before an adequate discussion of Pacific industrial conditions is possible.

It, therefore, recommends that the permanent committee of the Pan-Pacific Women's Conference make arrangements with research bodies for making the necessary studies, in consultation with the National committees of the countries in which such studies are to be made.

The following subjects are suggested:

1. A study of the standards of living and wages in Pacific countries which will make comparison possible.

2. The best policies to be pursued toward improvement of industrial standards in Pacific countries.

Education Section

Inasmuch as the vital problems of health, social service, industry and governments are fundamentally problems of education in its broadest outlook, and in order that those sections may profit by the most efficient and progressively up-to-date educational methods

The Education Section recommends the formation of a committee, composed of representatives from each country, which will undertake:

1. To list educational agencies, formal and informal, and indicate their function.

2. To pool information as to national problems and methods in education.

3. To suggest problems for research in order of urgency in relation to Pacific countries: e. g., training by life activities in character formation and in leadership; economics; vocational education and guidance, and leisure-time activities; and to promote international exchange of teachers and educational leaders.

Continuation Committee

Miss Eleanor M. Hinder, Executive Secretary of the Pan-Pacific Association of China, was Executive Secretary of the conference and is serving for continuation work. The Continuation Committee has drawn up a tentative plan looking toward a permanent Pan-Pacific Women's organization. The executive secretary will seek to determine what, if any permanent Pacific Women's organizations should be set up by the Second Pan-Pacific Women's Conference which will be held in 1930. A Joint Standing Pacific Committee may be formed along the lines of the Joint Standing International Committee now existing at Geneva. However, no plans for permanent organization will be formulated until thorough study of possible relationships to national and international groupings can be made.



WORLD-WIDE OUTLOOK



EDITED BY PROF. HARLAN P. BEACH, D.D., *Madison, N. J.*

CHINA

National Christian Council

THE Council (October 11th-18th) in Shanghai, took for its motto principle: "The Establishment of the Nation Rests on Moral Principles." Its deliverance upon the relation of the Church to the State reads:

A new nation needs new citizens; a new culture rests upon new personalities. Reconstruction of any kind, diplomatic, political, educational, has one object—to uplift and develop the life of each citizen. This is what we understand by Christ's phrase, "The abundant life."

License, extravagance and error will be the result of the new outburst of life, if it be not guided by moral principles. This is the point of Dr. Sun's saying: "The natural side is transient. The moral side is permanent."

After mentioning items which the Church may expect from the Government, the Council states its hope for the Church in relation to the Government:

Over and above its distinctly religious activities, we hope that the Church will give special attention to:

1. The creation of a healthy constructive public opinion.

2. The assistance of the Government in policies of social reform, such as the suppression of opium and prostitution, the improvement of living conditions for farmers and laborers, and so forth.

3. The preparation of men and women for public service, especially through education for citizenship, and the study of the "San Min Chu I" [Dr. Sun's three principles for the people's guidance.]

3,100,000 Scriptures in China!

MANY know of the great work done by the American Bible Society and by the equally marvelous issues of the British and Foreign Bible Society, but relatively few ever hear of the National Bible Society of Scotland. Yet

at its November meeting it was reported that 3,100,000 Scripture portions, including entire Bibles and New Testaments, had been issued for China last year. In the absence of missionaries, these portions have been sold mostly by the Chinese themselves, despite the confusion of the civil war. *One native pastor wrote that he had visited some of the most notorious bandits, in their hiding places, and he told of how eagerly they welcomed these Scriptures.* Now that war has ceased, even the foreign agents, not excluding the especially hated British, go about the country freely. The Society has sent a consignment of 2,000 Mandarin Gospels to Tibet for the Koko-Nor area, and 3,000 have been despatched to Turkestan.

Three Million on Trek

THESE millions are famine-stricken Shantungese on their way to Manchuria, 600 miles to the north. The terrible famine and the devastation by contending armies and local bandits are the causes of this exodus to the land of promise. The migrants have sold their land and cattle for a mere trifle and with their wives, children and old folk, some of the latter blind and lame, are walking or trundling on wheelbarrows their scanty goods and feeble members. Many would not think of finding in such an army any opportunities for missionary usefulness, but when all things have been against them, it is a consolation to learn from kind Christians and missionaries that God cares and even loves them!

When they reached Harbin, one of the Manchurian capitals, the Chinese

officials realized that special effort must be made if these ill-nourished folk were not to be a menace. Barracks were erected and soup-kitchens were opened for the straggling crowds. A Gospel and two or three tracts were distributed to them, with a list of the Christian churches in North Manchuria and an invitation to visit them. They were asked to read them and to take them to their destination for others to read. Setting forth into a new land with their idols and temples left behind, these trekkers are being brought in touch with messengers of the Cross. Is it surprising that the Religious Tract Society agent received this appeal: "We certainly appreciate the 82,500 tracts which you have sent us. Can you send us another grant of 100,000? I will personally see that they are properly distributed."

Self-Support in South China

THE work in the Canton district that was opened by the American Board in 1867, later was given up and reopened in 1892, is to be turned over by the Board this year to the native churches. From the first the missionaries endeavored to train native Christians in self-support and work for others. Other churches have, from time to time, been established in outstations and have become independent of the mother church in Canton.

The Chinese Christians have built their own churches and schools, with their own money. Now foreign support is being entirely withdrawn by the American Board and as a result the Lo Tak School will be closed. The Chinese Christians have organized to continue the evangelistic work in the outstations and are endeavoring to raise \$50,000 for this purpose. Of this amount \$30,000 has already been secured in China and Hawaii and the committee is seeking the remainder in America from Chinese and their friends.

This work in China is eminently strong and successful. American

teachers are working with the Chinese in full harmony.

C. A. NELSON,

American-Chinese Educational Commission.

A Chinese General and Preacher

MRS. OLIVE LIPSCOMB ANDERSON writes of General Chang as one of the two Christian leaders in the Nationalist Movement who offered in Nanking a resolution on religious liberty. She also quotes from a letter to a professor of Soochow University the following: "General Chiang Tzu-chiang, General Fêng Yü hsiang's representative in Nanking, preached in St. John's Church today before a large and enthusiastic congregation." This is an indication as to the sort of men whom General Fêng had about him as aides.

English Baptist Union in China

RECENT information comes that the churches of the English Baptists in Shantung had voted to unite with the Church of Christ in China. This means that 128 organized churches, including 23 which are self-supporting, with their 7,000 communicants have entered the union Church of Christ. But the decision to unite with other Christians is much more important to Chinese Christianity than the matter of mere numbers.

Lutherans in China

THE Lutheran Church in China is officially known as the "Church of Justification by Faith." The Lutheran Missions of America belong to this indigenous church. Recently the Chinese Church of the Berlin Mission was received in the General Synod of Chinese Lutherans. At this convention the majority of the delegates were Chinese.

What Mrs. Feng Knows and Does

WHAT the January MISSIONARY REVIEW had to say of Marshal Fêng Yu-hsiang, China's vice-president, was written by a man who knows the general personally and who

impartially refuted the many slurring references to the "so-called *Christian* general." But even Mr. Goforth had not a tithe of the knowledge of the maligned warrior statesman possessed by his wife. In the latest direct news concerning him, Mrs. Fèng says: "I know that people wonder about me and my husband a great deal. We want nothing for our country so much as fair treatment by other nations. We have found many things to admire in Russia. We may be misunderstood. They may even put me out of the Church. But I want you to know that I am trying to live in the spirit of Jesus Christ."

Dean Luella Miner, Litt.D., whose student Mrs. Fèng was for some years, visited in her home when the general and his army were stationed at Kalgan on the Great Wall, and testifies to the Christian character and good deeds both of Mrs. Fèng and her husband. Before her marriage, she had acted as pastor's assistant of the Congregational church in Peking, and she was also a Y. W. C. A. secretary in the city, both of which offices she filled to satisfaction. The latest good deed of Mrs. Fèng is told by President Li of Yen Ching University, who was seeking funds for his institution in Peking. His fiancée, a fellow student of Mrs. Fèng, urged him to secure a contribution from her, but he hesitated as she was busy and was just about leaving Peking. Finally he sought an interview, and she invited him to breakfast. With little suggestion from him, she placed in his hands fifty brand new fifty-dollar bills (\$250 gold) and said that if he had come two or three days earlier it might have been twice as much—her benevolence money being almost used up. Remember in prayer Mrs. Fèng, the second lady in the land, and her husband.

"Watch Jimmy Yen!"

UNDER this title, Principal D. S. Cairns, of Aberdeen, explains the greatness and significance of the educational "Mass Movement" initiated

and actively promoted by James Yen, of West China, a B. A. and M. A., of Yale University. As a zealous association worker for the labor battalion sent to France by China during the Great War, he faced the problem of enabling his illiterate countrymen to read and communicate with their home friends. His problem Dr. Cairns thus describes:

One of the greatest of all educational difficulties is that of the enormously elaborate and complicated Chinese script and vocabulary. I believe it takes a European many months before he can begin to be "literate" in the most elementary sense. There are several thousand elaborate characters to learn by heart. Now there are, let us say, 350,000,000 Chinese who do not even know how to read or write the characters of the popular or common, Chinese, which is likely to become the common language of China. Most of these are adults already busy with the cares of daily life. How can these possibly become able intelligently to take part in a Republic? This matter of illiteracy is one of the almost insoluble problems before the new Nationalist Government."

Mr. Yen hit upon the happy thought of counting the characters that constitute nine-tenths of the vocabulary of common life. Later the count showed that about a thousand characters are used. So a series of little books were prepared giving in pictorial lessons half a dozen or more new characters for each lesson. Then he went into key cities and enlisted scholars, especially Christians, who taught nights in scores of groups to adults and children alike these lessons. The thousand characters could be learned in three months by the average group, using only their *spare* time, usually at night. So eager are the people to learn these revered characters, that the old are as anxious to learn them as are the children. Then in addition to the set of primers, Yen has published a periodical mainly for farmers, and others will follow. Dr. Cairns further says:

Yen may mean a great deal more for the future of China and mankind than nine-tenths of the Chinese leaders whose names are most before the public today. Various phonetic systems have

been tried, and are in successful use by missionary workers. But the Chinese are irrevocably attached to their historic characters, and so Mr. Yen's scheme seems to be the only one with a nationwide future before it. If it succeeds, it will throw the whole world of religious literature open to the Christian Church in quite a new way. Imagine what it would mean to our own Churches if four-fifths of our masses could not read, and we may be able to realize the potentialities of a scheme like Mr. Yen's for the whole spiritual future of the people.

TIBET

New Hope for Tibet

THIS is a note concerning the West China-Tibet contingent of the Christian and Missionary Alliance:

"The work in China and on the Tibetan border was hindered by the withdrawal of the missionaries a year ago. We praise God that twelve missionaries for West China and the Tibetan border are now in Central China on their way back to the field. We cabled these missionaries in response to their cabled request, granting them permission to travel to West China, even though the American Consul does not feel free to give them official authorization. We expect that half of these missionaries, and probably the twelve, will reach their field within a few months. Eight of these missionaries are especially assigned to Tibetan work, in which they were engaged during their past term of service. Two of them will enter a new area among the Tebbu Tibetans. There is no more rugged work required in the mission fields of the world than among the Tibetan tribes, and we shall be glad for fellowship in prayer ministry on the part of God's children for this work."—A. C. Snead, *Foreign Secretary, C. and M. A.*

Reds Gain in Mongolia

TRAVELERS returning from Urga, capital of Outer Mongolia, report educational advance in that new Republic which now boasts of two military schools, a university, three small colleges, seven middle schools and more than 100 grammar schools. Communist theories are taught in all schools.

The military instructors are all Russian officers, and Mongolian officers attend military conferences at important centers. Russian funds cover deficits not only for military schools, but for the whole educational system. Sanitary conditions are entrusted to a commission sent to Urga from the sanitary office at Irkutsk.

JAPAN—CHOSEN

Bolshevism and Christianity

KAGAWA, one of Japan's foremost evangelists, labor leaders and literary men, in this wise, warns missionaries against lessening their efforts for Japanese evangelization:

"Bolshevism has a special enmity against Christianity; yet it is spreading daily in Japan, and I fear that after this materialism has acquired some foothold here, it will be very difficult to do evangelistic work among the laborers and peasants. I fear that within a decade Japan may have many more young men inclined to materialism unless Christian idealists will stand and fight against it. If we do not endeavor at this crisis to emphasize evangelism the propagation of the Gospel must be delayed at least fifty years. There has been no period in Japanese history of thought so critical as the present. Yet at the same moment the missionaries seem inclined to withdraw their forces and the churches are diminishing in size. . . . If the missions withdraw their forces now, there will remain in Japan about 380 independent churches for 70,000,000 people, and their future will be like that of Zoroastrianism in India, affecting only an area about Bombay. The factory workers, the fishermen, the farmers are still wholly outside the Christian Church. This is the great unfinished task of Christian evangelism."

Tokyo's International Hospital

AMERICAN Episcopalians have long been the leading medical workers among Japanese missionaries—practically the only ones in recent years—and now they have a building scheme

calling for \$2,656,500, of which the recent general convention underwrote a million. Its head is Dr. Teusler, who has given twenty-seven years' service to the reproduction of an American hospital in Japan, securing treatment equal to that in America. The forty Japanese doctors on his staff are equal in the science of medicine and medical research to any physicians elsewhere, it is claimed.

Devolution in Japan

THE Rev. Harvey Brokaw sends news of the giving over of part of the Presbyterian work to the Japanese Presbyterians, a long step toward the giving over to the indigenous church of its proper work. He lists these pieces of work as follows.

Our Foreign Board through its Japan Mission has turned over something like the following:

In Naniwa Presbytery, 34 aided churches, with all the mission appropriation. The latter this year is Yen 21,269.

In Sanyo Presbytery, 8 aided churches, with the appropriation of Yen 16,313.

In Hokkaido Presbytery, about 8 aided churches, with the appropriation of Yen 1,841.

In Tokyo Presbytery, 6 aided churches, with an appropriation of Yen 5,382.

This totals about 56 churches with an annual appropriation of Yen 34,805 [\$17,402]. This annual appropriation is to decrease at a rate not yet fully decided.

While the Mission has started well on a policy of self-support among the rural and neglected population, the missionaries will still require funds for literature, assistants and even motor cars and tenting outfits for itineration.

Seoul as a Christian Center

REV. E. W. KOONS enumerates these facts, among others, which show the importance of Seoul. After enumerating schools and colleges, missionary and otherwise, with their nearly 15,000 students, he adds the following:

"Seoul is naturally a center for missionary work. Each of the missions

working in Chosen, including the Salvation Army, the Y. M. C. A., the Holiness Mission and the eight older missions, have their workers located here. I know that twenty-five services are being held in Korean today, in the city and its suburbs, including the Roman Catholic and Episcopal cathedrals; but doubtless I have omitted some. Services in Japanese number six or more, and in Chinese and Russian, one each."

Relatively speaking, Seoul's 320,000 are well churchied, but yet—.

Intemperance in Korea

MISS ERWIN in *The Korean Mission Field* discusses this topic with these illustrations. "I find a market town every five or ten miles where commerce is carried on by barter and trade. Every house on Main Street in many of these towns either makes or sells alcoholic drinks. Almost without exception all cash goes for drink. Nor is the traffic run on a cash basis. The writer knows of many instances where fathers have sold their daughters to pay their drink bills or turned their daughters over to the drink shop keeper as a settlement for their bills."

After telling of how happy women were in anticipation of clothing for their children which their husbands were going to buy with money entrusted to them, she adds: "As we were returning home, we met these same men coming back from town to their country villages. Almost without exception all were so intoxicated that they could not walk straight. Those who were at all sober were trying to prevent the rest from fighting, for they were like wild beasts clawing at each others' throats. Not a few were down in the road mauling each other in the dust and dirt. Some had their clothing mostly torn off; some were calling one another's ancestors every vile term that their muddled brain could recall. A few had bought some provisions; here was a piece of beef in the dust, there two dried fish had been trampled on until they were

like pancakes. The Bible woman said that not only had these men squandered their wives' hard earned money, but that these same men beat their women and children when they reached home."

ISLANDS OF THE PACIFIC

Vasabolo! "Good News!"

WHERE? In Kwato almost at the eastern tip of New Guinea. And this is how it exhibited itself, as well as the cause of jubilation. The islanders greatly needed a hospital and appealed for the money from the London Society. Mr. Abel, their missionary, had been sailing about to see the various stations and take snapshots of them. On his return to Kwato, about 8:45 in a drenching rain and Egyptian darkness, as he approached the shore the channel and town looked fast asleep. Then he tells what happened, "Suddenly and as if by magic a chain of bonfires burst into light all down the hill and simultaneously a line of flaming torches and fires ran along the beach and was reflected wildly in the still black waters of the passage. We were bewildered and speechless, as added to this was the deafening notes of conch shells and kerosene tins and every sort of drum and gong you can imagine. Then, silhouetted against the blaze of bonfires, were crowds of people all cheering and banging kerosene tins and blowing conch shells. It was most impressive and extraordinary beyond words. In a flash this thundering din of noise and blaze of light had burst loose upon us and I began to wonder whether I was in my right mind. The noise was deafening—a pandemonium of joy. The captain of my boat shouted to me, 'They must be mad.' And I shouted back, 'They wouldn't all go mad at once; I think it is good news (vasabolo.)' Then came the news—'The contract has been signed in London.' I felt like collapsing, but instead threw up my hands and cheered with the rest of them. The whole population seemed to be on the wharf. . . . Tomorrow, Sunday, is to be a special

day of thanksgiving. How differently we look upon the hospital site now when we realize how the Lord is bringing to pass the plans that He so long has laid upon our hearts."—*New Guinea Tidings*.

Fiji Work in Danger

MR. R. M. BRASTED, General Secretary of the New Zealand Associations, has recently informed the National Council of the Associations in India that the New Zealand Associations will probably be obliged to give up all the work which they have been carrying on in Fiji, both among the whites and the Indians. The India National Council is considering the possibility of sending a secretary capable of carrying on the work for the Indians at least.

Spiritual Need of Dutch Borneo

R. A. JAFFRAY, who has been journeying among South Sea Islands to examine the religious condition of the races, shows Dutch Borneo to be an important section of the unoccupied fields. It has a population of about 1,800,000 who live in the ports along the coast, with a large unreached population of Dyaks, often called "the wild men of Borneo," who formerly were cannibals and head-hunters. Our Methodists have done a little work in the ports, as have two other Missions, including the Dutch State Church. The interior dwellers are unreached. The Dutch Missionary Consul urged that work be undertaken in unoccupied sections on the east coast, and on the west coast with a center from which to go inland and reach the Dyaks. There are a number of language groups that would prove an obstacle, but need is greater than linguistic difficulties.

Chinese Mission in Manila

BEFORE Bishop Mosher of the Philippines started for the Protestant Episcopal Convention in Washington he signed a check for \$30,000 for the purchase of grounds in the center of Manila, to make possible

the accommodation of Chinese work which was begun by one of the Episcopal missionaries twenty-five years ago. Rev. H. Studley had acquired the Amoy dialect and as soon as he reached Manila he began the only work being done for the Chinese. It is said that the city has half the Chinese population of the entire United States, and it is of the utmost importance that such a work as is now made possible should be vigorously prosecuted.

NORTH AMERICA

Census of Federated Churches

THE report of the Federal Census of 1926 says that there were 361 federated churches in the United States with a membership of 59,977 at that date. A federated church in their usage is one made up of two or more denominations, organizations, or units, each maintaining a separate membership, yet acting as one body in the holding of religious services and usually in maintaining a Sunday school and in most or all social activities. How the denominations united is shown by these figures: There were 86 churches made up of a Congregational and a Methodist Episcopal unit; 40 Congregational and Baptist units; 27 Presbyterian and Methodist Episcopal units; 22 Congregational and Presbyterian units; and 17 Methodist Episcopal and Northern Baptist units. Many of the remaining churches were made up of more than two units. Of these, 354 reported contributions of \$1,272,455, of which \$189,725 were for missions and other benevolences.

Cooperation in Missionary Cultivation

THE organization of a Department of Leadership Training and Promotion under the Missionary Education Movement, with Rev. Walter Getty as Secretary, promises much needed help to boards and local churches. Plans are on foot whereby the Missionary Education Movement through this new department will attempt to conserve the values of city-

wide interdenominational missionary conferences, laymen's missionary movement conventions and city-wide missionary institutes. Normal training institutes in missions will follow the city-wide missionary conferences. Each church in the city will be asked to send one or two registered delegates. In this institute expert training will be given in the best methods of missionary education and in the use of literature to Sunday school teachers, leaders of young people's societies, presidents of women's missionary societies and leaders of men's Bible classes. The Committee on Home Cultivation is cooperating with the Missionary Education Movement in developing the program of this new department.

Methodist Mission Budget

ON NOVEMBER 21st the Methodist Board of Foreign Missions adopted a budget of \$3,383,196 for its foreign work for 1929. Of this large total \$1,783,196 was a direct appropriation for foreign mission work, and an additional \$1,600,000 was "contingent upon receipts." Out of the "direct fund," \$584,000 is for China, Japan and Korea, \$406,000 for India and Burma, \$111,000 for the Philippine Islands and Malaysia, \$136,000 for Central and South Africa, \$253,000 for Mexico, Central America and South America and \$291,000 for North Africa and Europe. To authorize this large expenditure twenty-four of the thirty-two bishops were present.

McAuley Mission's "Who's Who?"

SUPERINTENDENT BRITT of the Jerry McAuley Cremona Mission gives an informal classification of the many who owe their salvation and bodily welfare to this famous mission in New York City.

"Are all the men who come to this mission uneducated? Perhaps sixty per cent of those who come are of the laboring class; twenty per cent are of a class who have been roving around, sinful and dirty, for many years. All men are given a definite

time to show evidence of cleaning their lives with the help of God, and if we see that they seek only material things, we take the proper action as the Lord may direct. Another twenty per cent are men who have had the advantages of an education and a high position in life, but who have lost out because of sin. Many of these men are now back in their former status in life, holding executive positions, and others are preparing to return. The laboring class is directed to employment, and the twenty per cent who do not work are told what is expected of them, and, if they do not respond, they are released from the care of this mission." "Aggressive evangelism every day of the year" is the motto of this mission where Jerry McAuley was converted.

Indians Becoming "School-Minded"

MR. MARTIN L. GIRTON, superintendent of the Presbyterian Tucson Indian Training School of Escuela, Arizona, writes: "Indians are becoming school-minded—and with a vengeance. Not many years ago, parents thought that they were doing the school a great favor by allowing their children to attend. But that day has gone forever. Now parents are ready to make large sacrifices that their children may have the privilege of an education. Fathers who can scarcely speak a word of English talk of their children going through high school; and many of the pupils, too, are catching a vision of what such opportunities will mean.

"Under these circumstances, it is not surprising that the schools are full to overflowing. We endeavored to reduce our enrollment to capacity this year but the attempt proved a failure. Today, with a capacity of 175, we have an attendance of 193, and this number will doubtless be increased to 200 before this year's session is in full swing. Fully fifty have been turned away already. . . . During the past summer I visited many Indian communities and returned gladdened in heart to see the places of responsibil-

ity which our pupils and former students are taking in church and community life. Their influence marks a noticeable improvement in moral standards, industry and economic life."

Harmonious Cooperation

SECRETARY LEIPER gives an interesting illustration of cooperative work out in California. He writes: "Miss A. J. Ballard of the Committee on Migrant Work for the Council of Women for Home Missions was recently in the Sacramento Valley. She reports from Walnut Grove the impressions gained on visiting a clinic set up in the interests of migrant workers. 'We have an unusually interesting group working together here,' she says, 'a Confucian dentist, (Chinese); a Japanese Buddhist doctor; an American Catholic doctor; a Presbyterian registered nurse and Baptist and Methodist religious workers. We are all working harmoniously together to touch the lives of children and bring out the best influences in their lives.'"

A Doctor's Work in an Igloo

A. W. NEWHALL, pastor and doctor of the Presbyterian Board within the Arctic Circle, lets a trader, who was present, tell of his doings in an Eskimo igloo—house usually made of snow. He writes: "A trader who had been sitting with his back against the wall, and now, stretching his legs preparatory to rising, burst into a loud laugh and said, 'Wal, doctor, this here has been quite a meetin'. I think you've done enough for today. You've done the preachin' and singin' and the prayin'; you've baptized the babies and took some folks into the church. You've given the communion and married them folks and given medicine to the sick. You've taught the children to sing some songs for Christmas and you've pulled teeth. I dunno what more you can do tonight, so you might as well close this meetin' so we can lie down on this floor and git to sleep.'"

Dr. Newhall concludes thus: "So a short prayer was made and the meeting closed. Most of the people went out but some tarried to see the missionary and the trader undress and get to bed. The trader stretched himself out by the stove, while the doctor laid his sleeping bag along the wall and crawled into it. The atmosphere in the room was dense, but it was warm and a shelter from the wind and cold. All floor space was taken up by other sleepers."

LATIN AMERICA

Y. W. C. A. in the Canal Zone

OUR young women are doing a very helpful work in the Canal Zone for thirty-two nationalities of that section. The latest report informs us that their work is having its influence upon the lives of Spanish-speaking Panamanian girls, and that boy and girl parties for the two sexes are being considered for them, though hitherto unheard of in the zone. Many of the "Y" members are daughters of officials and employees in Canal Zone service, though clubs for 300 colored girls are also a feature of their work.

Latin Americans and Religion

LOYD MECHAM, Professor of Latin American History, in discussing "Latin America's Fight Against Clerical Domination," says of the common attitude on religion: "Notwithstanding the popular conception that the Latin American is fanatically devoted to the Catholic faith, we generally find him supinely acquiescing, while ambitious *caudillos* make use of the Church for political purposes. There were many prophecies in 1926, when the drastic anti-clerical legislation was enforced in Mexico, that there would be a popular uprising. It is true that isolated revolts have taken place and that the situation today is charged with uncertainty; but one would have expected that, if the Mexicans are as devoted to the faith as they are generally believed to be, they would have forcibly opposed the religious laws long ago. The percentage of Catholics

in the Mexican population, that is, seventy-five per cent, is as great as in any other Latin American country, and presumably their attachment to the faith is as great. The inevitable conclusion, therefore, is that Latin Americans are not willing to fight for their religion. The old, uncompromising, crusading zeal of the Spaniard has disappeared from America." He adds this quotation from Dávalos y Lisson: "The sacred word in the pulpit no longer moves hearts to contrition. The Christian people are content to hear mass and oblige their children to confess."—*Current History*.

In Five Republics

THE Inland South America Union was founded in 1902 to carry the Gospel to the unreached Indians and others in the interior of South America. Throughout all these years prayer has been answered and faith rewarded, and in the last six years the work on the field has been increased fourfold. The fields are in Paraguay, Brazil, Argentina, Bolivia and Peru. Naturally the work is hampered by lack of missionaries and trained Indian assistants. Travel is also an impediment in those wildernesses, though they have a motor launch which enables missionaries on the upper Paraguay and its branches to reach many who otherwise would never hear the Gospel. Millions of Indians are as yet unreached.

Catholic Argentina and the Bible

THE *British Weekly* contains a letter from Rev. Robert F. Elder, a Baptist missionary, in which he gives an interesting movement in Argentina, albeit one against Protestantism. An Argentinian organization somewhat like the Y. M. C. A. has published 100,000 Gospels, and groups of young ladies have been selling them in the streets of Buenos Aires. June 24th was celebrated as "Gospel Day," and a great meeting, attended by government and civil authorities, was held in the Colon Theater, when addresses were given and broadcast. Señor Ricci

in the introductory address is reported to have said: "This meeting has a clearly defined end in view which is to arouse a general movement for the study and propagation of the great code of Christian civilization in order to counteract with the Divine power that emanates from the inspired book the menacing problem of a cunning demagoguery and heresy which would expose to danger the beautiful traditions of the Latin peoples and the settled order of the Argentine people, which never has wished and never will desire to serve other doctrines which in other countries have sown hatred and sin."

Desiring to learn whether this was the true import of it all, an Argentinian Baptist pastor wrote asking the price of the Gospels, and received this in reply in part: "We are pleased to tell you that, being desirous of giving the Gospel the widest possible circulation to counteract the Protestant propaganda, we have published the four in one volume, pocket size, cloth binding, which also contains the preparation for confession and the communion and the ordinary for holy mass. The price is 0.50 pesos."

The Japanese in Brazil

IT IS reported that in the state of Pará in northern Brazil, 2,500,000 acres of land in Acara have been granted to the South American Development Company, a Japanese concern, formed for the exploitation of the cotton possibilities in that state. The company proposes to bring, within the next ten years, 40,000 persons to settle on the property. If this happens, our mission boards are facing another opening akin to that among the Japanese in Hawaii.

Rats and Moravian Missions

THE Moravians, who have always chosen the difficult fields of the world, are facing obstacles in their section of South America which make them question the advisability of continuing. The Creoles, who have constituted their main charge, are dis-

appearing from their Gröningen District owing to a plague of rats that have eaten their rice which is their main support. It is one of the hardest places in that region for earning a support, and hence their field is almost depopulated. If they had a motor boat visitation, rather than resident work, the mission might be kept up. Maintaining "congregations," so essential in Moravian Missions, is practically impossible. In that country, the educational work of the mission which was formerly questionable, is now regarded as one of the most encouraging features. As Government is not conducting higher education, the Moravians must carry it on unless they leave that work to the Roman Catholics.

Eastern Amazonia Superstition

THE Heart of Amazonia Mission of Brazil asks prayer for the removal of an obstacle not often mentioned in reports. The editor writes of Messrs. Roberts and Symes:

"It is evident that they are face to face with several difficulties. One of these arises from the superstitions of the Indians among whom they are working. Sickness has seized many of them and deaths have resulted. These are attributed by the Indians to our brethren. They have the impression that they have so exposed the evil designs of the Prince of Darkness, that he has retaliated by afflicting them and causing death. So strong is this superstition that some of them will no longer join in the singing of the hymns they used to enjoy so much, or will they attend the meetings, nor pray, lest the enemy of their souls should lay his evil hand upon them."

EUROPE

Scots Back Church Fusion

AN OVERWHELMING approval was given by their General Assemblies on November 21st to union of the Church of Scotland and the United Free Church of Scotland. The plan of union will need to be considered and approved by the presbyteries of

both Churches, which will convene next May; and if approved the two churches will become one in the Autumn. So unanimous was this action that of several hundreds of delegates of the Church of Scotland only seven members objected, while only forty-eight members of the United Free Church disagreed.

McAll Mission Project

THE latest one is the publication of a periodical to be called *Le Batelier* (The Bargeman) to be circulated among the large number of men and women, with their children, who live on the canals and rivers of France. There are said to be 8,700 miles of these waterways and upon them ply more than 2,000 barges occupied by no less than 50,000 people. The mission has this new approach to another class unto whom the churches have not ministered.

Evangelizing by Wireless in Iceland

THE Icelanders are noted for their educational system, so that reading is almost universal. As this island, one-fifth larger than Ireland, has no railroads and few motor roads except in the southwest, with bogs and mountain ranges to limit communications, Mr. Arthur Gook, who has been a missionary there for twenty-three years, spends much of his time in preparing literature, which is distributed by post. This literature has resulted in many converts, most of whom have never seen Mr. Gook. In 1927 it occurred to him that broadcasting would serve the purpose even better, and it has proved successful. Unfortunately the electrical power was not always to be depended upon and the broadcasting has been given up until a generating plant for his northern station is secured.

Centenary of the Rhenish Mission

AMONG the great jubilee celebrations of the past year, none has assumed such prominence as the Cen-

tenary of the Rhenish Missions. As in the case of the Basel Mission the year before, the many missionary societies of the continent in their publications bear tribute to the work done by the magnificent society in the hundred years of its existence.

Dr. Julius Richter, in the *Neue Allgemeine Missionszeitschrift*, describes the Rhenish Society first of all as the teacher of primitive peoples. In Asia the adoption of Islam and Buddhism have led to the deterioration of vigorous healthy masses of humanity while Christianity has helped to make the European nations the ruling races of the world.

Today Dr. Richter sees a twofold task looming before world missions. The first part concerns the cultured nations of Asia, and the second relates to the more neglected and backward races. He thinks that German missions have found their objective mainly among such uncivilized peoples whom it is of utmost importance to bring under the influence of Christianity.

The Rhenish mission has led three extension fields of this kind; viz. in former Kaiser Wilhelm Land, in Borneo and among the natives of South and Southwest Africa. The Papuas of New Guinea belong to the great circle of Melanesian and Papuan peoples. This field was taken over during the war by the Lutherans of Australia and the Iowa Synod in America. Eventually the Barmen Society will resume its work there. In Dutch East Indies the work is among the Botaks where a primitive heathenism has maintained itself. In southern Africa there is a varied mixture of races, that are among the lowest beings in the scale of humanity. For nearly one hundred years the Rhenish Mission has worked here with indescribable faith and patience.

The results of this centenary of labor are shown in the indigenous Botak Churches in Sumatra with 250,000 Christians, the greatest indigenous church in existence.

Swedish Mission's Semi-Centennial

THE Free Church Missionary Society of Sweden, which works in Central China, Chinese Turkestan and the Congo, recently celebrated its fiftieth anniversary in Stockholm. The services were attended by 15,000 participants and a gift of 900,000 crowns was presented by friends of the society. A minister of state participated and Archbishop Söderblom sent a cordial letter of congratulations.

Czechoslovakian Churches

DR. HROMADAA of Prague writes in the December *Federal Council Bulletin* as follows: "In 1927 the Czechoslovakian churches formed themselves into a Federation. . . . A strong religious movement arose after the Great War all over the Czech country and drew a great number of former Catholics to the Protestant churches. Especially in the west of Bohemia, many new congregations have been built up of those converts who left the Roman and joined Czech Protestant churches. The number of the members of Czech Brethren increased from 160,000 to 255,000. Up to the present time the effort toward union has not met with complete success. . . . Nevertheless the Federation of Czechoslovakian Protestant Churches brings together about 700,000 out of a total of one million Protestants in Czechoslovakia. (The total population of this country was 13,600,000 in 1921.)"

Home for Working Girls in Athens

THROUGH the gift of \$1,000 from the Anglican Churches of Victoria, British Columbia, Near East Relief was able to open a Working Girls' Home in Athens. A fine old residence near the Arch of Hadrian, on the road to the Acropolis, was secured for the girls. This home was greatly needed to provide an outlet for some eighty to ninety older girls, almost all of whom are physically handicapped and could not be placed in homes as servants. Already work

has been found for all these girls in various millinery, dressmaking, or other establishments where they will soon learn a trade and become self-supporting. The home can accommodate seventy-five at one time. The girls do practically all the work.

Moscow Urges War on Religion

A WIRELESS despatch from the *New York Times'* Moscow correspondent, sent on Christmas Day, enlarges upon this topic, saying among other things, that among the anti-Soviet forces are members of the old Greek Church, Methodists, Baptists and others whose total may number from twenty to thirty million, as Bukharin, the Kremlin's chief spokesman estimates. The *Pravda* gives the following list in the twelfth year of Soviet power:

1. Fifty thousand establishments occupied without payment by 250,000 "activities" of the various faiths, including Mohammedans, Buddhists and Jews.
2. A hundred thousand religious groups transformed from cooperative associations, cartels, communal farms, etc.
3. Fifty thousand church councils.
4. From forty to fifty per cent of the children of the Soviet Union still under the influence of the Church. And then the conclusion follows:

What is the use of boasting of the success of the anti-religious propaganda, when despite its prohibition, the sale of Christmas trees has gone on openly in the center of the city on the very spot where the church was torn down?

The *Pravda* devotes a four-column leading editorial to proving from the works of Lenin and Marx that anti-religious propaganda is not only important from the ideological viewpoint, but that it is actually a phase of the class warfare which is the keystone of the Marxist faith. That this is partly shared by the people is seen in a cartoon which shows a "comrade" as asking a friend, "How can you have a Christmas tree like this?" He receives the answer, "It's all right—don't you see that all the lamps are red?"

AFRICA

A New Egyptian Sphinx

THIS is a statue unveiled in Cairo early in October. It represents a peasant woman standing beside a sphinx and pushing back the veil—and Islam's symbol par excellence has always been the veil! May it be a true omen that Islamic womanhood is awakening to see her rights and is soon going to obtain them in Christ. Mission Director George Swan writes: "We are fighting for the freedom of the young womanhood of Egypt, for the sake of all present and coming young converts and enquirers. Extraordinary difficulties are being encountered at every turn, but we believe that the Lord has given us this commission to see through, and that the result will be a step forward toward true freedom."

Baptism of an Arab

DR. ZWEMER writes from Cairo as follows: "Last June it was our privilege to baptize here in Cairo an Arab from Nejd. His story is of deep interest. He was engaged in the war at Taif; the bloodshed was terrific and the cruelty, as he stated, indescribable. At that time he lost faith in Islam, and looked for a religion of love. Someone gave him a Bible. The rest of the story is that by the study of the Book, he determined to become a Christian, found his way to Damascus and then to Cairo. Through some tracts of the Nile Mission Press he found his way to our home, joined a class of our mission here and was baptized. He has now gone to Aden to work under the Scotch Mission and is doing very well."

"The Heathen Loses His Blindness"

ONCE more a dweller in the benighted portions of the earth has arisen to tell the West of its sins. And once more the West has no adequate reply to make. For reasons of State the Paramount Chief of the Akim Abuakua on the Gold Coast, Sir Ofori Atta, has been entertained by

them. . . . They have seen to it that his progress about the British Isles has been attended with all the pomp and publicity that would be accorded any important potentate. The less prepared, therefore, were they for the speech which the African chief made before the Liverpool Chamber of Commerce just before he sailed for home. Finding himself in such a place, he seemed to feel it natural to speak of the form of commerce that was most upon his mind. And that turned out to be the white man's importation of liquor into the Gold Coast. No less than 1,300,000 gallons of spirits were sent from Great Britain to the Gold Coast last year. He told of what it was doing to the people of the Gold Coast—of the physical and social misery that followed in its train. He told of the way in which it militated against the success of legitimate trade, since the people who had been infected with a craving for drink soon had no money left wherewith to buy useful articles. He appealed for help from the West—the Christian West!—in protecting his people against the West's own greed."

Bed Rock Economy

THE Heart of Africa Mission, established by a wealthy English Christian, C. T. Studd, who gave up his entire fortune to further worldwide evangelization, was recently visited by an English Christian who gives us illustrations of how extreme is the economy practiced by these missionaries almost at the heart of Africa. "There are no buildings," he says, "that cost over £2 and only a few of these. Generally £1 will cover the cost of a house of worship or for a missionary. Not a little money goes into expensive buildings. Not so here; only bamboo or mud walls. As to missionary allowances, these are down to bed rock; there must be no reduction. When they fall short—well, there is such self-denial that if we knew it at home we should hang our heads in shame." Strange to say, this visitor tells us that the health of the workers

is as good as in other missions. Of Mr. Studd's headquarters, he says that it also is of bamboo, with earth floor pounded hard and with very ordinary things in it, Mr. Studd joking about his "desk" and other furnishing for their lack of "finish."

But with it all, our witness informs us of an amazing four days' conference with 2,000 Negroes present with the missionaries, and that of the former about 1,000 gave up their sips and dedicated their lives to God and his service. From village to village, our informant went and found in all of them an earnest spirit and of the missionaries he says: "In all these weeks one never heard a word of criticism by any one of our missionaries of another. How refreshing it was to get out of the homeland atmosphere into such a one of love!"

African Notes for Doctors

DR. TILL of Swaziland writes from his own observation the following notes and others.

"A baby a few weeks old was suffering from bronchial pneumonia; the treatment was as follows: A large sheet was soaked in varnish and the baby was wrapped in it. A small space was left around the baby's mouth and nose, but otherwise it was completely covered by this sheet. Needless to say the baby was dead within twenty-four hours.

"Another treatment I came across for enteritis was this: A field mouse was caught, killed and skinned. The skin was then placed on the fire and boiled for three days. At the end of that time the poor, unfortunate patient was made to drink the whole of the concoction in one dose.

"One man gave his son, a boy of about fifteen, half a pound of red lead to eat. This was to cure colic. It did, and they had the funeral the next day.

"I have also discovered a new method of diagnosis. Take a half-crown and file a small piece of it over a cup

of water, so that the filings will fall into the water. Give this to the patient to drink. Then take the half crown and place it over the various parts of the body. When the half crown is placed over a certain spot and the patient experiences a sharp pain, then that place is the root of the trouble."
—*Edinburgh Medical Mission Report.*

Germans Return to Bukoba

WEST of Lake Victoria in what was formerly German East Africa, the Bethel Mission was located in Ruanda and it is now Belgian territory. Before the war the Germans conducted there a very successful work. South African Methodist missionaries have looked after this territory ever since that time, but have gradually withdrawn and now have handed back the entire field to the German missionaries who have reentered with a considerable staff.

WESTERN ASIA

The Anti-missionary Near East

IN THE Near East, the former toleration of Christianity has been broken up by unreasoning outbursts of opposition. Dr. Robert P. Wilder accounts for it mainly on five grounds. 1. Recent happenings in Turkey, such as the abolition of the Khalifate, have shaken to its foundations Islam among thinking Moslems throughout the world. 2. This would naturally stiffen and put on their guard the Ulema and official Islam everywhere. 3. The infiltration of Christian ideas through the war and especially through Christian literature, medical, educational and evangelistic missions is felt to be a real danger to Islam. 4. Agnosticism, which one of the highest official Moslems in Egypt affirms possesses the bulk of educated youth, is another foe. 5. There are other watchers who believe firmly that the sinister influence underlying these symptoms is Russia's Soviet government, which though violently anti-religious, is yet doing its utmost through large sub-

sides and other propaganda to attack the Mandatory Powers operating in Moslem countries of the Levant. These ideas are also those of Bishop Gwynne of Egypt and the Sudan.

Robert Wilder's Tours

IN "NEWS from the Area of the Council for Western Asia and Northern Africa" Robert Wilder gives an account of many journeys in South-eastern Europe, Northern Africa, and Western Asia. During these months he has made valuable investigations in Greece, Bulgaria, Rumania, Constantinople, Syria, Palestine, Egypt, Algiers and Tunis. His account abounds in statistics of the various religions and briefly tells of meetings held at various points. The longest intensive touch with missions was at Constantinople, where the American Board missionaries were at their annual meeting. Their delegates numbered sixty, and for them he conducted a retreat and at the annual meeting he addressed them daily. He reports a great movement in the Gregorian Church, especially in Aleppo, where one of the Gregorian pastors preaches each week to audiences of between 800 and 1,500 on the need of repentance.

Neglected Jews

THE "Chosen People," children of Abraham, heirs of the Covenant, custodians of the oracles of God, are still a neglected people, largely overlooked by those who take the Gospel of Christ to the unevangelized. Rev. S. B. Rohold of Haifa, Palestine, writes:

"The following fields are without any definite Christian missionary to the Jews—(1) The whole of Mesopotamia, (2) large cities of Syria, like Beirut, Tripoli, Damascus (since the departure of Rev. Elias Newman) and Aleppo."

The same is true of many cities of Europe, Africa and North America where the only contacts with Jews are commercial and political, and are not always Christian.

INDIA AND SIAM

Second Stage of Missions

FROM the November issue of the *National Christian Council Review* we quote the following item, reported from the Abbottabad Conference.

In the development of the Church consciousness in India, we are now entering a second stage. About a quarter of a century ago the Church in India began to realize its responsibility in the evangelization of "The Motherland." The National Missionary Societies and the home missionary societies, connected with various denominations, were organized. For the last few years, however, a new call is being heard by the Church and it is groping to find its way to take a forward step. The Church in India can no longer content itself with the needs of its own people, but it is being prepared to launch forth in a bigger effort to carry the Gospel to adjacent lands. The doors to Afghanistan and Central Asia may not be wide open yet, but there are many indications that the day is not far distant when the Christian soldiers will hear the bugle call to march onward. God is preparing the Indian Church to take its legitimate share in this "push" when it comes.

Gandhi and Christian School Girls

MAHATMA GANDHI recently visited the Uduvil Girls School of Northern Ceylon. He had been told that half the students were Hindus and half Christians—some 600 in all—and that no distinction was made between high and low castes.

Addressing the girls, he said that he was glad to find Christians and Hindus working together, and living together without caste distinction; that it mattered not what sort of clothes a girl wore—she might be dressed in silks and look very beautiful; those things did not count. But it did matter how her heart looked: how she felt in her heart toward others. If she was proud and looked down on other girls in the school, or felt no sympathy for the poor or unfortunate, she was not really beautiful. He then spoke of the Khaddar movement [home-made cloth] and the need of the poor of India for help from their Singhalese sisters, and urged them to support it.

Tommies Evangelizing in India

METHODIST missionaries laboring in Cawnpore not only report that hundreds of British soldiers attend services, but that they have become so enthusiastic about the work that many of them are assisting in village evangelization. They do not speak Hindustani, but they go out and sell gospels, and then later they find some Indian who speaks English and with him as interpreter, they add their testimonies and explanations of Christianity to the printed Word. Going alone or by twos, their ringing testimonies as to what Christ is in their lives, have led to conversions. They reach the Moslems, also, and one story is given as an illustration. A Tommy and his interpreter were walking along near a Mohammedan and his wife. The man was reading an unclean book aloud and laughing over it. The evangelizers joined them and asked the Moslem what he was reading. This led to an exchange of books, there was prayer and in due season both husband and wife were converted.

Another story is as follows: The drummer of the regiment on his first vacation after years of service, spent it with his interpreter in this way and attracted good sized groups, so that he returned to the church to report a wonderful vacation, and to tell of the success of his plan.

A Threat for India

ON DECEMBER 28th a compromise resolution framed by the two wings of the All-Indian and Moslem League was adopted by a vote of 118 to 45. It was sponsored by Mahatma Gandhi and declares that if the British Government, by the end of 1929, does not accept in its entirety the Dominion Status Commission for India, drafted by the Nehru Committee, the Congress would organize a non-cooperation movement, including the non-payment of taxes. Gandhi said that the Nehru report was not meant for the Simon Commission, which is there from England investigating conditions, but it was intended for the

consideration by the British Government and by Parliament. The effect of carrying out this veiled threat would sorely hamper all missionary operations except possibly the medical work.

Centennial of Ko Tha Byu

THE first Protestant convert to be baptized among Burma's millions, has been remembered by a vast multitude, missionaries and foreigners, who had been drawn together from India and Burma and even from America, to celebrate the historic event of this humble Karen's baptism. The principal celebration took place beside the *dhobe* pond where the rite was originally administered. One feature of it was the immersion of ten Indian, six Karen, four Burman, and three Chinese candidates, with from 1,200 to 1,400 spectators standing by the same tank in which the first convert was baptized a century ago.

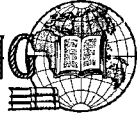
Among many important items of the Conference which accompanied the celebration, was a discussion of the devolution of responsibility and leadership from foreign to local bodies. A feature that was accomplished only through the cooperation of many friendly autos was when the 1,702 delegates went on a sight-seeing tour of Tavoy.

Work for Chinese in Siam

THOUGH the first convert to Protestant Christianity in Siam was a Chinese, and though they are numerous in Bangkok, the work for the race was neglected for various reasons. Since 1920, however, it has been steadily growing. At first the Cantonese and Swatow groups worshiped together, but as the two dialects are widely different, services were begun for the Cantonese, and in a few years the Cantonese church members have increased to nearly a hundred. Today the church has a regular pastor and is practically self-supporting, self-governing and self-propagating. Presbyterian missionaries are greatly encouraged in this work.



BOOKS WORTH READING



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

Ancient Chinese Political Theories. Kuo-cheng Wu. 340 pp. Shanghai. 1928.

While this volume does not bear directly upon missions, it is of importance to those who would understand the Chinese outlook on life. It deals with the great philosophers of the first millennium before Christ, who have molded the Chinese thought of all succeeding generations. The author has not utilized recent critical studies by Chinese and foreigners on the authenticity of the texts he uses, and at times this omission weakens his conclusions, but he has brought together in English translation a large number of pertinent passages from the ancient philosophers and has let them speak for themselves with a minimum of necessary interpretation. Many of his quotations, particularly from the Legalists, have not before appeared in English. K. S. LATOURETTE.

The Desire of All Nations. Egbert W. Smith. 193 pp. \$1.50. New York. 1928.

This is one of the strongest apologetics for missions that has appeared in recent years. If any real believer in Jesus Christ has no interest in missions, here is the book that will touch him. It comes out of a fervent heart, full of the true missionary spirit of Christ Himself, and out of a mind plentifully informed on the great theme. It is not cold reasoning; it is filled with facts and incidents from humanity itself and reaches the heart with compelling power. If it should be published in cheaper form and spread by thousands, it would help to awaken pastors and people alike to the awful need of the unsaved and the inescapable obligation of those who

have the Light. In the light of these facts, ordinary excuses seem selfish and small. The mass of well-chosen material, the warmth of a passion born of Love Divine, the quotations and stories should melt a heart of stone.

The author is the Executive Secretary of the Presbyterian Church (South) and his whole life-work has given him the right to speak; his soul is afire with love and he voices a loud call from the Risen Redeemer to all Christians to follow Him in sacrifice and to carry the Word of Life to the millions dying in sin and misery.

There are chapters for the preacher, for the Sunday-school, for the critic. One deals with "The Bible and Missions," and another with "The Penny and Missions." It enlarges one's faith in the power of Christ to save all nations and to meet needs. It is accurately described as "a rebuke and inspiration to preachers, an acid test of the Church's vitality, an exposure of the perils of the world, and a book of stimulating devotion aiming to promote likeness to the Lord Jesus Christ." FRANK LUKENS.

Farmer Wu, the Man who Baptized Himself. C. N. Lack. Illustrated. 53 pp. 6d. London. 1927.

This charming little story of Chinese village life, tells how a farmer was converted by having the Bible read to him. For years he walked miles to a Christian chapel. Mr. Wu was disappointed when the missionaries were driven away by the Boxers before he had been baptised, but one day he fell into the water and instead of being angry took this for his baptism, and so plunged in again with a

prayer for the gift of the Holy Spirit. When the missionaries returned he was publicly baptised before some thousands of his countrymen, and became a preacher. He suffered for his faith, but rejoiced in the conversion of his family and relatives. The reader's heart warms with a desire to bring Christ to the millions that wait in darkness. FRANK LUKENS.

China Christian Year Book for 1928.
 Edited by Frank Rawlinson. 12 mo.
 446 pp. \$1.80. Shanghai. 1928.

We welcome this fifteenth volume of a valuable series after one year of omission due to disturbances in China. The contents are rich and varied, including surveys of political events and their effect on the Christian Church, the status of women in China, religious liberty in China, movements for Christian unity, and the present outlook for religious education, as well as sections on social life, health work and literature. The authors are missionary authorities such as Prof. Harold Balme, Dr. Henry T. Hodgkin and Bishop Roots, but especially noteworthy are the thirteen Chinese Christian contributors. These include the national secretary of the Anti-Opium Association, the secretary of the China Christian Educational Movement, a member of the Village Education Movement, the Commissioner of Education for Kwangtung and several members of the China Christian Council. The volume is worthy of close study.

Report of the Jerusalem Meeting of the International Missionary Council. 8 volumes. 12 mo. \$6. New York and London. 1928.

The Jerusalem gathering last Spring was notable for the personnel that met from all lands, for the importance of the topics discussed, the spirit manifested, and the program outlined. These eight volumes give the reports of the various commissions, the discussion on them and the general addresses and conclusions. They are an unusually rich source of information and are necessary to those who wish

to keep abreast of evangelical Christian progress and to have an intelligent view of the outlook before the Church of Christ in its campaign to evangelize the world in His Name and Power. A more extended review of these volumes will appear later.

Across the World of Islam. Samuel M. Zwemer. Illus. 8 vo. 382 pp. \$4. New York. 1929.

Dr. Zwemer is one of the foremost Christian authorities on modern thought, life and work among Moslems. He has been a missionary to them for forty years and has traveled in all their lands. He is the honored Editor of the *The Moslem World* and the author of a large number of books on Islam. The present volume is a view of the Mohammedan World as he has seen it and studied conditions in Arabia, Turkey, Mesopotamia, India, Egypt, North Africa, the Sudan, South Africa, Dutch East Indies, China and Europe. The picture is graphic, stimulating and informing. The author has a wonderful understanding both of Mohammed and of Christ and it is worth while to see with his eyes and to have the reaction of his mind and heart. On the side Dr. Zwemer discusses such topics as "Could Mohammed Read and Write," "Women in the Koran and Traditions," "The Mosque as a Place of Worship," "Mecca the Mysterious" and "The New World of Islam."

Youth and the New America. G. Bromley Oxnam. 167 pp. Cloth \$1, paper 60c. New York. 1928.

The quality of a house is determined very largely by the builder, and the quality of a book depends very largely upon the character of the author. Dr. Oxnam, now president of De Pauw University, has one of the keenest minds and one of the most stimulating personalities to be found among our younger generation of religious leaders. In addition to what the schools can offer, Dr. Oxnam has had the advantage of world-wide travel, and he brings to his interpretation of national problems, in terms adapted

to youth, a preparation for his task which is of the very best. He analyzes the characteristics of modern American life and then measures our present standards of conduct with the measuring rod of the principles laid down by Jesus. Questions of social justice, peace and war, race relations and human brotherhood are played up in a most challenging fashion, and the book concludes with a most effective appeal to help make America the Beautiful." J. T. S

Three Boys on the Yangtse. B. M. McKinley. Illus. 8 vo. 252 pp. \$2. New York. 1928.

China is a great land for novelty and adventure. The boys found both and much more. Other boys and girls will be delighted to share their experiences traveling through the heart of China by houseboat and other strange modes of travel, passing through whirlpools, encountering bandits, seeing the Chinese at home, at work and at worship. It is not a missionary tale but one full of interest.

The Southern Presbyterian Pulpit. Addresses by ministers of the Presbyterian Church in the U. S. Edited by Charles H. Nabers. 295 pp. New York. 1928.

Dr. Charles L. Goodell says: "These sermons have in them the grip on the eternal verities. While they are thoroughly up-to-date, they advocate a dateless religion, a Gospel which will find the soul when the stars have gone out." The preachers are among the most distinguished men of the Southern Presbyterian pulpit. The sermons are arranged in alphabetical order with biographical notes which, we think, might better have been collected in an appendix. Seldom are sermons so uniformly good. The themes are vital and timely. The Saviour is presented in every one. The language is of a high order, the structures are simple and direct, and the style is devout and with the personal appeal of hearts filled with the love of God. They call for a pure Church and individual Christians of spiritual power.

The themes include: "How We May be Sure," "Christianity a Unique Religion," "The Everlasting Arms," "Things that Cannot be Shaken," "What it is to Be a Christian," "A Soul-Winning Church," etc. They are good for any church and any denomination. FRANK LUKENS.

Joy Rides. A Picture-Making Book. 20 pp. 1s. London. 1927.

A story, a suggestion and a space in which to cut out, color and paste a picture, are the means used here to interest and instruct children in missions. The six "Joy Rides" are excellent educational and inspirational journeys into Egypt, India, West Africa, Japan, China and Palestine.

Deeds Done for Christ. Sir James Marchant. 8 vo. 335 pp. \$2.50. New York. 1928.

Christians today know too little of the great heroes of the Church. The Christian biographical sketches in this volume deal not only with some well-known saints, martyrs and pioneers but introduce us to other worthy characters less famous. Among the martyrs, whose lives and characters are pictured are Polycarp, Origen, Cyprian and the unfamiliar names of women—St. Perpetua, St. Blandina and St. Telemachus. There are also described such pioneers as Robert Raikes, Thomas Chalmers, Mrs. Josephine Butler and John Howard. Among the missionary heroes are not only William Carey and Hudson Taylor but Dr. Torrance, Sadhu Sundar Singh, F. S. Arnot, David Jones and Edward Steere. In all forty-five heroes are introduced; they are men and women worth knowing. The chapters offer much material for instructing young Christians in the elements of noble character and true service. The biographical material is not presented in as attractive popular style as we wish or as might be done with the material at hand. There is too much quotation from heavy biographies. Some of the chapters give stirring incidents and inspiring examples of self-sacrifice.

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DELAVAN L. PIERSON, *Editor*

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OBITUARY

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

* * *

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

* * *

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

* * *

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

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

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

Three Missionary Leaders

A History of Christian Missions in China

By *Kenneth S. Latourette, Yale University*

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

The Pilgrimage of Buddhism

By *James B. Pratt*

Author of "The Religious Consciousness," etc.

This is the first time that a detailed and synthetic view of Buddhism as a whole, ancient and modern, Southern and Northern, has been accomplished. A keen student of the psychology of religion, the author has in his travels throughout Buddhist lands gathered a vast amount of fascinating material which he here interweaves with historical fact and interpretation to present an exhaustive review of Buddhism as it has been practiced through the centuries and as it is lived today.

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The Gospel for Asia

By *Kenneth Saunders*

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

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THE MISSIONARY REVIEW *of the* WORLD

A STRATEGIC CENTER IN CENTRAL AMERICA

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

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

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

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

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

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

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

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

A Three-Storied Country

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

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

The Religious Situation

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

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

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



DR. MCAFEE AND AN EVANGELICAL CONGREGATION IN GUATEMALA

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

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

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

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

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

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

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

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

One Million Indians

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

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



MEMBERS OF THE GUATEMALA MISSION AND THEIR FAMILIES

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

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

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

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

The Protestant Missions

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

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

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

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

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

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

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

Considerable divergence exists in the form of organization of the



OUTSIDE THE AMERICAN PRESBYTERIAN MISSION HOSPITAL IN
GUATEMALA CITY

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

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

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

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

NUGGETS FROM AN AMERICAN BOARD MEETING

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

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

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

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



THE LITTLE CHURCH ON WHEELS—FOR OUTDOOR EVANGELISM

A CITY CHURCH AND THE UNCHURCHED

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

Pastor of the Park Street Congregational Church

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

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

starts something. Even death yields to LIFE.

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

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

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

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

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

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

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

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

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

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

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

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

PRACTICAL WORK FOR FOREIGNERS

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

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

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

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

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

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

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

SIGNS OF PROGRESS IN CHINA

BY REV. WILLIAM ARNOT MATHER, Paotingfu, China

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

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

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

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

Political Unity

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

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

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

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

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

Christians in the Cabinet

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

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

International Relations

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

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

Social Progress

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

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

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

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

Education and Christianity

During the internecine strife of the last few years, government

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

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

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

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

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

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

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

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

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

The Government and Religion

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

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

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

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

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

THE HOME MISSION TASK TODAY

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

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

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

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

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

The conducting of schools and

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

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

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

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

The Community Approach

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the two fields of church ex-

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

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

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

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



TWO RHODESIAN BOYS OF THE AFRICAN BUSH SCHOOL

AFRICAN YOUTH OF TOMORROW

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

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

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

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

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

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

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

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

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

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

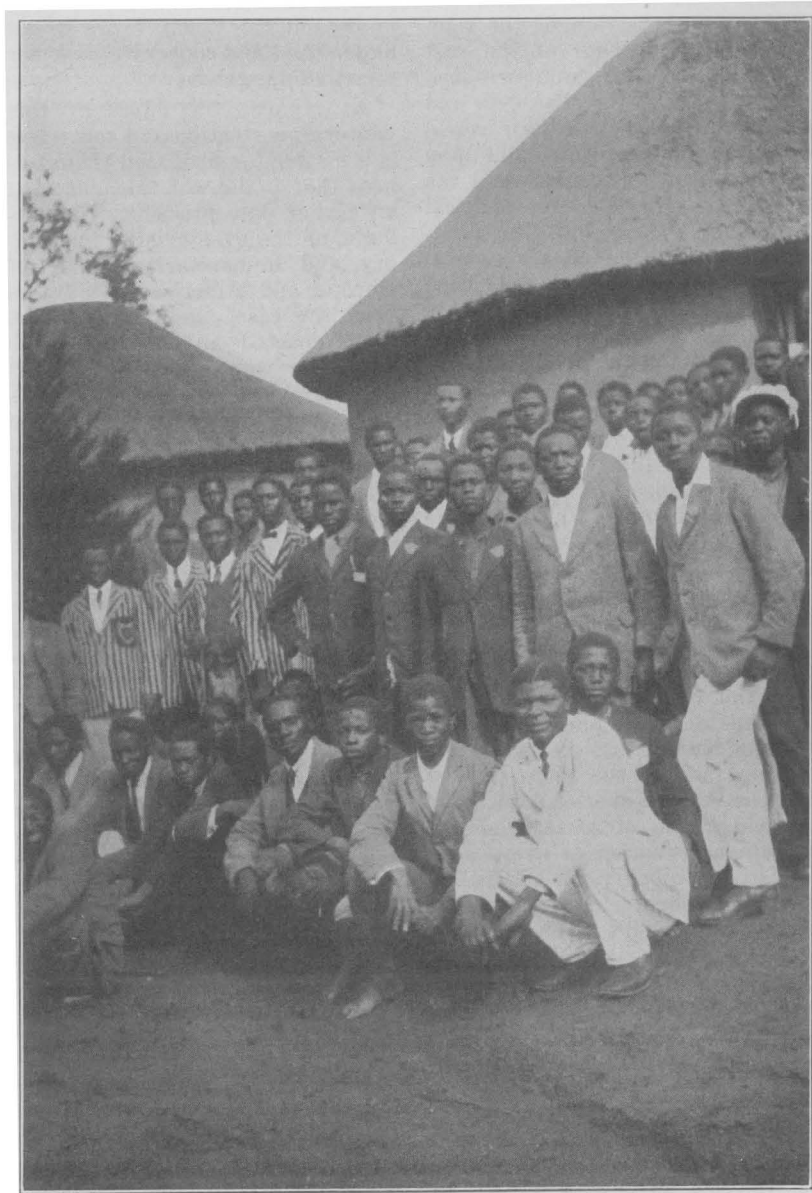
Without doubt there were in those past ages, and there are occasionally in our own day in the more primitive and remote sections of Africa, (I will not refer to sections of the civilized world), ordeals and horrors of a revolting nature. Ignorance has been and is responsible for so much shame and suffering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

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

traditions, at least suggests another.

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

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



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

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

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

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

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

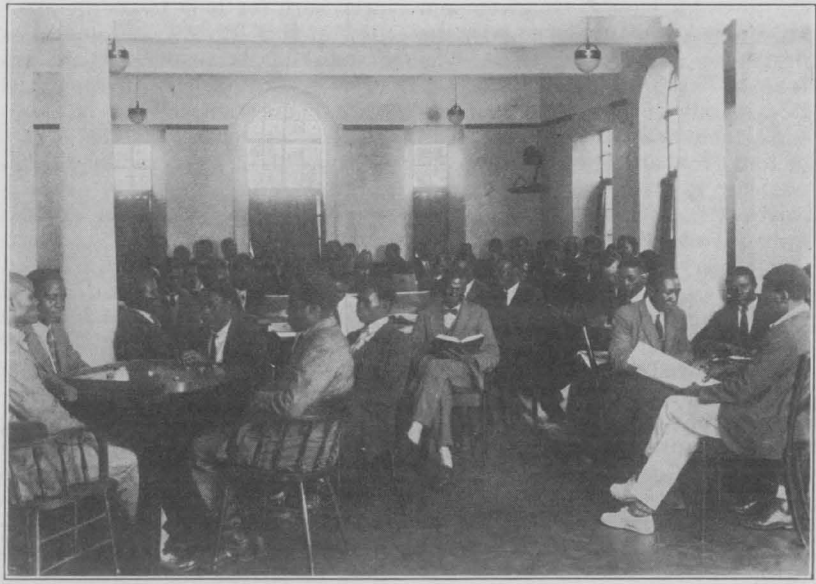
But while we accept the above view as regards the moral control of Western penetration into Africa, we must not lose sight of a great fact to which Mr. J. H. Oldham in his "Christianity and the Race Problem," very properly calls our attention. After pointing out what he terms the "shrinkage of the world"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

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

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

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

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



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

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

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

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

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

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

ed by a more lofty ideal of life.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. S.

AFTER JERUSALEM—IN SYRIA

BY HABIB SUBHAEYAH, Hams, Syria

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

1. That the conference limited itself to Protestants.

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

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

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

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

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

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

Precious Memories

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

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

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

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

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

Jesus bearing His cross for us all.

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

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

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

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

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

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

WORK FOR SOLDIERS IN CHILE

BY WILLIAM M. STRONG, Concepcion, Chile

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

EDITOR.

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

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

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

His answer, was about as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A REMARKABLE INVALID IN SHANGHAI*

BY GEORGE T. B. DAVIS, Shanghai, China

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

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

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

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

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

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

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

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

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

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

"No, I have no money."

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

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

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

* From the *Moody Bible Institute Monthly*.

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

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

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

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

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

AN INVALID'S FELLOWSHIP OF PRAYER

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

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

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

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

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



TOPICS OF THE TIMES



JERUSALEM AND DETROIT

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

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

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

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

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

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

M. T. S.

MAKING A NEW CHINA

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

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

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

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

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

What are the next steps?

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

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

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

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

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

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

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

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

emissaries as one of their chief points of attack.

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

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

THE SPELL OF CHRIST IN JAPAN

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

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

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

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

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

INDIA IN THE CHANGING WORLD

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

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

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

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

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

SHOULD WE ABANDON WORK FOR JEWS?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. S. C.

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



METHODS FOR WORKERS



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

MAKING THE MISSIONARY ENTERPRISE LIVE IN YOUR CHURCH

THE PERFECT FURLOUGH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

My heart is turning home again,

And there I long to be—

In the land of youth and freedom—

Beyond the ocean bars,

Where the air is full of sunlight

And the flag is full of stars.

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

"MURERA BARANDA"—AN AFRICA DEMONSTRATION

BY MRS. DONALD FRASER

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

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

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

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

Setting—Native village.

Women pounding and cooking.

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

Sound of singing beyond—

Tune—"Jesus Loves Me."

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

Chorus—

Yesu wa ndida,
Yesu wa ndida,

Yesu wa ndida,
Wa wada wose wo.

(It ceases and murmur of voices is heard.)

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

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

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

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

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

Old Missionary—"Here comes tea!"

Description of gathering patients—

Woman with cloth hanging over face and head held down.

Woman with baby on back.

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

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

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

(Old Missionary turns to them and greets them.)

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

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

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

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

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

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

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

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

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

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

Woman—"Very much, mama."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Old Missionary—"Hullo! Here's

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

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

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

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

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

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

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

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

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

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

Young Missionary—"It is eating beautifully."

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

Old Man—"Can I go now?"

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

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

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

(Drum beats are heard.)

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

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

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

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

Woman with baby—"Mwana wa botele."

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

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

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

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

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

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

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

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

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

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

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

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

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

EFFECTIVE OUTDOOR EVANGELISM

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

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

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

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

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

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

1. SELECTING THE LOCATION

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

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

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

2. SECURE A PERMIT

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

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

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

3. ARRANGING THE ORDER OF SERVICE

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

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

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

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

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

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

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

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

DON'TS FOR OUTDOOR SPEAKERS

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

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

USE OF MISSIONARY PICTURES

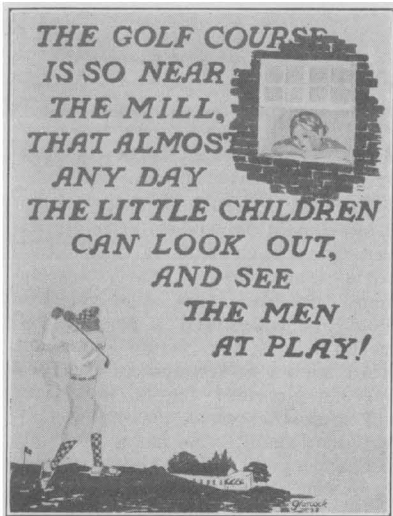
1. Place on walls of room—pinning to curtains, etc., pictures of missionaries and mission workers—having each numbered. Give to each person taking part a paper with numbers, and ask him to write the name of missionary opposite to proper number.

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

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

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

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



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

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

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

Song

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

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

The God of the Nations Is One

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

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

Let the nations whose banners are waving,

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

CHORUS

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

The Heart of the Nations is One.

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

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

CHORUS

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

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

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

CHORUS

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

WOMAN'S HOME MISSION BULLETIN

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

LEGISLATIVE MATTERS

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

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

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

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

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

to take cognizance of three comparatively recent occurrences.

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

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

the roots of that business known generally as bootlegging.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Recommendations

1. Continuance of interest in Indian education.

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

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

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

WOMAN'S FOREIGN MISSION BULLETIN

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

THE DETROIT MEETING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE STANLEY JONES TESTIMONIAL DINNER

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

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

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

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

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



WORLD-WIDE OUTLOOK



NORTH AMERICA

Home Missions Council

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

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

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

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

American Jews

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

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

While the Jews are still largely an

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

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

109,600 in rural areas.

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

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

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

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

—Our Jewish Neighbors.

The Negro Boy's Oath

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

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

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

A Bottle Evangelist

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

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

A New Mormon Utopia

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

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

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

Indians and President Coolidge

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

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

—*Woman's Missionary Magazine.*

Mexican Texans

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

Help for Chinese Communists

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

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

United Home Missions in Canada

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

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

LATIN AMERICA

Fifty Years in Mexico

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

Evangelical missionaries began working in Mexico over fifty years ago and

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

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

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

Mexico in Transition

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

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

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

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

Progress in Central America

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

Bible Selling in Panama

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

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

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

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

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

Broadcasting the Gospel

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

Rome Wakes Up in Argentine

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

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

EUROPE

A Family of Eight Thousand

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

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

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

Salvation Army Rule Reform

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

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

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

Italian Fascist Youth Organizations

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

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

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

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

Finnish Mission Progress

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

An Anti-Religious Campaign

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

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

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

Russian "League of Death"

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

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

Student Work in Greece

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

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

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

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

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

AFRICA

Revolutionizing Al Azhar, Cairo

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

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

Islam in Egypt.

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

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

Royal Enthronement in Ethiopia

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

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

The Congo Jubilee Conference

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

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

Missions vs. Slavery

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

New Day in Liberia

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

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

Wireless in Uganda

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

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

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

Winning Pygmies Through Sleep

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

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

A Movement in South Africa

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

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

WESTERN ASIA

Emancipation of the Moslem

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

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

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

The New Alphabet for Turkey

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

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

Reform Movement in Persia

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

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

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

Progress in Arabia

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

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

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

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

Sky-Rocket Reforms in Afghanistan

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

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

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

INDIA AND SIAM

A New Community in India

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

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

Christianity in India

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

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

A Stewardship Campaign in India

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

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

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

Is India Dry?

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

CHINA

Registration of Schools in China

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

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

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

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

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

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

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

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

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

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

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

Reconstruction in China

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

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

Peking Now Peiping

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

Missionaries Returning to Stations

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

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

Should We Withdraw from China?

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

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

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

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

Chinese Church Progress

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

JAPAN—CHOSEN

Christian Opportunity in Japan

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

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

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

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

A Korean's Importance

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



BOOKS WORTH READING



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

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

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

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

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

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

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

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

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

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

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

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

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

These eight volumes will provide any minister or missionary society

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

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

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

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

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

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

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

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

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

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

S. G. INMAN.

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

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

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

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

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

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

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

GEORGE H. TRULL.

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

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

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

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

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

GEORGE H. TRULL.

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

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

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

THE MISSIONARY *Review of the* WORLD



APRIL, 1929



TURKISH STRAWS AND WHAT THEY SHOW

CHARLES T. RIGGS

ARE MISSIONARIES NEEDED IN INDIA?

R. C. DAS

SEEING THE GOSPEL AT MIRAJ

STANLEY A. HUNTER

ARABIA APPROACHES THE CROSS ROADS

C. STANLEY G. MYLREA

ATTACKING OUR RURAL PROBLEM

CLARENCE A. SHAKE

CHRISTIAN INFLUENCES IN INDIA

JUDSON T. PERKINS

LILIAS TROTTER OF ALGIERS

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Edited by MRS. F. I. JOHNSON

Volume LII

Number 4



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THE MISSIONARY REVIEW OF THE WORLD

DELAHAN L. PIERSON, *Editor*

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PERSONALS

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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CHANGING THE NATION'S ALPHABET IN TURKEY

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



TURKISH STRAWS

BY REV. CHARLES T. RIGGS, Constantinople, Turkey

WHICH way does the wind blow in Turkey today?

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

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

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

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

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

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

The Revolutionized Government

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

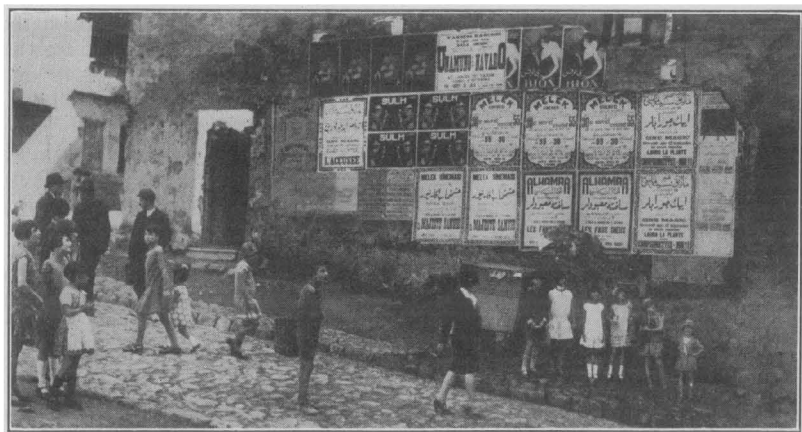
With the removal of the Caliph, and the assertion that the religious must no longer dominate the civil power, there followed logically the closing of all the *medresses*, or theological schools, as centers of sedition and reaction; then the abolition of the dervish system, with the secularizing of all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

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

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

white turban, indicating their religious character.

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



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MODERNIZING TURKEY—OUTSIDE A CINEMA THEATER

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

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

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

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

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

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

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

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

ARE MISSIONARIES NEEDED IN INDIA?

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

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

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

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

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

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

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

On the Defensive

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

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

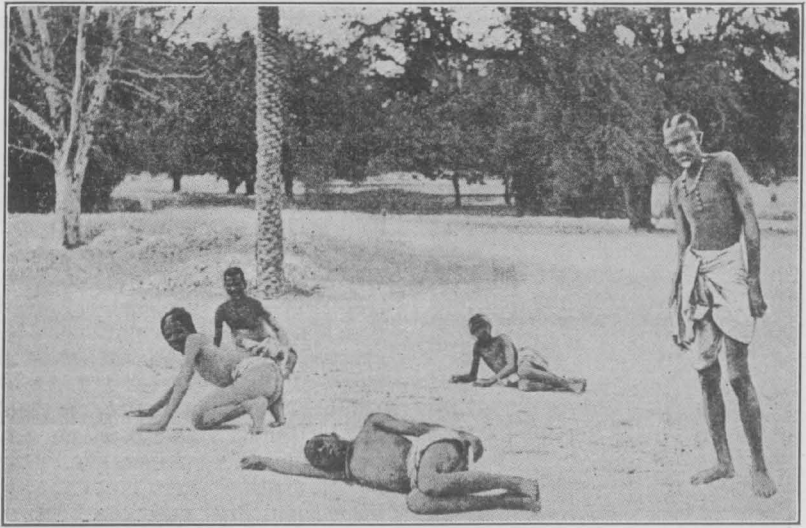
world is the field wherein the seed of God's truth must be sown and the Gospel of Christ must be proclaimed.

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

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

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

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



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

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

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

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

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

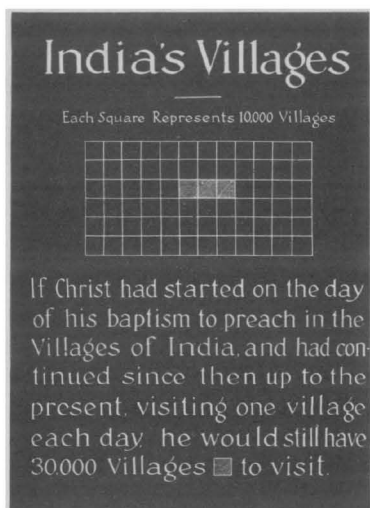
have neither one holy scripture nor one religious guide. Christ alone can satisfy the deep human hunger that has given rise to idolatry in every age and clime. Popular Islam is also heavily animistic and idolatrous.

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

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

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

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



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

SEEING THE GOSPEL AT MIRAJ

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

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

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

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



SIR WILLIAM WANLESS, M.D.

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

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

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

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

A Champion of Outcastes

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

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

"I was asked by some of my peo-

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

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

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

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

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

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

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

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

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

Before the discovery that the

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

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

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

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

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

THE BIRTH OF A TIBETAN ORPHANAGE

BY DORRIS E. SHELTON

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

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

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

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

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

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

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



SHEIKH ABDUL EL AZIZ IBN SAUD AND HIS ATTENDANTS

ARABIA APPROACHES THE CROSS ROADS*

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

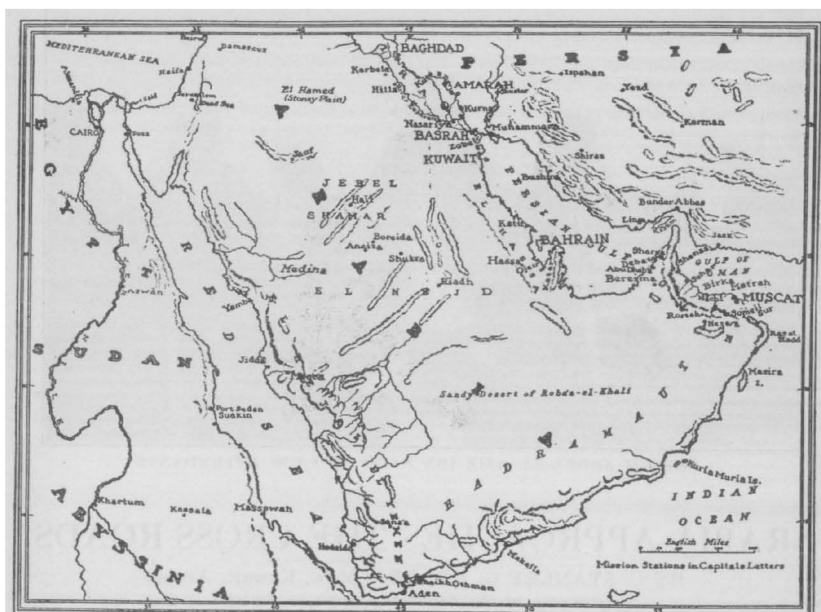
ARABIA—The very word is synonymous with mystery, romance, and the fairy tales of the ages. There is a wondrous association in the minds of most of us with sights and sounds, and just to see the word "Arabia" or to hear it spoken, is to conjure up a vision of long lines of swaying camels, bearing their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

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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

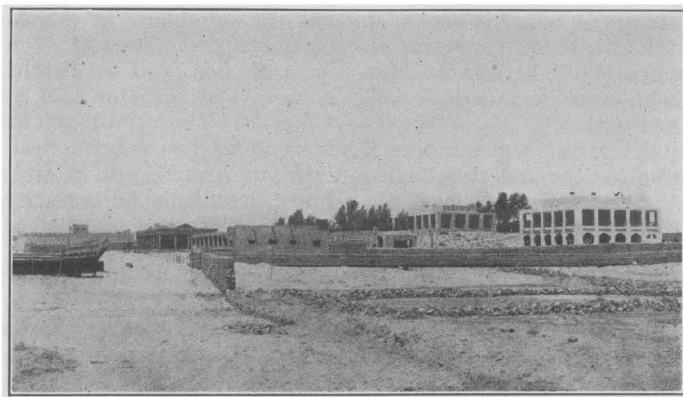
wards developing the New Movement. Religious teachers were encouraged to do their utmost to revive the ideals of Abdul Wahab. Out in the desert somewhere about 1913 the city of Artawiyah sprang up, that religious center of Wahabism, 10,000 strong at least, a city which Philby saw in 1918 but did not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

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

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

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

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



VIEW OF MISSION COMPOUND, AT KUWAIT, FROM THE BEACH

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

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

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

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

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

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

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

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



DR. MYLREA AND AN ARAB PATIENT

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

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

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

ATTACKING OUR RURAL PROBLEM

BY REV. CLARENCE A. SHAKE, Evansville, Indiana

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

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

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

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

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

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

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

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

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

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

Some Results

In agriculture our community has given more and more attention to dairy farming until today they are one of the outstanding dairy sections of Indiana. From breeders of scrub stock they are known now throughout the middle west as breeders of pure-bred Jerseys. Our Sunday-school superintendent had the first gold medal herd in Indiana. For eight years the state agricultural college (Purdue) had offered a gold medal to the dairy farmer whose herd would meet certain standards. In eight years no herd had ever qualified. In 1925 Richard Riggs, (our S. S. Supt.) claimed the medal and in 1927 he

claimed a second such medal. Purdue University has now given out four such gold medals and Mr. Riggs holds three of them. In 1925 the American Jersey Cattle Club selected the 1925 gold-medal herd of Mr. Riggs to be their official exhibit at the International Cattle Show held at Indianapolis.

In 1926 Ray Clutter (our church treasurer) won the grand reserve championship on single-ear exhibit at the International Corn Show. When asked by an agricultural paper to give the secret of raising championship corn, he replied: "There were three factors that entered into the raising of this corn: First, the church that furnished inspiration 'that whatever is worth doing is worth doing well, and that life consists in giving one's best in whatever enterprise we are engaged'; second, the county agent who furnished the information; and third, my wife who furnished the encouragement when I grew discouraged."

In Boys' and Girls' Club work (4-H Clubs) we have a number of state winners. Laura McCutchan, state champion in canning; Harriet McCutchan, twice state champion in canning; Martha Riggs, state champion in baking; Agnes Hilliard, twice second in state; Alice Schnurr, most perfect girl in state in health contest; the next year Henrietta Peck, another of our girls, carried off the same honor for the state; three of our girls have twice won the state championship in demonstration work.

Last May (1928) we held an Achievement Banquet at which we presented as the achievements in the last nine years, 12 girls who had won 13 Firsts and six Seconds in state contests in various phases of 4-H Club work. Also eight men

and boys who had placed First or Second in fifteen state contests; a basketball squad that had won the championship in a league of 29 teams two years in succession; an eighth grade boy who lacked one point of winning highest honors in Indiana in eighth grade examinations. Over a period of nine years time 81% of our boys and girls have gone to high school (in a country where the average is 50%); 65% have gone to college; and 86% of all boys and girls above 12 years of age are affiliated with the Church. We have had, or now have, in all sixty-eight of our young people in the various colleges and universities of the country.

In recreation we have tried to give adequate outlet for recreational activities through supervised Saturday afternoon playground; and through athletics conducted in our Community Hall (built in 1920 at cost of \$17,000). Basketball seems to be the most continuous and satisfactory form of recreation. We have had from three to ten basketball teams each season for the past eight years. Usually we have three or four representative teams. Last year our "Class A" team won the championship of the Evansville Sunday-school Basketball League with twenty-nine teams entered. This team lost but one game in the entire season. Our "Class B" team was a close second for honors in their division.

Our cultural program covers a wide range of interests:

In pageantry: our young people were invited to put on an evening of pageantry at our Epworth League Institute (1,200 enrolled) and we took 55 of them 120 miles to put on four Biblical pageants. We have given a number of pa-

geants of various types, both at home and away from home. In 1926 we organized two orchestras of about 30 instruments each (and out of the 60 only two had ever played an instrument), in 1927 this combined orchestra was invited to play before a conference on church music. We have conducted lyceum lecture courses; singing schools; music clubs; concerts, programs of various types.

In community development we have built seventeen miles of concrete, 25 miles of rock road in the last nine years; ten miles of electric light line through this rural section; a number of homes, landscaping their grounds; church grounds landscaped and foundation plantings; general improvement in appearance and convenience of homes; from one to four autos to each family; several radios in use.

Hold Farmers' Institutes; held one Farmers' Short Course; have one of the biggest community fairs in Indiana; pay out from \$1,500 to \$2,000 each year in premiums; community will tackle almost anything that comes along (except an adequate school system). Haven't yet convinced them that their system is inadequate.

Graded three Sunday schools with splendid primary departments in two of them. Have taken 160 of our young people into the Church; three young men entered the ministry without even a suggestion on my part—one of them, a college graduate, was licensed in May, 1926, and is now completing theological course at Garrett this month; has worked out his master's degree and will have some credits on his doctor's degree by June 28; a second is a junior in college; a third is a senior in high school.



CHILDREN OF BENGAL, INDIA—WORTH WINNING TO CHRIST

CHRISTIAN INFLUENCES IN INDIA

BY REV. JUDSON T. PERKINS, Hyderabad, Deccan, India
Missionary of the Methodist Episcopal Church

THE thinking of India has become honeycombed with Christian teaching. In talking with the people in the shops, the office, on trains, and at railway stations one realizes that the religion of Jesus Christ has spread far beyond the bounds of the mission compounds.

The Bible (in whole or in part) is the most widely read book in India. It is now available in some fifty languages and dialects and during the four years of 1924-1927 the Methodist Episcopal Church alone sold and distributed in India 5,523 Bibles, 12,691 New Testaments and 1,561,390 portions of Scripture and circulated 8,662,271 Christian tracts. Other churches are no doubt doing as much or more.

These Scriptures often carry their message where the preacher cannot go. I once sold a Scripture portion to a boy in a bazaar. In the evening as I was going through another village on my way home I chanced to see this same boy sitting in a doorway reading aloud from the book. Inside of the house I could see several women sitting on the floor, listening and outside were several men and boys also listening. This is what generally happens.

I once met a young Brahmin lawyer on the train, who told me of having heard his father read the Bible when he was a small boy. His father had long since died and that copy of the Bible had disappeared, but said he "I have often thought of what I heard and have

determined to secure a copy for myself." Subsequently he came and purchased a New Testament.

There are the mission schools scattered all over India, from the little village night or day school to the colleges where Scripture teaching is given.

Many a conversion has been definitely traced to the Christian teaching received in these schools, one of the most prominent of these is the conversion of Sadhu Sunder Singh.

Many men have told me with evident pride that they had been educated in a mission school and were glad of the Christian teaching they had received. Some years ago a Brahmin Government official told me that he had received his B.A. degree in Hislop College, Nagpur. He said in substance "You missionaries should not be discouraged because of the small number of converts from among the students. I know positively that when I was in college practically every student, both Hindu and Moslem became a secret follower of Christ."

The part medical work has had in the spreading of the Gospel may be hard to gauge. It is certain that it has broken down prejudice and opened the way for a more direct appeal. I have found opposition to the Christian message completely broken down after one or two visits of some of our medical staff. Most mission hospitals and dispensaries have trained evangelists who give Scripture teaching to all who visit the hospital. What has been done and is being done in this direction has a large place in the spread of Christianity.

Direct evangelistic work is carried on in several ways. Street or open air preaching is one of the commonest forms of this work.

Coupled with this is lantern lecture and singing parties. These with the regular organized church services form what may be called the mass appeal. The individual appeal is carried in house to house visitation. The individual or personal work may be done through consultation in connection with the mass appeal. During the last two and one half years I have had much opportunity to do this very thing among Moslems. One has already been baptized and another will be baptized within a few days.

The man who is to be baptized was a born "Miskeen" or Moslem beggar. His father and mother were beggars and he had never done anything during all his 25 or 30 years but beg. He came to me, not to beg, but to ask the way of salvation. Somewhere he had heard of Christ. One foot was bandaged and I asked what had happened. He told me that he had cut it on a piece of glass. After giving him some ointment and bandaging it he turned to me and said, "You are the first one who has asked me how I hurt my foot." I told him to stop begging and go to work. He agreed to this. Then I found that he used opium and told him that too must be given up if he was to become a Christian. He promised to try. He has come several times since then and is proud of the fact that he has found work as a coolie at sixteen cents a day and has completely given up the use of opium. He says "I believe in Christ. He is my Saviour. Please baptize me so that all will know I am a Christian."

Christian missionaries have always done more or less of social service and it has been worth while. Many non-Christian organizations are closely imitating

Christian methods. During the bubonic plague epidemic early last year, a wealthy Hindu turned his movie theatre into a plague hospital and ran it under the name of "The Social Service League." He was in reality the whole league though he had a lot of voluntary Christian and a few Hindu paid helpers. Time and again plague patients, both Hindus and Moslems, told me that it was Christ who made the many Christians help. But said they, "There is nothing in our religion to cause our own people to help us. We would die if it was not for you Christians."

Recently I baptized a Moslem convert who was a graduate of the Moslem University at Aligarh. He said that his desire to become a Christian had become more firm as a result of his studies there where the whole emphasis is on the religion of Islam and definitely anti-Christian.

Some one may ask what message there is in the Gospel which leads a Hindu or Moslem to exchange the religion of his birth for faith in Christ. In talking with a Moslem Government official he suddenly turned to me and said, in effect: "Your religion is based on righteousness, justice, and truth. This has long since departed from our religion." Another day, on the train, an educated Brahmin, learning that I was a Christian preach-

er, asked me to sit beside him on his rug, took my right hand and placing it on his head said "Pray for God's blessing to come on me for you have the truth. We have not. Only Christ can save."

Recently we baptized a Moslem who told me that he was not led to become a Christian by reading the Bible but by the kindly treatment of European superior officers.

While traveling on the train one day I was led to give my testimony as to how I became a Christian. A young Moslem engineer who heard my testimony told me that he had searched in every sect of his religion for the experience of forgiveness from sin. He further said, "Your religion has given that experience to you. Mine has not given it to me; yours must be true; mine false, for I have never heard such a testimony before." While he talked, an old red-bearded Haji who had made the pilgrimage to Mecca nodded his head and said: "True, true, it is true."

The greatest appeal of the Christian message comes when the non-Christian who knows the teachings of Christ, sees those teachings lived out in the lives of those who profess to be Christ's followers. If only the professing Christians in India—European, American, Anglo-Indian and Indian—would live Christ day by day, India's millions would soon be won for Christ. Let us do it for Christ's sake.

"O God who hast made us incurably incomplete without Thee, and hast set the thirst for communion with Thee deep within our hearts, teach us to pray! Forgive the old selfish prayer of the past! Give us a great love for thy will, even where it conflicts with our dearest desires! Center all our desires upon Thee, and grant us that poise of soul which comes from putting Thy will first in all things! Through Him by whom all true prayer approaches to Thy mercy-seat, Jesus Christ our Lord! Amen."—*S. M. Shoemaker, Jr.*

AN INDIAN STUDENT'S VACATION

BY DEVATALA GABRIEL, Jubbulpore, India
A Student in the Methodist Theological College at Jubbulpore

AT THE invitation of the Rev. John Patterson, I went over to Vikarabad to spend my vacation in one of the villages, putting into practice what I had learned in our Methodist Theological College at Jubbulpore. I took the necessary implements to run a school, such as slates, Telugu vernacular readers, a blackboard, a hurricane lantern, soap, pieces of cardboard, and a new volley ball.

I was located in a village called Thummalapelli which is twenty-five miles from Vikarabad. The name of the village, Thummalapelli, comes from *thumma*, a kind of thorny tree with a big trunk, and *pelli* meaning a village. The whole village was once a forest, and it is still surrounded by these trees.

I entered this village with the new volley ball well inflated in order to get acquainted with the boys and girls. To these villagers my volley ball was one of the latest wonders of the modern world. As I walked from house to house with the ball under my arm in search of the children, men and women all stood wonderstruck and asked: "Panthuloo (teacher), is that a city pumpkin?"

At first I had a difficult time to get these children to play. They could not believe that the ball was harmless. The nearer I came the farther away they backed. In the crowd there was a stout chap whom I hit playfully with the ball so that he learned that it was light and harmless. He ventured to throw the ball back to me, and thus we

had a two-catch game for a few minutes. Soon the other children followed his example and entered into the play. That evening the children learned how to handle the ball and the next day all came running to me without my calling them. The high-caste people felt the ball to see whether it was hard or soft and then without distinction joined in the game. Some days I taught the children games with this ball, other days we played Indian games or had competitions in sports. Games are a means to get village children interested in school work for them.

Village Sanitation. My courses in science and village problems helped me to put into practice principles of sanitation. The villagers pay little heed to keeping their surroundings or themselves clean. In this village of Thummalapelli, in front of or behind every house there was a manure pile which is a breeding place for every kind of disease. No wonder that these poor villagers suffer every year from small pox, cholera, malaria, plague, etc. Every day during my stay I advised the women to clean their houses within and without. As they were very slow to follow any advice, the village school children and myself took brooms and swept the lanes and the court yards. The women felt ashamed, and said that it was the duty of the women and not of the men to keep houses clean. From that day the good women began to keep their houses and surroundings clean.

Next I taught them to keep their drinking water clean. The well from which these villagers get their water is shallow and exposed to every kind of contamination from cows, bulls, buffaloes, donkeys, and other animals that leave germs of diseases in the water. The people themselves wash their clothes and bathe in the same water. I told this to Mr. Pitta Buchanna, the head of our Christian community and can still picture his horrified expression. He replied: "Panthuloo, our people are foolish; they do not use their brains, they are not beasts to act like that but they are men and they must seek the benefit of the community. Tomorrow I will gather all these fellows and tell them strictly not to allow any beast or human being to pollute the water."

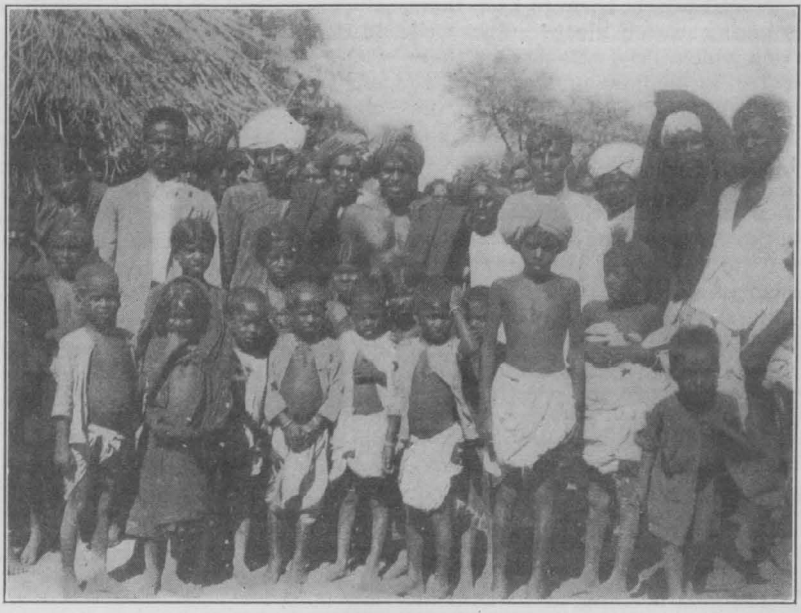
The next evening, as I was holding my school, Buchanna gathered the men and women and asked them to keep an eye on the well. Then he beckoned to me and asked me to tell them the danger of polluting drinking water, and how they reap the consequences in the form of cholera, skin diseases, worms and other evils. I pointed out how they could keep the well from contamination by a fence, by prohibiting the people from washing, bathing and throwing refuse into the well, and by not allowing cattle to go near. They confessed their ignorance and said that no one had ever instructed them in this manner. The men at once took an oath to try their best to keep the well from pollution and passed a resolution that whoever is found guilty of contaminating the water in any manner must be fined. At the time of my departure I gave a handful of potassium permanganate tablets into the hands of

Buchanna and told him to put them in the well to purify the water.

Medical Aid. Dr. Hugh H. Linn of Vikarabad gave me free of charge tablets of six different kinds for the most common ailments. Every morning and evening when I visited each house in the Christian community, they mistook me to be a great physician and when I asked their well-being, they complained about their diseases. How I wished I were a physician to rightly diagnose their cases! Dr. Linn's tablets rendered much wonderful service. A young man who had suffered from sore throat and cold, after taking one of the pills said that it seemed as if a heavy stone was rolled away from his head. He believed in the power of the white man's medicine which he promptly recommended to his fellow men.

Small pox spread from one of the villages into Thummalapelli and attacked adults and children. Miss Simonds and Miss Morgan visited my village and saw the terrible ravages of the disease. Dr. Linn and another worker came with serum for vaccination. The Chevrolet in which they arrived was another wonder of the world to these villagers. Dr. Linn also brought his gramophone and it attracted a great crowd. Some of the high caste people were vaccinated with the depressed classes, making a total of two hundred and three. This was the largest number that Dr. Linn had ever vaccinated in one village.

The Village School. I was told to teach the village children to read by the direct method, which is prevalent in Vikarabad district. It seemed to me as if I were building a house without foundation, which needed alphabet teaching in a lan-



MR. GABRIEL'S VILLAGE SCHOOL

He is to the left and wears a black headdress. In this first picture is a typical group of Deccan Telugus with their Panthulloos and the Christian community headman, Buchanna, wearing cap and white turban respectively. The children in the first two rows are the "scholars" of Thummalapelli village.

guage, like Telugu which has fifty-six letters, each letter capable of assuming different forms. At last I said to myself, "Let me take the new road and find out where it leads."

Pieces of cardboard were given to me upon which were written the words of an interesting story for children. It had eight parts and I was asked to teach the whole story within a month.

On the first day, I related the whole story, using the methods I was taught in the story-telling class in the Seminary. The children were very much interested in this story of "A Little Chick" for which they had admiration and sympathy. Next I held out a piece of cardboard before them, and read the words written on it. They very

carefully observed the characters and when I asked them what the words were, most of them correctly read the words. Then I held out another piece of cardboard and read for them the words two or three times; they easily repeated them, and read correctly upon my questioning them. I gave them practice upon each section and in three weeks to my great surprise they had learned the whole story. Every night the parents and relatives used to sit behind their children and watch the teaching. When they saw their children reading what was written on the cards they were thunderstruck. I heard some one saying, "This is magic." When these children missed reading the words correctly, the adults advised me to beat them, but I

politely declined. The new method which I had once despised helped very much in my village school.

There were fifteen children in my school; nine were from six to twelve years and the rest below six. Nine children never missed even one day (except one girl who left that village during my last days there). Among these nine there were four boys and five girls. When I told them that their photograph was to be taken they washed their faces, hands and feet with the soap and combed their hair. Some put on their village best and others nature's own costume. These boys and girls learned a dozen Christian lyrics and Bible stories; they love to sing and tell stories of Christ. In the competitions in story telling, reading, singing and reciting Bible verses, the girls showed their superior mental ability and put the boys to shame.

A Community Centre. I had no hut or house in the village in which

to hold my school, but a generous lady permitted me to hold night school in her courtyard. Thus I had the night school in the open air and the day school under cool shady trees. I boarded with my parents who live two and half miles from this village and I had to walk daily five miles in the hot sun. The villagers saw this and asked me, "Panthuloo, why don't you stay in our village?" I said, "I have no house even to hold school for your children; in whose house shall I stay?" Buchanna saw the need and showed the people the need for a schoolhouse. He set them an example by doing his part. He brought some wooden beams and the rest followed his example. Like the Jews of the ancient time, some brought stones, some hay for roof, others volunteered to do carpentry work; others masonry in building walls, and the women helped in what ways they could. Within a week they built a model village



BUCHANNA (third from the right) WITH HIS HOUSEHOLD, MR. GABRIEL, AND A FRIEND

Christian community centre house accommodating thirty people. Towards the close of my work this house was completed and they were happy because they thought that I would live there and teach them for some years. I said to them that in case I went away the missionary would send another young Panthuloo. I called Buchanna privately and told him that as the head of the Christian community it was his duty to gather all the children and adults on every Sunday and hold a service for them in that community centre house and make the best possible use of it. Though Buchanna is illiterate he is not wholly ignorant; he can think and reason well. He has the secret of influencing and winning the favor of the rest of the community and is therefore a leading man in every respect. Many a time he testified to the Christ of his experiences before educated Christians. He has that capacity for preaching sermons of Christ to his fellow men and so he promised to keep the charge.

The Conversion of Buchanna. In conclusion let me tell you something of the conversion of this Buchanna and his family.

A decade ago Buchanna and his family were staunch Hindus who observed Hindu customs to the letter, and despised Christianity and its adherents. Though he was a man of substance, trouble arose between him and the village headman in connection with land which was taken away from him unlawfully. He spent hundreds of rupees to get back this lost property but without success. He went to the village authorities but they could not do anything. Lastly he approached our Christian people who received him and satisfied his phys-

ical hunger. Then they presented Christ the giver of eternal life and wealth. In the darkness of his spiritual life, he felt the hand of Christ and believed on Him. He did not hide the light within him, but went home and told about Christ to his parents and family. They too believed and were baptized in the name of Jesus Christ. Henceforth they received the ministers of Christ into their house, set before them food, and gave thank-offerings to God freely. Now their house is open to every Christian. They broke the barriers of old Hindu customs and gave up strong drink. Three of their children are in our boarding school at Vikarabad and their eldest daughter was married recently to one of our Christian boys, and the young couple are happy in a Christian home. Even after they became Christians they were not free from troubles; their crops failed on account of scanty rain fall, very recently one of Buchanna's youngest daughters died of small pox. Seeing all these misfortunes befalling him, people remarked, "See you have become a Christian and therefore you are having all these troubles," and the good-hearted Buchanna answered them, "Let anything happen! as for me and my family, we will never forsake Christ; and we do believe that He too will never leave us because He has a strong grip on our hand. Therefore nothing can separate us from the love of Christ." May God bless his family and use them as real shining Christians for the glory of His Kingdom.

By words and works we can but touch a few; by our prayers we may benefit the whole world, and every individual, high and low, friend, stranger, and enemy.

J. H. Newman.



"DAR NAAMA," ALGIERS—MISS TROTTER'S ROOM WITH OPEN SHUTTERS

LILIAS TROTTER OF ALGIERS*

BY ISABELLE MAY

ON THE wall of the long narrow Arab room in Algiers, where Miss Trotter was confined by illness for the last four years of her life, were written these lines:

For while the tired waves, slowly breaking,
Seem here no painful inch to gain,

For back, through creeks and channels making,
Comes, silent, flooding in, the main.

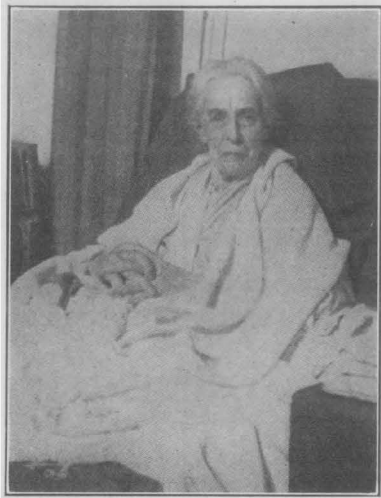
They express the faith and vision which prevented that room from being, what it might have seemed to many, the prison cell of an active spirit, and made it instead the center of life and inspiration not only for her large

mission household, but for all the missionaries of the district and for many visitors from regions beyond, who stopped for a day or more on their way to and from the homelands. They found their way to the suburb of El Biar and to the little door in the long gray wall under the tall cypress tree that marks the entrance to the rambling gardens of Dar Naama (House of Grace). This is an old Arab pirate's palace which was given to Miss Trotter some years ago and which has become the headquarters of the Algiers Mission Band.

Those verses tell the expectation that filled Miss Trotter's heart with hope during forty years of her missionary service in Algeria. They tell also of the long years of pa-

* Miss Trotter, who went out to Africa in 1886, fell asleep in Christ on the 27th of last August.

tient endurance and slow, persistent effort by which that hope was strengthened. Forty years ago when Miss Trotter and her friends, Miss Hayworth and Miss Freeman, first began their pioneer work, they did not go out to a well established mission and they were not welcomed either by the Arabs, nor yet by the French, who were the rulers of the country and who



LILLIAS TROTTER IN HER YEARS OF ILLNESS

alone could give these women the authority to preach and to distribute the Word of God. The Arabs considered them infidels to be shunned and hated, the French at first thought them spies to be watched, if not driven out of the country. These three ladies remained and followed the injunction of the Lord to His apostles; when rejected in one place, they moved on to another, content for awhile, with tents for shelter and camels for transportation.

In those early days Miss Trotter and her companions used to pray for "open doors, open hearts, open

heavens." God in His faithfulness marvelously answered that prayer, not all at once but little by little, until she could say: "the doors are open, the hearts are open and we wait and look for the open heavens."

This little mission band, composed at first of a mere handful of women driven from place to place by ill-concealed and often open opposition, has grown to a well organized mission with committees in Europe and in the United States and thirty-four men and women workers on the field, with helpers of four nationalities who are welcomed by Arab men, women and children in seventeen outstations. In the cities and towns where the missionaries are settled they now own most of the houses where they live and hold their classes for boys and girls. There is also a constantly enlarging work of itineration in villages of the mountains and the plains and even in the desert cities of the Sahara with their hitherto unreached populations. It is in this itinerating that one is increasingly aware of the immense change of attitude in the hearts of the people. Nowadays it is no uncommon thing for the missionaries to come home with a car emptied of its load of Christian literature which has been given away and, with all the Scriptures, sold for what, to an Arab, represents no small outlay of money. Truly the "doors are open" and the "hearts are open."

There is response to the preaching of Jesus Christ, the Son of God as the Saviour of the world and of this and that Arab soul in particular. A few even openly confess Him, although among these people the acceptance of Christ is considered a cursed thing, deserving pun-

ishment by death. Any open stand for Christ means the willingness and often the necessity to part with all that has been held most dear and sacred. We cannot wonder because hitherto the open response has been comparatively meagre. It behooves us to continue in prayer that in very deed the "heavens may be opened" for the Holy Spirit alone can bring to a Mohammedan or any other heart a conviction of its need of a Saviour who is Christ the Lord.

seemed to delight, and also of the events of the day, small and great.

Three outstanding qualities in her character might be mentioned: her hospitality, her understanding of young people, and her practical spirituality. We had an abundant share of her hospitality and saw it exercised toward many others. She lived in an old Arab house of some fifty-five rooms which lent itself to such a virtue, but her heart was bigger than her house and it was not only the quantity



SOME ALGERIAN CHILDREN WON BY THE MISSION BAND

Miss Trotter died "in faith, not having received the promises" for her dear Arabs but having seen them and greeted them from afar. For herself she richly entered into the fulfillment of God's promises. No one could enter her room, which she never left during the last four years, without being conscious of her radiant presence and of God's presence within her. Miss Trotter kept to the last a broad and sympathetic outlook on life and talked of many things, not only of God and His work but of the flowers of the fields, unusually varied in North Africa, and in which she

but the quality of her hospitality that was so striking. When a friend was taken acutely ill in a hotel in Algiers and considered going to the English hospital there, Miss Trotter entreated this friend to come and be nursed in her home.

How few people of advancing years can keep in touch with young people, especially in these days when standards and ideas seem to change over night! There again Miss Trotter excelled. Perhaps she did not follow or even know about the latest trend of thought among them but she knew that young missionaries needed recreation from

confining tasks, constant confidence in their desire to serve their Lord, despite temporary clouds of homesickness and discouragement, and, above all, loving understanding of heart and these she gave to them in amazing abundance.

As for the last trait, it has ever marked the saints of God. Miss Trotter had it in no small degree. She was essentially spiritual. No one could see visions and dream dreams better than Miss Trotter. She inspired others in that line. Yet she was also intensely practi-

cal and dared to face facts. She absolutely refused to have anything written about her work that might give a false impression as to results. Near the close of her life on earth she said, "we are now looking for the open heavens," feeling that this crowning of faithful labor must soon come.

No one has taken Miss Trotter's place. "There came a man sent from God" may be said of many a man and woman whom God has sent out to prepare His way among the nations.

A THIRSTY LAND AND GOD'S CHANNELS*

A Parable by Miss Trotter

IN OUR northern lands a water-course shews out as the richest green of the meadowland, broken by a ripple and a glimmer and a glitter through reeds and ferns and moss.

Not such are the African water-courses and not such are God's counterparts in the spiritual kingdom. Out here you can detect the channel by the clue that it will be the barest of bare places—sun-bleached rounded stones, stretching across a plain, or a deep-cut gully, winding among the tablelands that bound the Sahara to the north. The nearer the time of the water floods among the hills, the more sterile they will look. "I will cause the rain to come down in his season," that is the promise: the season for that outpouring is when the apricot color of the dried-up grass has faded to yellow gray under the summer scorching.

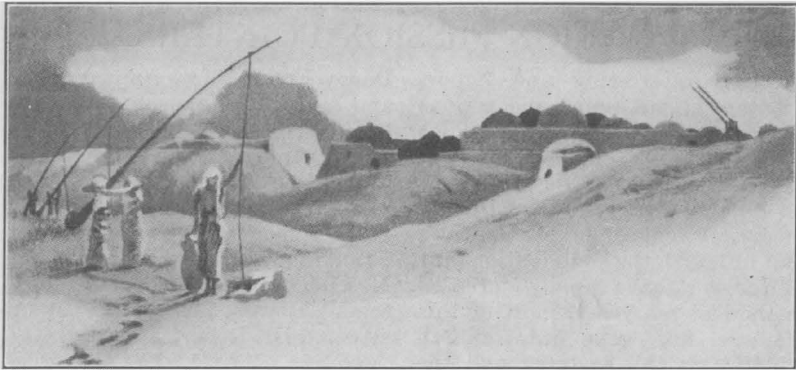
But summer and winter you will see in those barren waterways a supply going down to the oases

that cluster among the cliffs and bastions, where the plateau breaks down to the desert. Trace the gully upwards till it is but a trench, and you will probably find that it starts with a scooped-out hollow in the gravel, no more than a couple of feet across, holding a pool that shews a bubble now and then. In that pool lies the source of life for the oasis below. Will it win its way?

The water begins by grooving that trench at the lowest level that it can find, and it seeks all the time to make that level lower still. Gently it chisels and undermines, first on one side of its bed, then on the other, carrying away all the soil that it loosens. And as the stream works downward and ever downward, the flow grows stronger, receiving fresh infilling by little rivulets from the heights above, and these supplies only serve to lower the depth of the chasm.

Further on the chasm becomes a gorge; the cliffs that it has hewn asunder stand back, and the stream suddenly finds a cluster of young

* From the A. M. B. magazine, *The Thirsty Land*.



From *A Thirsty Land*.

ONE OF MISS TROTTER'S SKETCHES—OUED SOUF OASES

palm trees on its shore, then another and another. A few hundred yards more, and the watercourse has reached the meaning of the lonely path, the stripping bare, the ever deepening emptiness. For the last sweep has sent it forth into the glory of its mission. Away beyond stretch thousands upon thousands of palm trees, waiting for the treasure that it has brought down. The power of the water, and the laying low of the channel—between them they have opened this gateway. "Thou didst cleave the earth with Thy rivers."

Even now the waterway is as bare as ever; it has widened into a bed of shingle, holding a stream that hardly needs stepping stones whereby to cross it, for it has been tapped farther up in the gorge for the supply of the higher slopes of the palm gardens, and here, below, it sinks under the earthen banks and vitalises the lower stretches. When the oasis is left behind, the water and its channel vanish together: no trace can be seen of one or of the other in the waste beyond—only the work that they have wrought remains.

Have we read the lesson as we went along, as the Arab children do when we tell them a story? If God has brought us inwardly by that path of the water courses, it will need no explanation.

But others there may be, to whom it will be a new view of the meaning of being "channels only"—words sung so easily and with so little thought of what may be involved.

For many a one begins the quest for the Promise of the Father with dim comprehension and mingled motives. Hopes lie in the direction of becoming successful workers, always going about with a satisfactory sense of capacity for any task, and of fitness for any responsibility, any emergency. "All that would be very delightful," as Bishop Wilkinson said once, "only it is not God's way." Instead of being a life of conscious power, it will probably, if He is going to do any deep work in us, be a path of humiliation, of stripping, of emptiness, where no flesh may glory in His presence.

For the way of God with us is as the way of the water courses.

FOREIGN MISSION POINTERS

SOME interesting and important trends noted and actions taken at the Foreign Missions Conference last January, are noted in the *Conference Bulletin*:

"Foreign Mission Giving During the Last Twenty-five Years," shows that although the contributions for church work have rapidly increased in the last ten years, most of this increase has gone into church building in this country and the amount of giving for foreign mission work has actually fallen off in the last five or six years.

* * *

The number of foreign missionary candidates being recruited is far below that of former years. College students are raising many questions about the administration of missions and the wisdom and advisability of carrying our religion to other countries.

* * *

The officers of the Foreign Missions Conference for 1930 are Miss Helen B. Calder, Chairman; Dr. E. W. Smith, First Vice-Chairman; Dr. D. R. Drummond, Second Vice-Chairman; Mr. Leslie B. Moss, Mr. Milton T. Stauffer, Secretaries; Dr. George E. Epp, Recording Secretary; Mr. James M. Speers, Treasurer; Mr. W. Henry Grant, Mr. F. P. Turner, Honorary Secretaries.

* * *

The new members of the Committee of Reference and Counsel elected are Dr. Mills J. Taylor, Mrs. F. J. McConnell, Dr. H. E. Stillwell, Dr. Robert E. Speer, Rev. A. B. Parson, Dr. J. E. East, Dr. John R. Mott, Dr. J. R. Edwards, Rev. B. Willis Beede, Dr. E. F. Bell, Prof. K. S. Latourette, Dr.

Darby Fulton, Miss Anna V. Rice, and Mrs. F. I. Johnson.

* * *

The American members of the Committee of the International Missionary Council are Dr. Ralph E. Diffendorfer, Dr. James H. Franklin, Miss Helen B. Calder, Mrs. Thomas Nicholson, Hon. Newton W. Rowell, Prof. K. S. Latourette and Dr. Robert E. Speer.

* * *

The Committee of the International Missionary Council is to meet in Williamstown next July and will make a special study of the financial support of indigenous churches. Inquiries will be sent to the secretaries of the North American mission boards and it is hoped that they will cooperate fully in making this a fruitful study.

* * *

The theological colleges in Great Britain are showing a deep interest in the statement of the Christian Message adopted by the Jerusalem meeting and a call has been issued by the Archbishop of York for a conference of representatives of these theological faculties to be held in York on April 2 and 3 to consider (1) The Modern Christian Apologetic; (2) The Content and Method of Religious Education; and (3) The Relation of Christianity to Industrialism.

* * *

It was voted that the Missionary Research Library accept the hospitality of Union Theological Seminary, New York City, and be removed to Broadway and 120th Street. It is expected that all essential elements in the present service of the library will be continued in the new headquarters.

Resolutions: on China Famine Relief—Cabled advice from the National Christian Council of China confirms information received from other quarters of the grave famine situation confronting large areas of China. While prevented by constitutional provision from endorsing any particular organization, we believe that the need of immediate relief is so urgent as to justify an appeal to the American public during the winter and spring of 1929 to supplement the efforts being made by the Chinese to meet the present emergency.

* * *

On International Treaties—Whereas four international treaties have been referred by the President of the United States to the Senate for its approval, namely—The Convention Revising the General Act of Berlin and the General Act of Brussels, signed at St. Germain, September 10, 1919; the Convention relating to the Liquor Traffic in Africa, signed at St. Germain September 10, 1919; The Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and the Slavery Convention, signed at Geneva, September 25, 1926, and Whereas these treaties are important international agreements for the welfare of the people in Africa and in other lands, and Whereas the Revising Convention includes guarantees of religious liberty and missionary freedom in Africa, therefore, resolved, that this Conference recommend to all the Boards that they give early attention to these treaties with a view to the taking of such action as each Board may deem advisable in order to arouse public opinion in support of the ratification of these treaties by the

Governments of the United States and of the Dominion of Canada.

* * *

Relationship with the Federation of Woman's Boards of Foreign Missions: (1) An action authorizing election of the President of the Woman's Federation as a member of the Committee of Reference and Counsel was approved. (2) That the following committees of the two organizations hold joint meetings from time to time for the furtherance of cooperative plans and activities: Home Cultivation, Christian Literature, the Encouragement of Prayer, the Preparation of Missionaries, and Foreign Students.

* * *

The budget of \$59,330 was adopted including an item of \$20,000 for the International Missionary Council. In addition to the regular budget approval was given to a contingent additional budget of \$7,000 for the International Missionary Council, expenditure to be made only as the necessary income is assured.

* * *

The Home Mission Council has agreed to recommend that all denominations observe a Rural Life Sunday each year on the Fifth Sunday after Easter. The Foreign Missions Conference also recommends to the Boards that they bring to the attention of their constituent communions the observance of the day, that sermons be preached on the theme of a Gospel for the millions of people in the rural areas of the world, and that prayers be offered not only for the fruits of the soil, but also for the husband-man himself, his wife and his household and for all rural life and work.

THE NATIONAL CHRISTIAN COUNCIL OF INDIA AT MADRAS

BY K. T. PAUL, Calcutta, India
Indian National Council of the Y. M. C. A.

AMID a population of three hundred and twenty million, a Christian community of five millions scattered over a sub-continent may sound thin, but with all its defects the quality is out of all proportion to the quantity, and it is well realized that the quantity is increasing at such a rapid rate that it is a continual fight to maintain the standard of quality. Furthermore, there are nearly five thousand missionaries and millions of money come from abroad to support scores of colleges, thousands of schools, numerous hospitals, and many other forms of service to the millions of Indians who are without as well as to those who are within the Christian Church. In the "N. C. C." (National Christian Council) which meets every second year, the Christian enterprise in India is best visualized in its many aims and varied problems.

An enlarged meeting of the Council was called in order that the great work of Jerusalem might be vitally and authoritatively related to India.

India is the one country in the world where the Christian enterprise faces the greatest historic religions—Islam, Hinduism and Buddhism—as also a powerful expression of modern scientific materialism. Here, more than anywhere else, is the profound significance of the Jerusalem message realized in its full implications. The Jerusalem "Call" to non-Christian religions is in a peculiarly real sense a call to India.

The Younger and Older Churches

It is significant that the term "Mission and Church" so familiar through many decades was displaced for a few years by "Sending and Receiving Churches," which at Jerusalem, definitely gave place to the new term "The Younger and Older Churches." The Christian Church is one and its different parts need the help of one another. The N. C. C. made an advance on Jerusalem in working out the implications of it to definite conclusions, as to the opportunities that should be made available to Indian Christians and in the attempt to analyze the "self support" problem. The N. C. C. accepted the invitation of the British Conference of Missionary Societies that a mission be sent from India to Britain,—not for deputating in the interests of the missionary enterprise, but definitely to carry a spiritual message from the Younger Church in India to the Older Church across the ocean. When this idea was first brought up at Jerusalem it was very thrilling to us Orientals. At the same time it seemed a pious hope not to be realized in our day.

Education is the fundamental process on which so many branches of mission work depend in modern times. In India where the Christian enterprise has peculiar responsibilities—to a proletariat church on the one side and a high-browed non-Christian intelligentsia on the other—the study of education is

of indispensable importance. In a former generation missions pioneered "higher education" in India; in this generation similar privilege has been given unto missions to pioneer a type of "rural education" worthy of the name. The Council found it possible to emphasize the enormous importance of the right kind of education to India. Miss McDougal of the Women's Christian College, Madras, led the debate. The godless education hitherto obtaining in India, inevitable when the State is run by a power which is bound to be neutral, will now apparently give place to something which implants religion into the curriculum, at all events into the life of the schools and colleges. The secularistic tendency is best combated in that way. Moreover the practical problems will be—what to teach, who should teach and how to teach. Personal and social ethics, as also devotional and religious exercises of all sorts will perforce come under review. This and other problems so vital in every way to the shepherding of the flock within as well as to the presenting of the Christ to those without, will now go before the Provincial Councils and their constituents with a fresh appeal and insistence. Dr. John R. Mott met a special Conference on education at Agra, at the end of January, to carry the matter further.

Rural Problems

The council had before it the report of the Royal Commission on Agriculture, and the recommendations of a special conference which had taken place the previous week at Coimbatore in a thoroughly rural setting. The whole time services of an officer of the N. C. C., was asked to study the various

methods now employed for the solution of the rural problems and to help toward the adoption of the successful ones widely over India. It is significant that before the N. C. C. broke up it invited to the position of its chief secretary (as successor to Dr. N. Macnicol) a man whose chief qualification is his success as a rural worker, the Rev. Z. Hodge of Motihari. We may well forecast that a large part of his time will be given to the rural problem.

Closely allied to this is the mass movement problem. It was understood that to a mission which has the care of a large mass-movement church, the "Rural Reconstruction" program (strictly so called) will be primarily, in many cases even exclusively applied to the Christian community. As for the other missions which have no such responsibility rural service will, like higher education or medical relief, be a form of the presentation of Christ and His salvation to the non-Christians in concrete human terms.

Conclusion

It was quite clear that India has taken Jerusalem very seriously and is addressing itself to respond to its various messages conscientiously and with vigor. Every such response will be well considered and subjected to thorough study; but there was little doubt that the Jerusalem Conference was most timely.

The N. C. C. has never lacked the presence of Indians of first class leadership. This is natural as the personnel is picked from all India. It was abundantly clear that the work of the Kingdom in India was already substantially passing under the guidance of Indians, men and women.



TOPICS OF THE TIMES



ANTI-CHRISTIAN MISSIONS

THE Christian Church is not the only organization conducting active propaganda along religious lines. It has often been said that there are only three missionary religions seeking to win the world to their faith—Buddhism, Islam and Christianity. Each is driven by an impelling and propelling motive and is following an ideal and is propagating the teachings and example of the founder. Buddhism arose in India five hundred years before Christ as a reform movement and, after a gradual growth in the land of its birth, sent out its missionaries to other lands until it spread over India, Ceylon, Burma, Tibet, Siam, China, Korea and Japan. But it became static and, in spite of much truth, has been decaying through lack of a living leader and a living message and a dynamic.

Islam arose in Arabia some six hundred years after Christ as a reform movement and after conquering the home land spread to Persia, Mesopotamia, Turkestan, Afghanistan, Syria, Turkey, North Africa, Southwestern and Southeastern Europe, India, Malaysia, the Philippines and into China. This religion depended largely on physical force and material inducements to spread its sway. Today Islam is static and is losing power in the lands where it has long held sway. Only among the primitive peoples of Africa is it still making large progress.

Christianity arose in Palestine and in spite of fierce persecution, its influence spread through spiritual preaching, through Syria, Asia Minor, North Africa and Europe. The support of earthly monarchs led to material advance but spiritual weakness,

until the Reformation when a new awakening from within brought a return to the Founder's ideals and teachings. Since then Christianity has spread over Europe, North, Central and South America and Australia. It has penetrated Africa, the islands of the sea and has become established in every part of Asia except Afghanistan and Tibet. In some lands the followers of Christ are few and still weak; in other lands they have backslidden and opponents declare that Christianity itself and all religion must be replaced by a rationalistic materialism and a rejection of all supernatural religion.

There is today in America and Europe a strong propaganda in favor of Atheism. Having its rise in Europe, where nominal Christians gained power and used it in oppression, many who never knew the true character and power of God as revealed in Jesus Christ became bitterly antagonistic to His Church. Revolution brought a lust for the exercise of power and the establishment of an atheistic socialism in Russia has stimulated a desire to spread this doctrine over the whole world. The leaders are misled into seeing in all religion a means of ruling through fear of an all powerful and invisible God. These see clearly that there is "no concord between Christ and Belial." There must be continual conflict between those who believe in God and His laws and those who seek to establish a state based on materialistic atheism. The propaganda of these anti-Christian, anti-religious communists has spread in Europe and Asia, it has nearly wrecked China and is seeking to entrench itself in North and South America. By subtle appeals to fair play and rationalistic philosophy an

effort is made to win students and nominal Christians to their standard. Revolutionary communism is scattering its literature and proclaiming its doctrines, with high sounding sophistries, especially among the foreign born in all the large cities and manufacturing centers of America. Lavish promises are made of a new freedom from poverty, war, governments and the domination of the present capitalists, politicians and intelligencia.

This atheistic communism is as missionary in its spirit and program as any religion. There is more passionate devotion than in many Christians. They are seeking to win the world—and then they promise peace and prosperity. The speech of one propagandist recently set forth their spirit and their aims as follows*:

It is very important to pay attention to the Philippine Islands situated in the neighborhood of China, with the revolutionary movement in China and Indo-Asia. The American Communist Party must send its members to carry on this work.

Latin America is one of the most important bases of American Imperialism, the fight with which will be carried on under the slogan of the united anti-imperialistic front, although the unity of Latin America in the sense of a Federation of Latin States is impossible. . . . I consider also that the revolution in Mexico is not over, and that in fact the very center of the struggle with North American Imperialism lies in Mexico.

At present the fundamental problems of the Communist Party consist in the following: to draw the workers into the Anti-Imperialistic struggle; to unveil pacifism mercilessly; to win the active cooperation of the workers of America with colonial and semi-colonial masses, combining the struggle of negroes with the anti-imperialistic fight in Hayti, San Domingo, etc. Also, the drawing of the small bourgeoisie into our Anti-Imperialistic movement. Also, we must make contact with the natives of Latin America in the United States, and organize a section of the *All America Anti-Imperialistic League in the United States*. . . . Labor Temple, 14th and 2d Ave., New York City, January 12, 1929 (see *Daily Worker*, January 14th).

* By Conrade Gomez (U. S. A.), printed in *Pravda*, the organ of the Executive Committee of the Communist Party, Moscow, August 25, 1928.

The Communist Party in the United States must mark the way for the struggle with Imperialism.

Still clearer evidence of the bold atheistic propaganda in America is seen in the activities of the American Association for the Advancement of Atheism, the secretary of which has even been invited to debate in some churches and forums under so-called Christian auspices. A leaflet handed out freely in one of the New York churches, that is seeking to serve the foreign born population, contains the following*:

The Central Committee of the All Russian Communist Party (of the Bolsheviks) decided that the most important task at hand for the party must be the most attentive consideration of the problems on the program of the VI Congress, and the most important question of that program for the Communist International is the militant demand, the fight against religion.

In this regard the program of the Communist International is considering the problem in a clear-cut Leninist way.

The Communist International declares as the task of its program, the demand of its program a war against religion, a war which is systematic and unflinching. It could not be otherwise.

The Communist International could not accomplish its task if it did not declare a merciless war against religion and churches, against this "opium of the people," against this "agency of the ruling classes and the imperialistic clique."

There is only one Power that can stem the tide of this atheistic propaganda of misguided leaders. That is the power of God. If the followers of Jesus Christ are inspired by His spirit, if we will speak and live and work in harmony with His life and teachings, showing His patience, His love, His sacrificial devotion to the good of our fellow men, then all the weapons and attacks of the enemies will crumble to ashes. Preaching the truth is good; scattering the Word of God is a means of planting living seed; but the history of Christian propaganda at home and in every land under the sun clearly proves that the

* Translated from *Bezbojenik oo Stankor* (The Atheist at His Bench), Moscow, 1928.

spoken and written Word must be vitally linked with consistent Christ-empowered living and unselfish service if there are to be abiding and widespread results. The history of Jesus Christ Himself, of Paul and John the Apostles, of Augustine and Jerome, of Henry Martyn and Robert Moffat, of Hudson Taylor and Fidelia Fiske, of Adoniran Judson and Eliza Agnew, and of multitudes of others of all nations and tongues and peoples prove that the Gospel of Jesus Christ lovingly proclaimed, united with Christ-like life and service are invincible and win against all opposition. Pray for the misguided anti-Christian missionaries and for those who are seeking to overcome evil with good by revealing the true nature of God and the Gospel of Christ.

THE VATICAN'S TEMPORAL KINGDOM

FIVE hundred years ago the Pope of Rome ruled a large part of Europe. He made kings and deposed kings. The laws of the Church had more authority than the laws of emperors. As the so-called vicegerent of God on earth, the Pope sought to rule the earth. Gradually he lost his empire. The Reformation aroused many of his subjects to the need for reform and to the danger of committing their conscience to human control or of blindly following any human autocrat, especially in matters of faith. In 1870 the last of the Papal State was included in the unified Italy and the Pope's temporal power as an independent sovereign was ended. For sixty years the Vatican has never accepted this situation and has been out of joint with the Italian Government. The Pope has refused to leave the Vatican territory because he would not be received as an independent sovereign.

An event of great significance is seen in the treaty of reconciliation

which was ratified on February 11, 1929, between the Quirinal and the Vatican whereby a new State is created in Italy, a state of which the Pope is sovereign. It is the smallest independent state in the world, comprising only 105 acres or less than one-sixth of a square mile, with a population of 500 people—practically a childless state.

Both the Italian Government and the Vatican claim to be the gainers by the new treaty. Premier Mussolini and the Fascisti gain the allegiance of the dominant and powerful Church in the effort to make united Italy a great world power. A constant cause of friction is removed and the Pope becomes a defender of the State. On the other hand, the "Holy See" gains recognition of its sovereign power; its "canon law" is recognized as the law of the land; the Pope is no longer a self-imprisoned monarch but a free and ruling prince; the Church receives \$37,500,000 cash and \$50,000,000 government bonds in settlement of its claims; the power and prestige of the Vatican is greatly enhanced and it is possible that many nations will exchange accredited ambassadors with the Vatican.

The effect of this new alliance and the re-creation of a Papal State cannot as yet be clearly foreseen. It is a step in line with the ambition of the Vatican and many regard it as preparing for the fulfilment of prophecy. There seems to be little doubt that the recognition of the Pope as a temporal sovereign will strengthen the Church of Rome and will enhance the prestige of the Vatican in all lands. It may also increase the temptation to corruption and the abuse of power—as has been true in the past. The safeguard of the Church is its absolute dependence on God and on spiritual power and methods for its conquests rather than on human alliances or on material wealth and organization.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, New York

FINANCE METHODS

How to Make the Budget Live for the Giver and How to Help the Church Raise the Budget

WE BELIEVE that church budgets should be carried through the practice of the *stewardship of possessions*. However, as yet we have not attained to that high level of church finance and so we seem to require *helps* to care for the budget. Although we have not attained, let us press on toward the true goal. In the near future an entire issue of this department will be devoted to Christian Stewardship as the supreme financial method.

The following methods have been tried out in a large number of churches and groups of churches. Thousands of dollars have been produced as a definite result of their use where dollars had previously seemed impossible to obtain. In working out a budget the *unit*, which is the individual giver, must continually be kept in mind. It takes less time to handle it *en masse*, but is it not high time for us who are working with budgets in Boards and local churches to sit down to the task of quietly, laboriously and prayerfully working out our financial cultivation plans with Mr. Brown and Mrs. White, and Jimmie Yellow and Jennie Green, as their unit center?

THE LURE OF GIVING

BY F. I. JOHNSON, S.T.D., New York

There is a double privilege always before the church. First, of securing ready funds for initiating and establishing the Kingdom of God throughout the world; Second, the education

of each oncoming generation of Christians to maintain and extend the work already begun.

The first is largely a matter of inspiration, based on a belief in the transcendence of Jesus; a knowledge of the conditions under which the peoples of the world live, and the attractiveness of the method used in getting the funds into the treasury.

These three factors may be exemplified as follows:

1. Inspiration Based on an Appreciation of the Supremacy of Jesus

Unless Christianity holds some redeeming and transforming power which the other religions of the world do not, why should we bother to introduce it into the nations? The hearts of the people of the world are hungry for God. They want to know *One who has power on earth to forgive sins*. We have such a One in Jesus. Wherever He has gone He has transformed lives and lifted races. This is the testimony of the highest type of men of every nation where Christ is known.

More than a theoretical knowledge of this, however, is necessary if we are to get the desired results. There is no particular advantage in refining iniquities or in "culturing" sins. The deeper the conviction that these can be overcome and blotted out by a Divine Power the more effective and abiding will be the desire to reveal this Power to the ends of the earth. Without this vital faith in a Living Lord there will be no lure to sending our gospel to other lands. No lure from over there, and no urge from within. Back of all else must be an appreciation of the efficiency of Jesus.

2. Inspiration Based on Knowledge of Conditions

This knowledge of conditions should be brought frequently to both old and young in every Christian church.

It is not necessary that every one who is asked to contribute to a world program shall have a minute knowledge of all the countries of the world, interesting as this might be. It is necessary that some knowledge shall be had of the life of the people and the conditions under which they live.

Remember, we are now discussing the quick process for getting results, rather than slower educational methods. The life of the people and the conditions under which they live can be briefly presented in the "Short Story." The mission fields are full of them; we have not gathered a tithe of the crop. The short story interests, informs and inspires. Every community has its school-teacher, its college or high school scholar, its pastor, or professional man or woman who can soon learn to tell a story. Short stories are enjoyed by everybody from the little child who lisps "tell me a toie" to the old man who is wearied by many a sermon, but wakens up when a living illustration is given. Stories are appropriate everywhere, in the kindergarten, the young peoples society and even in the pulpit.

"The children of the world are wiser than the children of light." They have discovered the value of the short story. More than a score of short story magazines have recently sprung into existence. They are sold by the million. The generation of young people is saturating itself with them. Even the older men and women, who rarely ever read a book, pore over these stories evenings and Sundays. The radio broadcasts them to rapt listeners. The stories are not always helpful, but they are interesting.

The church should search for, read and utilize the stories of its victories in all lands. Their heroism is unsurpassed; their inspiration brings rich results.

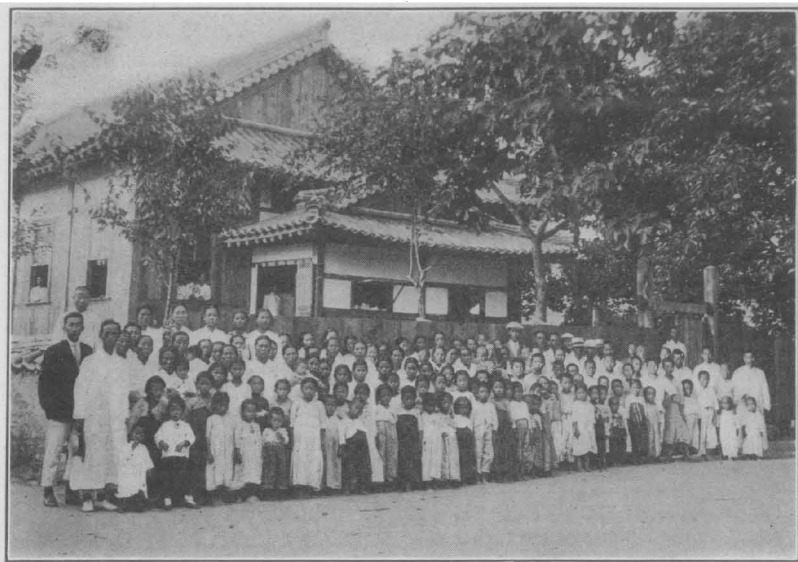
Would you like some good stories to use in your church? Write the Missionary Education Movement, 150 Fifth Avenue, New York; or to your own denominational publishing house, or to Fleming H. Revell, 158 Fifth Avenue, New York, and tell them what age you want the stories for.

3. Making Methods Attractive

(1.) *Making the Cause Live:* There have been many plans for increasing the interest of givers. One plan has been to connect a local church with a missionary, a native church, a minister or a native student on the field, so that there would be a living bond between the home church and the individual or institution in some foreign land. The plan is too limited in its possibilities to reach more than a small fraction of the church.

The need today is rather for an individual interest that will reach the entire membership. The support of a missionary appeals to the few who are capable of giving in relatively large amounts: but what we need is to interest the nearly seventy per cent who are making no direct contribution to benevolent work. They also should have the privilege of doing an individual and real piece of work, even though their individual gifts are not sufficiently large to support a missionary or a church in the foreign field. This can be done by making the individual units of work sufficiently small and interesting so that every one may be responsible for a definite thing.

By way of illustration:—The budget in one of the denominations for its foreign work approaches \$4,000,000. There is not much enthusiasm engendered in the average member who thinks he can give only a dollar or two, when he contemplates four million dollars. It is a rather abstract proposition anyhow. The feeling is "my little dollar, or two dollars, will not add much to this great sum, and will not be missed if I do not give it." So there is no warmth to the proposi-



A NEW CHURCH AND ITS CONGREGATION, KANGNUNG, KOREA



A SUNDAY SCHOOL AT CHUNGKING, CHINA

tion, and about seventy out of every hundred excuse themselves from supporting this prime objective of the church.

Let us analyze this four million dollar budget which looks so big and so abstract.

We find that this denomination has 327,564 full members in its mission fields. That an average contribution of two dollars for each one of these (in addition to what these members gather together themselves) will carry our end of the financial responsibility for a year in giving them the Gospel.

Similarly there are 349,922 preparatory members in these same fields. Two dollars for each one of these will continue the Christian ministrations for them, providing what they cannot supply.

There are 472,527 Sunday-school pupils. Three dollars each for these will provide them with the literature and other necessary equipment for continuing in the Sunday-school for a year.

Taking the other types of work also we get the following formula:

327,564 full members at \$2	\$655,128
349,922 Preparatory at \$2	699,844
472,527 S.-S. pupils at \$3	1,417,581
75,284 in grade schools at \$10 ..	752,840
11,301 in High School at \$20 ...	226,020
5,553 in college or above at \$50	278,900
16,499 Medical "in" patients at \$10	164,990
33,765 Medical "out" patients at \$5	168,825
380,264 Dispensary cases at \$1 ..	380,264
Total	\$4,742,532

Now tell your interesting story of evangelistic work, the Sunday-school, the day school, or the hospital. Even the children rise to the ambition to take one individual out there and care for him. And many older ones will want to care for several. While ministering to one individual in this fashion the interest in all is maintained. AND THE INTEREST IN MISSIONARY WORK DOES NOT EVAPORATE IF ONE STUDENT, ONE PREACHER OR ONE BIBLE WOMAN DROPS OUT, because each giver is interested in all.

(2.) *Making it easy to give.* With the present organization of churches and Sunday-schools it is easy to adapt

the method of giving to each group, and to make it attractive.

Begin with the infant department. These children are not supposed to have a deep sense of moral responsibility, but they are interested in beautiful things.

After telling some story or showing them picture cards of the children of other lands, instead of saying "now children, bring your pennies next Sunday to send the Gospel to these poor heathen," give each one an envelope that has some color on it, some life, so that they will want to preserve it, will think about it during the week, and will enjoy bringing it back the next Sunday full of coins they have saved or collected during the week. There is no adequate reason why bright and cheerful accessories should not be used in connection with all church work.

For the older groups a more dignified, but no less attractive receptacle should be used, such as a coin card, or a small purse.

Divide the approximate cost of the support of a member, a preparatory member or a Sunday-school pupil in the mission field into as many parts as there are missionary days in the year.

Some schools will have missionary day only once a quarter. Others will have such a day every month. If it is once a quarter fifty cents each time from an individual will care for a member over there for a year; or seventy-five cents will keep a pupil in Sunday-school for a year. If missionary day is once a month divide the total amount into twelve parts, and let them bring one-twelfth each time.

Why not use simple but attractive devices like coin cards or decorated purses or other attractive receptacles? Great institutions like savings banks and building and loan associations, whose funds run into the millions use these devices for making it easy for people to bring their money in. Should not the church be as wise as the "children of the world"?



THE FIRST DAY AT SCHOOL, ANGOLA, AFRICA



ON HER WAY TO THE HOSPITAL IN A CHINESE AMBULANCE

Interesting Adult Men

If international peace, fellowship and equity are to obtain in the world it will be because of missionary propaganda. Not necessarily under the name of missions, but in some way in which the Christian forces of the world unite and expand to reach all races. There cannot be much interest created between folks who know nothing about each other. The men of our churches have small opportunity for familiarizing themselves with the other peoples of the world. If they knew them they would be interested in them.

We have all seen men's organized classes and clubs arise, flourish over night and disappear. They had no adequate objective. Here is an objective which is both adequate and attractive. Organize the men into International Clubs in which the interests and conditions of the other nations of the world are discussed. There is now a wealth of literature on every country of the world. These clubs can well be interdenominational, especially in small towns and rural communities. They will thus answer a double purpose of acquainting the men with the conditions under which other men and nations live and work, and will unconsciously break down some of the local barriers which separate neighboring churches.

Not only is there a volume of literature available, but almost every community has in it, or accessible, some professor, lawyer, traveler, minister or missionary who can bring direct messages from one or more foreign countries.

There is no normal man in America who will not be interested in foreign countries, if he is shown how closely all are related.

A few years ago our government had to take radical steps to stamp out the "foot and mouth disease" which broke out among the cattle and sheep. Many had to be killed and buried in the effort to stamp out the

disease. Even the reindeer on the reserves were herded together and shot. The epidemic cost the government and the farmers of the west millions of dollars. Where did the disease come from? A Chinese junk emptied a bucket of garbage on the California coast. This garbage is said to have held the deadly germs which started the disease in this country. What farmer whose herd was slaughtered does not wish that China had had the knowledge by which the disease could have been eradicated over there?

Two years ago I sat as one of the guests at the annual patriotic banquet of the Methodist Social Union of Boston. At my plate was a beautiful silk flag, mounted on a standard more delicate than a toothpick, but with a gold ball at the top, a complete miniature of our national standard. My patriotism was stirred. I thought "there is one thing that is distinctly ours" even if foreigners are in large measure taking over our institutions. But as I picked it up and looked at it I saw a wee tag pasted about the staff, and on it "made in Japan." There are many men in America who live by commerce who do not know that this low wage competition will be eliminated when the standards of living of the Orient are raised.

With the nations as near together as they are today there is no realm of life, political, educational, commercial or religious that can be safe without reckoning with the conditions which obtain among the other nations of the world. The only abiding solution for these perplexing problems is for the nations to come to know each other and to settle the problems which perplex all, on the basis of Christian brotherhood.

We have discussed above, only one of the two "privileges" mentioned in the first paragraph. The second should have an equal amount of space for statement—which may be done at another time.

MONEY TALKS

A clever skit that will provoke thought. It will also help to develop a missionary conscience. (Adapted from *The Missionary Intelligencer*.)



The Disappointed Dollars

I wanted to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the Gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ but a little boy spent me for popcorn and chewing gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

A little girl gave me for missions, but the Church Board borrowed me for Current Expenses—and didn't pay me back.

I wanted to help build a chapel in the Philippines, but a deacon spent me for cigars.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me in his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heartbroken because we can't go. Won't you people who love the Lord and love those for whom Christ died be sure next time to put us in the offering, so we can help tell of Jesus all over the world?

The Happy, Joyous Dollars

I'm going to buy twenty New Testaments for China.

I'm going across the ocean to support a student in a mission school one week in India.

I am going to the Philippines to help print Christian literature.

I'm on my way to Japan to help run a Christian kindergarten.

I will supply Christian books for ten pupils in a day school in India.

I will support a native evangelist for a week in Africa.

I will pay the rent of a chapel for two weeks in South America.

I will give the Mohammedans two thousand one leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy! We don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Good-bye, God bless you." Some of the people prayed about giving us to missions and after he prayed, one man gave one hundred dollars instead of one.



The illustrations for the "Dollars" to be carried by participants are suggestive only. Adapt the wording to the character. Change the year 1917 to 1929.

"FOR WHERE YOUR TREAS- URE IS" *

BY LILLIAN E. HAYES

Passing down the street the other day, a very small child attracted my attention by calling out to the man who was loading the family furniture in a moving van, "Oh, Mister, please put this piece of my dolly in there—and be careful and not break it!" I walked slowly past and had a good look at the "piece of dolly"—just a head—hair gone, one eye missing, a tooth out, cracked—but it was the child's dearest treasure.

"There will your heart be also." Somehow, as I walked on, I had a feeling of uneasiness for the safety of the "piece of dolly"—of no value whatever to big folks, absolutely worthless—but the dearest possession of the little one. How many worthless treasures we older children are clinging to, of no account to others, priceless to us; some in which we have invested our all, some we have spent time and strength to possess. It may be in your garage tonight, and in the hands of a thief in the morning. It may be on the best corner lot in the city today, and a pile of ashes, or subject

to the decision of the court tomorrow. It may be accumulating interest in some safety vault, but when the final call comes and we make the last move, our earthly possession must be left behind. Our "treasures upon earth" are subject to moth and rust and thieves; our "treasures in Heaven" are increasing in value and can never be destroyed. The Giver of all good and perfect gifts is waiting to drop into your trembling, out-stretched hand gifts which money cannot buy. Reach out and claim the promise: "Ask of me, and I will give thee the nations for thine inheritance."

TOOL-TABLE NOTES

(1) "Thought takes a man out of servitude into freedom."—*Emerson*. *Living* books stimulate clear thinking. Have you read "JOHN BROWN'S BODY," by Stephen Vincent Benet?

(2) By all odds the finest help I have seen on how to present the study of Africa, is a booklet, "THE NEW AFRICA IN MY PARISH," by William E. Leidt of the National Council, Protestant Episcopal Church in the United States of America, 281 Fourth Avenue, New York, N. Y., price only 25c—but \$10 would not buy my copy unless another could be purchased.

* From *The American Friend*.

CHURCH CONTRIBUTIONS IN 1928

The United Stewardship Council reports the following amounts received for benevolences "from living givers" last year. The amounts in the last column include gifts from living givers and also income on permanent funds, legacies, and other sources. Totals include other denominations not listed.

Denomination	PER CAPITA GIFTS			Benevolences	Congregational	Total Gifts for All Purposes
	Benevo-	Congre-	All Pur-			
	lences	gational	poses			
Presbyterian (South)	\$12.40	\$23.18	\$35.58	\$5,513,747.00	\$10,312,726.00	\$15,826,473.00
United Presbyterian	9.36	23.70	35.55	1,639,382.00	4,150,165.00	6,224,733.00
Reformed Church in America	8.58	26.34	38.52	1,338,866.00	4,111,947.00	6,011,833.00
Presbyterian, U. S. A.	6.21	25.25	39.11	11,921,424.00	48,453,787.00	75,054,538.00
United Church, Canada	6.11	20.83	27.65	3,893,593.00	13,289,224.00	17,654,901.00
United Lutheran	19.56	23.93	76.284.73	18,247,450.00	22,368,113.00	6,654,832.83
Evangelical Church	5.66	23.64	30.44	1,234,037.50	6,165,834.06	33,566,316.85
Baptist, North	4.39	17.80	23.76	6,198,825.00	25,150,524.00	46,088,274.32
Protestant Episcopal	5.66	34.11	38.69	6,750,340.27	40,628,018.47	98,758,030.00
Methodist Episcopal	4.25	19.90	24.81	16,910,564.00	79,238,203.00	28,736,212.00
Congregational	4.07	23.75	30.95	3,779,199.00	22,056,818.00	42,837,697.00
Methodist Episcopal, South	5.34	10.92	16.70	13,768,782.95	28,125,728.00	3,090,372.00
Brethren	3.93	19.50	23.47	618,947.00	2,571,426.00	8,930,435.00
United Brethren in Christ	3.84	13.51	17.51	1,441,131.00	5,348,304.00	22,040,263.33
Disciples of Christ	3.53	10.59	13.97	5,763,698.56	16,292,564.77	7,161,521.00
Reformed, United States	4.11	15.65	20.11	1,462,880.00	5,574,547.00	1,539,288.00
Christian	3.78	12.39	18.11	351,613.00	1,133,719.00	6,702,967.53
Evangelical Synod	2.61	23.46	27.07	646,966.71	5,809,569.11	1,332,206.27
Moravian, North	12.88	48.77	72.53	236,552.23	895,654.04	40,038,259.00
Baptist, South	2.09	8.53	10.62	7,904,778.00	32,133,481.00	
Total of 25 Denominations	\$4.52	\$17.30	\$23.30	\$92,325,775.47	\$402,682,961.82	\$532,368,714.80

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

MINGLING THE NATIONS IN AN ALCHEMY OF LOVE

Perhaps the greatest realm in personal and national life from which Christ has been debarred is that region in which war and war psychology have so long held sway. This is an unevangelized realm in the hearts of thousands in our own country, a realm in which the Prince of Peace must be made known if Christians are to be Christian. It is therefore inevitable that the cause of peace between nations should be a part of missions. Every woman interested in missions is vitally concerned in the Fourth Conference on the Cause and Cure of War held in Washington, January 14 to 17, 1929, and should be responsible for the carrying out of the plans made at that conference. The Federation of Woman's Boards is one of the ten woman's organizations which compose the National Committee responsible for calling this conference, and for putting into effect its findings.

This conference has gained momentum year by year and has come in this country to be one of the great educational forces for peace. It was started primarily for the purpose of studying seriously the causes of war and trying to find out the cure of that evil.

The program of the conference this year was divided into two main subjects; the Present Status of Peace versus War, and What Are the Obstacles to be Removed before the Nations Can Feel Secure Against War? Speakers who are recognized authorities were chosen to present the various phases of these two subjects and the methods of presentation were such as to make the learning process as painless and as satisfying as possible. For instance one evening there was an International Conversation to which the conference listened with

absorbed attention. International Public Opinion was represented by Carrie Chapman Catt and Raymond T. Rich, while the points of view of the various nations were set forth by Arthur Bullard, James T. Shotwell, Reinhold Neibuhr, James McDonald, Sidney Gulick and Bruce Bliven. At other sessions such menaces to world peace as big navies, war chemistry, and war airplane activity were vividly and accurately described. The Monroe Doctrine and the new inter-American treaties of arbitration and conciliation, recently drawn up by the Pan-American Conference in Washington, were ably presented.

Through the whole conference ran an undercurrent of deep feeling in regard to the General Pact for the Renunciation of War. On the first morning of the conference delegates made what might be called a pilgrimage to the Senate office building to call on their respective senators and present resolutions from the various states in favor of the pact. More than twelve thousand resolutions were presented and it is of interest that the church group, that is the home and foreign mission organizations, had sent in the largest number of resolutions, more than four thousand. It was especially auspicious that on that very afternoon the Senate ratified the Peace Pact, with only one dissenting voice!

The conference in this its fourth annual session passed into a new realm of study and action. Heretofore attention has been centered largely upon war; hereafter the attention of this body will be increasingly upon peace, not abstract peace, but peace as an institution. Mrs. Catt, whose leadership has meant so much through the years, gave to the conference that term "peace institution," as she outlined the path of future progress.

The following recommendations

from the findings point the way on the road to peace that the Conference is to follow:

With Mrs. Catt we believe that "the road to peace may be long and difficult but it is straight."

We further recommend:

1. That the program for future work suggested in Mrs. Catt's message be adopted by the Conference, namely:

a. Support of movements to build up the institution of peace through more complete world agreements and the development of machinery necessary for the settlement of international disputes.

b. Frank discussion of policies and practices which continue the war institution and postpone the building of the peace institution.

2. That, inasmuch as it is impossible to foresee the specific ways in which the above program can best be made effective, the Executive Committee be asked to present to the member organizations timely information on which they may act according to their individual procedures.

3. That the program of another Conference, while necessarily continuing the examinations of the causes of war, give its attention primarily to a consideration of the machinery for peace.

The pact not only has renounced war but also has given peace an official standing in the minds of people throughout the world. Now the institution of peace must be built up. If that is to be done women must needs continue their efforts. They must be informed on international questions and work actively for certain definite means of settling international disputes. Probably the next step for the women of this conference is to understand thoroughly the two treaties signed at the Pan-American Arbitration Conference which closed January 5th and to do everything possible to see that they are ratified by the Senate. Perhaps the next step for the reader of this article is to "highly resolve" to know what these two agreements mean and to work for their ratification.

JEAN GRIGSBY PAXTON.

"Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—*Jesus Christ.*

ANNUAL MEETINGS OF THE

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA and the Foreign Missions Conference at Hotel Statler, Detroit, Michigan, from January 14 to 18, 1929

The Executive Committee met in Detroit on January 14, 1929. The past year has been characterized by some significant achievements, and at least two great failures in the life of the Federation, as the reports of our committees will testify. Cooperation with other groups of women in the defence of a great moral issue in our national election, and the campaign for the ratification by our Senate of the Kellogg Pact are but two of the victories of 1928.

The expanding program of the Federation is indicated by the call for two more Standing Committees; changes in the by-laws; the transfer of responsibility from the former Joint Committee on Women's Church and Missionary Federations to the National Commission of Protestant Church Women; the rapid growth of the World Day of Prayer; the triumphs of our Union Institutions on the Foreign Field; the growing work and limitless opportunities of our Committee on Christian Literature, whereby tens of thousands are reading His message for the first time in their own tongue; delightful and effective cooperation with the International Missionary Council and the Foreign Missions Conference; definite and valuable research and service by our Student Committees; continued cooperation with a score of other national groups in an effort to help Christianize all the areas of life; a growing consciousness and a definite longing for a deeper, more compelling, radiant and joyous life of service; for a spirit of adventure, of faith, of courage in this most glorious enterprise. In other words—"for the completion of our own conversion."

The discontinuance of *Everyland* because of lack of support. The one

and only paper for the development of *world friendship among the children of all nations*. Have you not already heard the sob of the children of the world because the January number of their beloved paper did not come?

There are twenty-five thousand women and girls who failed to invest even fifty cents in "Friends of Africa"—the official textbook prepared for them by that incomparable author Miss Jean Kenyon Mackenzie—a book which is said to be the deepest, truest and most exquisite interpretation of the conditions, needs and hunger of the people of that great continent ever written. What a failure! However, already one Board has sent out a call to five hundred of their women asking each to buy a copy and prayerfully to study its contents. The Federation earnestly asks every Board not only to make up for our failure with regard to "Friends of Africa," but to begin at once a persistent, ceaseless effort to put into the hands of every woman and girl in their

churches a copy of three indispensable books for this year:

1. "From Jerusalem to Jerusalem"—by Helen Barrett Montgomery, which provides a splendid background for the study of the Jerusalem Findings.
2. "Going to Jerusalem"—by Margaret Applegarth, for Juniors, a fascinating book for this important group.
3. "The Little Lord Jesus"—by Lucy W. Peabody, an exquisite story of the life of our Lord.

Here is the acid test, are we interested enough to put our words into deeds. Do we understand what Livingstone meant when he said—"The word 'sacrifice' is not in my vocabulary." It is this kind of service that is creative, curative, redemptive; the kind we are privileged to share with God—unselfish, costly, glorious. There are depths we have not fathomed, heights we have not reached, riches of which we have not dreamed; peace, power, love and abundant life we have not appropriated because so many of us have drifted into self-complacency. We are sure that the women of the Federation will be glad to accept this challenge of our day.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York

CHURCH WOMEN PLAN ADVANCE

The annual meeting of the Council of Women for Home Missions was held January 9-10 at Atlantic City, N. J., preceded by meetings of the Commissions of the National Home Missions Congress which is to be held in Washington, D. C., December, 1930. The Council having been organized in November, 1908, this was the twentieth anniversary, and the annual meeting was marked by reminiscences of early days and by planning for advance, rather than much contemplation of the year just passed.

The meeting opened with an informal "Get Acquainted" afternoon tea for all delegates of the Home Missions Council and Council of Women for Home Missions, followed by a dinner

for the women delegates, at which Mrs. May Leonard Woodruff in a happy speech took us back to the beginnings, and asked all those to stand who had been members of the Council during its first year. They were Mrs. Philip M. Rossman, Mrs. D. E. Waid, Miss Miriam L. Woodberry and Mrs. Woodruff herself.

It was a very real pleasure to have with us for the first time Miss Adela J. Ballard, Western Supervisor of migrant Work, who for the past two years has had direct charge on the Pacific Coast. At the dinner Miss Laura H. Parker, national Secretary for Migrant Work, presented "High Lights" and at the evening session Miss Ballard told about the work in the western area.

Both evening sessions and part of one afternoon were joint with the Home Missions Council. It had been planned that Miss Helen M. Brickman, national Director, Religious Work for Indian Schools since last September, would tell of that activity. Owing to the death of her father she was unable to be present; Miss Bertha M. Eckert, a national Secretary in the Indian Department of the Young Women's Christian Association kindly spoke in her place.

The third speaker the first evening was Dr. William Adams Brown, Professor of Systematic Theology, Union Theological Seminary, who is Chairman of Commission I of the Home Missions Congress. The second evening Dr. William P. Shriver, author of the current textbook "What Next in Home Missions?" who has been Chairman of the Home Missions Council's Committee on City Work, presided. Dr. Edward D. Kohlstedt, Secretary of the Board of Home Missions, Methodist Church told of the present situation in the American city; Miss Emma Jessie Ogg, Chairman of the Joint Committee on Home Mission Literature, a joint committee of the Council of Women for Home Missions and the Missionary Education Movement, and Rev. Walter Getty, Secretary of Leadership Training and Promotion of the Movement, presented the educational program for the coming year.

Among interesting historical data of the twenty years the following was noted. For the year 1910, receipts were \$328.12; for 1923, \$60,922.97; the first year of the united home and foreign mission Day of Prayer, 1920, 50,000 programs were used; in 1923, 214,300; a contribution of \$25 toward home missions was received from one place in 1921, in 1928 over \$5,800 from 800 places; in June, 1919, there were 110 women's interdenominational groups on the list at headquarters, by December of that year 165, through intensive, systematic promotion the number having steadily increased until in 1928 there was record of over

900 that carry on various activities and over 400 that observe only the World Day of Prayer, a total of 1,300. (Since the report was written, 100 more have been added.) At organization the Council was composed of 9 boards, now 24; then 4 conferences were affiliated, now 19.

On the afternoon before the annual meeting a conference was held of general or executive secretaries of constituent boards attended by representatives of seventeen boards. Fruitful discussion in regard to literature, conferences and leadership led to a number of recommendations, all of which were approved by the annual meeting and should mean much advance. So enthusiastic were the secretaries over this opportunity for informal conference that they requested a similar one next year, with longer time allotted and to include all salaried officers.

The National Commission of Protestant Church Women, composed of six representatives from the Council, six from the Federation of Woman's Boards of Foreign Missions, six from state and local women's interdenominational groups and three women from the church at large, had been set up during the past year to serve as a guiding group, planning and advising with women's federated church groups, unifying and enlarging suggested programs for those groups. Relationships and scope of functioning of the Commission were discussed by the annual meetings of the Federation and Council, which most unfortunately were held in different cities. Until there has been further conference between the Federation and Council, no announcement as to adjustments can be made.

Mrs. George W. Coleman, President the first seven years of the Council through 1915, was made Honorary President, a newly created position. Her absence and that of Mrs. Fred S. Bennett, President for eight years from 1916 through 1923, were keenly regretted. Mrs. Bennett continues as a member-at-large on the Executive Committee. Mrs. Orrin R. Judd,

Treasurer during the past nine years, was elected President to succeed Mrs. John Ferguson, who had served for the past five years. Mrs. Ferguson remains Chairman of the Committee on Chautauqua which plans the Home Missions Institute annually held there in August, and she continues as a member of the Executive Committee.

Mrs. Judd for the past two years has been one of the representatives of the Council on the Administrative Committee of the Federal Council of Churches of Christ in America and at the Quadrennial Meeting held last December was chosen as one of the three vice-chairmen of the Executive Committee of the Federal Council. She is a member of the Board of Managers of the Woman's American Baptist Home Mission Society of which she was Treasurer for some years, and since 1918 President of New York District. She is a member of the Board of Trustees of Keuka College, of the Board of Directors of the REVIEW, prominent in the Woman's National Sabbath Alliance and many other lines of church and missionary work. Her husband is Chairman of the Board of Finance of the Federal Council.

The new Treasurer is Mrs. Raymond B. Fenner of the United Lutheran Church, who has been Treasurer of the Woman's Missionary Society of New York and New England Synod for the past six years. For two years she was secretary and for three years president of the Eastern Conference Missionary Society of that synod, and for two years President of the Lutheran Woman's League of Long Island.

Mrs. F. W. Wilcox, Vice-President-at-Large, and Mrs. Edwin W. Lentz, Recording Secretary, were reelected. The Vice-Presidents and Chairmen of committees for the most part remain the same. As Mrs. Philip M. Rossman for home reasons could not continue as Chairman of the Joint Committee on Conferences and Schools of Missions, and as the Joint Committee on Women's Church and Missionary Federations has been abolished, the Fed-

eration and Council elected Miss Carrie M. Kerschner, formerly Chairman of the latter committee, as Chairman of the Joint Committee on Conferences and Schools of Missions.

Home responsibilities prevent Miss Parker, Secretary for Migrant Work since the spring of 1923, from continuing after May. Miss Edith E. Lowry, for the past two years Assistant Secretary, was elected to succeed Miss Parker at that time. Miss Florence E. Quinlan, Executive Secretary since April, 1919, when that office was created, and Miss G. Evelyn Morse, Assistant Treasurer, with the Council since 1915, were reelected.

A BIT OF HISTORY

Issued by the Council, 1909

In response to the suggestion of the Woman's American Baptist Home Mission Society, representatives of five Women's Home Mission Boards met in New York, on December 13, 1906, to consider the establishment of Conferences for Women on Home Missions. The wisdom of such a step was at once manifest from the unanimous expressions of approval, which showed clearly that there was a well-defined need for such conferences.

As a result of this meeting, the Interdenominational Committee of Women for Home Mission Conferences for the East was formed. Through the courtesy of the leaders of the Young People's Missionary Movement the first Conference was held at Silver Bay, Lake George, New York, in July, 1907. The second Conference was held in Northfield, July, 1908. It had from the first been the desire of the Committee that the Conference should be held there, in view of the fact that Northfield has become the recognized centre of religious Conferences for the Eastern States. At this Conference the number of Boards represented had increased to nine. These Conferences were marked by great unanimity of feeling, and a spirit of enthusiasm for Home Missions.

On January 3, 1907, three weeks later than the organization of a Com-

mittee for an Eastern Conference, the Interdenominational Committee of Women for Home Mission Conferences of the Central West was organized in Chicago. This action would have been taken a little earlier except for the desire that the new organization should be formed on harmonious lines with the one already under way in the East. This Committee, which began with only four Boards, now includes nine. It has held summer schools at Winona Lake, Indiana, in the last week of June, 1907 and 1908. The immediate and enthusiastic response which these Conferences evoked, and the successful manner in which they were conducted, justify their existence and ensure their permanence.

The Summer School of Missions of the Rocky Mountain Region had its origin in the Colorado Chautauqua, which meets annually at Boulder, Colorado. A series of missionary addresses, given there during the summer of 1907, aroused such enthusiasm that steps were taken immediately that led to the permanent organization in October, 1907, of the Interdenominational Committee of the Rocky Mountain Region. This Committee is made up of representatives from the Mission Boards of each denomination having jurisdiction over Colorado and adjoining States. The Boulder Summer School of Missions, like that of Winona, presents both Home and Foreign interests. Ten Boards are now represented on this Committee. The first session of the school under this Committee was held in July, 1908, with gratifying success.

The Mount Hermon Federate School of Missions of the Pacific Coast has held sessions in the summers of 1907 and 1908, at Mount Hermon, Santa Cruz Mountains, California. The Committee in charge of this school is made up of representatives of the Home and Foreign Mission Boards of the Pacific Coast.

The remarkable spontaneity with which these organized efforts to unite the women of all denominations in a

forward movement for Home Missions sprang up from the Atlantic to the Pacific at practically the same time is evidence that there was a widespread, though perhaps unconscious, longing among Christian women for closer cooperation and a fuller measure of fellowship in service on behalf of their country. The Council of Women for Home Missions is the articulate expression of this widespread desire.

The initial steps for the formation of the Council were taken at the first Conference of the Interdenominational Committee of Women for Home Mission Conferences for the East at Lake George, New York, in July, 1907, when a Committee was appointed to prepare a possible plan of union between that Committee and the Interdenominational Committee on Home Mission Study Course. This Committee reported the following year at Northfield, recommending that an overture be presented to the constituent Boards and Societies represented in these two Committees, asking for the appointment of seven members from each Board to organize a Council to carry on all lines of Interdenominational Woman's Home Mission work. These representatives met in New York, November 20, 1908, and organized the Council of Women for Home Missions.

The purpose of the Council is to integrate the work of Home Mission Summer Schools or Conferences, to provide interdenominational textbooks for Home Mission Study Classes, to provide literature for interdenominational use, to arrange a service for an interdenominational Day of Prayer, to care for Home Mission interests in schools and colleges, and, in general, to promote interdenominational fellowship and cooperation among women's Boards and Societies. It is believed that the Council will prove to be a valuable factor in broadening the outlook of women, and in making more effective their efforts to extend the gospel of the Kingdom in the homeland.



WORLD-WIDE OUTLOOK



NORTH AMERICA

The Neglected Youth

DR. WALTER SCOTT ATHEARN, Professor of Religious Education in Boston University, estimates that there are 27,000,000 American children and youth, nominally Protestant, who receive practically no formal or systematic religious instruction. Of these, 1,755,870 are to be found in New York State. Is there any relation between these figures and the lawlessness of American youth which has so deeply disturbed thoughtful Americans in recent years? Or between the fact that, according to Dr. Athearn, there are 58,000,000 nominal Protestants in the United States who are members of no church? There are today three or four times as large a percentage of Americans in jail as there were in 1850!—*Stony Brook Bulletin*.

Federal Council Evangelism

IN JANUARY, members of the Commission on Evangelism of the Federal Council of Churches make a tour of about ten days, visiting one city center each day. The Protestant preachers and churches come together for the day's evangelistic program and addresses on evangelism are made to bring inspiration and help in putting over the program which the churches already have.

In the afternoon each secretary meets in conference the preachers and members of his own church to talk over the plans and program of evangelism which his own particular communion is working on.

Dr. Charles Goodell is secretary of the Commission on Evangelism. This January he and the members of the Commission visited the following cen-

ters: Wichita, Kansas; Tulsa, Oklahoma; Kansas City, Kansas; Lincoln, Nebraska; Topeka, Kansas; St. Louis, Missouri. Preachers within a radius of fifty miles were invited to attend the conferences.

These annual tours demonstrate the unity in evangelistic effort and foster the fellowship of all evangelical churches in the primary task of all Christians—that of winning souls to Christ.

Methodist International Conference

THE first International Missionary Conference of the Methodist Episcopal Church (South) was held at Memphis, January 1-3. The presence of the missionaries was a great satisfaction. The part taken by nationals—Yang, Dropiowski, Dobes, Osuna—gave a fine color of internationalism, and the distinguished guests from other branches of Methodism added much. As the message of need was presented, as the present world situation became more and more apparent, as the spirit of Christ became more and more dominant, the missionary task became more and more real. Such manifestations of concern were greatly heartening, but the rising tide was gently guided for sublimation into channels of quickening for the January and February period. It was agreed that this should culminate in a greatly increased free will offering upon the million dollar call.

Lutheran Missions

ON MONDAY, January 14, officers and members of Lutheran Foreign Mission boards, missionaries on furlough, presidents of synods and conferences, professors and students of Lutheran colleges and theological

seminaries, Lutheran pastors, officers and members of Women's Missionary Societies and other church workers met in Columbus, Ohio, at the annual convention of the Lutheran Foreign Missions Conference.

The following officers were elected: President, Rev. W. F. Kraushaar, secretary of the Board of Foreign Missions of the Iowa Synod; vice-president, Rev. Johann Mattson, secretary of the Foreign Mission Board of the Lutheran Free Church; secretary, Dr. George Drach, secretary of the Board of the United Lutheran Church; treasurer, Dr. J. H. Schneider, secretary of the Joint Synod of Ohio Board.

The United Lutheran Church reports in the past nine years 46,556 adult baptisms and a total net gain of 179,007 or sixteen per cent. In 1927 the total communicants numbered 676,496—a gain of 40% in nine years.

Negroes Honored

TWELVE awards aggregating \$3,000 have been announced by the Harmon Foundation for distinguished achievement among Negroes, in art, education, business and religion. In religious service awards carrying gold medals and \$400 in cash were made to Dr. L. K. Williams, of Chicago, and Rev. James S. Russell of Lawrenceville, Va. Dr. Williams has developed Mount Olivet Baptist Church in Chicago into one of the largest institutional churches in America. Mr. Russell, seventy-one years old, was commended as an outstanding missionary administrator in Virginia.

Indian Advancement

INDIAN paganism must give way to Christianity. Henry Roe Cloud, cites as evidence the instance of Clifford Parker, student in the American Indian Institute, in Wichita. Years ago, Quanah Parker, Clifford's grandfather, eager for political power, adopted the worship of peyote and became the great chief of the Comanche Indians. He educated his willing tribesmen into its mysteries, and

taught them to accept its distorted experience as an expression of the Holy Spirit. Peyote is a drug, found in the mescal buttons of a plant growing on the plains of the Southwest, but to thousands of Indians peyote has become a religion—rotting the bodies and souls of its ignorant followers.

Clifford, Christian grandson of the Indian chief, has learned a better way to lead his people than by this worship of a harmful narcotic. He is planning to take back to them the principles of Christ that they may know His simple solution for all life's complexities. He will introduce new opportunities, open closed doors. Health, work, home and school will profit. Yet this is no easy path of leadership. It means years of struggle and sacrifice. He foresees the slow work of planting, cultivating, and harvesting and turns to face its reality bravely, fortified by the strength of his new found faith.

No "Yellow Peril"

THERE are some 70,000 Japanese living in California, (or 2 per cent of the entire population) 20,000 of whom live in the county of Los Angeles.

In spite of all the propaganda regarding the "Yellow peril," actual statistics reveal that less than one per cent of California's land is owned by Japanese and only about three per cent of it is leased by them.

Racial prejudice is by no means one-sided. Many Japanese consider themselves superior to Americans and are by no means free from the racial dislike for Occidentals.

These Orientals are watching Americans very closely. Their genius is by nature imitative. What we are, that they will endeavor to become. What a responsibility is laid upon us! —*World Call*.

Mexicans in the United States

HUNDREDS of thousands of Mexicans on this side of the border are starving spiritually for the Bread

of Life. It is reliably reported that there are 150,000 in the city of Los Angeles and 300,000 in the Southwest. The birth rate among this people is very great and every baby born in this country is an American citizen. Their national importance is obvious. No foreigners accept more readily and joyfully the New Testament Gospel appeal than these Latin-American neighbors, nor more fully exemplify its teachings in their lives. Baptists in the Southwest are beginning to appreciate the Spanish-American Seminary that is equipping men for pastors for the 51 Spanish-speaking churches and missions scattered from San Diego to Detroit.—*Missions*.

LATIN AMERICA

Private Worship in Mexico

THE Mexican Secretary of the Interior issued an edict on January 19 that persons holding public religious ceremonies in their homes would be prosecuted under the law forbidding such ceremonies. Senor Canales made the statement after a newspaper had announced that religious restrictions were being lightened and that services in homes would be tolerated. Attendance of persons not members of the family, makes a home religious service a public one, in accordance with interpretations of the Mexican Constitution.

A Modern Martyr

THE day of Christian martyrdom has not yet passed. We read of the recent assassination of Rev. Pedro M. Sotelo, of the Presbyterian Mission in Mazatepec, Mexico.

"Mr. Sotelo was visiting one of his preaching places, and was in a room of a private house which is used as a chapel. One of the women workers of the church, Mrs. Micaela Nogueron, was in the building, visiting the family which has living rooms there, and had been in consultation with the preacher. At about eleven o'clock at night, a noisy mob of armed men, pretending to be in insurrection

against the government, rushed in at the large street door into the open court. They seized and bound Mr. Sotelo and Mrs. Nogueron, demanding twenty-five dollars. While friends were hurrying around trying to raise the money, they left the building, dragging the prisoners with them. At the edge of the village they killed Mr. Sotelo with two rifle shots from behind. What became of the woman was not known at latest accounts. The murderers had demanded that they shout: 'Viva Cristo Rey! Viva la Virgen de Guadalupe!' (Long live King Christ and the Virgin of Guadalupe.) It was a clear case of religious persecution. The local authorities were too indifferent or too timid to take any action. The government at Mexico City, when notified, promised vigorous measures to detect and punish the murderers. The martyred preacher left a wife and several children. For their sake he appealed to the mob to spare him, but in vain."

Persecution in Guatemala

DR. H. A. BECKER of the Central America Mission writes that the Indians of Yepocapa are interested in the Gospel but afraid of their own people and not the least of their leading men. Confession of faith endangers their lives. Often it has happened that Indians have been found in the street choked to death by means of the girdle that they wear. This fate is threatened them if they accept the Gospel. A faithful believer during last Holy Week offered a tract to a passer-by near San Pedro. In return he was struck in the face with a *machette*, or large knife, then slashed about the body and thrown over a bank into some brush. So they celebrate Holy Week in Guatemala.—*Sunday School Times*.

Preaching Christ from the Stage

REV. J. B. ARECENA, a Presbyterian pastor, in the *Latin American Evangelist* gives the following account of an evangelistic campaign held

in Concepcion under the auspices of Rev. Henry S. Strachan. He says:

For ten nights the messenger gave forth the message in the Concepcion theater with evergrowing interest. Ten minutes before the service began not a seat would be vacant. From twelve to fifteen hundred listened night after night.

Thousands of hand bills, the notices in the daily papers, the help of the evangelical groups, all contributed, but the message itself was the real attraction: Christ living, loving, tempted in all points as we are, always victor, and clothed with power and authority to help men everywhere.

The last meeting brought the greatest crowd. A Gospel was handed to each person, each containing a slip with a space for the name and address of those who desired more teaching and more evangelical literature. Of the six hundred and sixty slips that were handed back signed, five hundred were from people entirely unknown to the local churches. This means that at least five hundred new doors are open to Christian workers.

Unevangelized Peru

THE Spaniard who came to conquer was accompanied by the Romish priest who came to stay and whose presence has meant infinitely worse havoc than anything wrought by the forces of Pizarro, for nothing is more terrible than spiritual darkness and moral degradation. Miss M. D. Jones in *The Neglected Continent* tells of a trip last August when four went to the interior, traveling three days each way on mule back, to Abancay in the heart of the Andes. She says:

"Five days were spent at Abancay and visited with Gospel literature. Picture us sitting on a veranda in semi-darkness singing in Spanish, to the accompaniment of an auto-harp, many of the beautiful old hymns, like 'What a Friend We Have in Jesus'? Can you imagine what it meant for them to listen to the truth of those words for the first time? To them the name of Jesus is nothing more than an exclamation constantly on their lips.

"In Abancay there is a half-finished building which the government was putting up for a large school but ow-

ing to lack of funds the work had to be abandoned. The people of Abancay assure us that if we would complete the building the government would grant it to us for our missionary work. May it not be that God has prepared that place for the coming of His servants, and that in the coming days He will make it a center of light in the great darkness?"

Students of Britain at Liverpool

THE quadrennial conference of the Student Christian Movement of Great Britain held in Liverpool in January was a conference of much importance. A company of 2,000, of whom the greater number have not yet come of age, were assembled in the cathedral in the gray light of a January morning. Two main lines of thought ran through the program, "The purpose of God," and "The glory of friendship." The students, assembled in Liverpool—nearly forty nations had sent representatives—were different in race and in their lines of study, but they shared one common experience.

The conference was missionary to the core and in many groups and sections the claims of service overseas were made known. But it is significant that the first concern was for the character of the message and the messenger. In the main assembly the three addresses bearing upon the world situation were these: one by Mr. J. H. Oldham, on "The Call to the Missionary," one by Dr. T. Z. Koo on "The Remaking of China," and the third by Mr. C. F. Andrews of India, on "Racial Relationships." That the world is one mission field was the thought which underlay all the calls of the conference.

There were in all about 1,985 members of the conference. The chairman was R. O. Hall, author of "China and Britain." Canon Tatlow was secretary. It was the fourth conference to be held at Liverpool—1896, 1908, 1912 and 1929. There are 200 branches of the Student movement in England; in the world there are

350,000 members. During the years since the Student Volunteer Movement began, 15,000 volunteers have sailed overseas.

"Liverpool 1929" is over; and yet has but begun. It will be written in all that follows the lives of those who in this glorious age go forth to live the life of the friends of God. But there were many who went forth in peace and joy and a humble confidence. One day Canon Head, as he spoke of the greater opportunities which awaited this generation, said, "I wish I were a young man again."—*The Christian Century*.

Bible Distribution in Italy

THE Annual Report of the Scripture Gift Mission states:

To those who have watched events in Italy, and particularly the work of the Roman Catholic Church, such figures of the past year's distribution of Scriptures in Italy are cause for rejoicing. The opposition has been unceasing, and by public denunciation in the churches, and the public press, as well as by personal influence in household visitation, the priests have done all they can to hinder our work.

Our regular distributors have done good work, and we have had a large number of requests from strangers who have heard of the Scripture Gift Mission, and asked for copies of the Scriptures for themselves, and to pass on to others. In some places the people are awakening to their right to think for themselves, and the anti-Protestant attacks and tirades of the priests have roused them to read the Bible to find out the truth.

Christian Work in Belgium

IN THE early summer of 1927 two events happened. An experienced Dutch pastor, a graduate of the Moody Bible Institute, Chicago, having volunteered for missionary work in Belgium, left his church in Yakima, Washington, and, with his wife and four little children, started for Belgium. About the same time one of the Lord's stewards put in our hands

a cheque for ten thousand dollars. Then a cable came from the Assistant Director of the Mission, reading: "Building available in Ghent for three hundred and fifty thousand francs" which works out to be exactly ten thousand dollars. Mr. Winston had only twenty-four hours' option upon the property. The Lord saw to it that that cheque was in our hands *before* the cable was sent and He led Mr. Norton to cable it across without delay. Thus the beautiful building became the property of the Mission, and Mr. Van Lierop was able to enter at once upon his arrival.

In a few weeks the first hall prepared had become too small, and upon the second floor a larger one was created. Not only are there individual conversions but these same converts are being fired with the desire to win others, with their testimonies and the distribution of tracts and Gospels.—*Edith Norton*.

German Mission Items

IN DECEMBER, 1928, Dr. Eduard Kriele, Director of the Rhenish Mission celebrated his 70th birthday. On this occasion, he gave up the editorship of the mission publications of his society and was succeeded by Mis. Insp. Schomburg. Beginning with the January number the reports of this society will appear under the special name *Berichte* and the mission's news will continue in separate form. The new magazine presents an attractive appearance.

The German "Sudan Pionier Mission" has changed its name to "Evangelische Mohammedanermision Wiesbaden." The change in name is due to a change in organization necessitated by the assuming of the work among the Kurds in Persia.

All German missions together now have 1,265 men and women missionaries in various fields. They are assisted by 7,956 nationals and the total number of Christians is 935,923. The total income amounts to 5,744,691 marks. A large number of these so-

cieties closed the fiscal year with deficits.

Churches in Czechoslovakia

THERE are thirty-three organized evangelical churches in Czechoslovakia, of which 12 are fully self-supporting. Work is being done in 150 outstations, where churches are not yet organized. Tithing is widely practiced and church life is vigorous and devoted. The churches could by 1933, if adequately housed, not only carry the full support of the work, but carry on a growing program of evangelism—just sixty years after the arrival of the first missionary.—*The Missionary Herald*.

Bible Famine in Russia

RUSSIA is in a state of great spiritual famine. Thousands converted during the war have spread the Gospel and created widespread expectancy of a reformation. Whole towns in Siberia have sent deputations begging Protestant churches to give them more instruction concerning the Christian faith and life. The people are sick of a mere ceremonial religion. They are ready as never before for the message of God's Word.

There are practically no Bibles to meet this great awakening. There is a governmental restriction requiring the printing of Bibles to be done within the country.

Russia's heart has been plowed deep. Sorrow upon sorrow has come upon the people. The war took 100,700,000 of her sons and left 7,000,000 wounded, many of them permanent invalids. Civil wars, hatred and revenge, reprisals, terrible epidemics, and famines have added to the burden of sorrow. The tears of millions have prepared the soil for the seed of truth.

They must have the Bible in their own language and copies in their homes. There are newly formed Gospel churches which do not possess a single copy of the Scriptures. Copies are so rare that when one is obtained, it goes to a church for public use rather than to an individual. Think

of it—145,000,000 people and the Bible practically unknown!

The Soviet government has given permission to the Baptist Union of Russia, of which Mr. Hugh R. Monro, is the American treasurer, to print 50,000 Bibles and 50,000 Testaments.

The Russian Evangelical Union, of which Mr. Prokonoff of Leningrad, is the head, and which has an American representative at 156 Fifth Ave., New York, is also printing Bibles in Leningrad to reach the masses of Russia.—*King's Business*.

AFRICA

Egypt and Sudan Sunday School Union

AN IMPORTANT step was taken recently in the organization of the Egypt and Sudan Sunday School Union, made up of representatives of the Evangelical Church, the Egyptian Anglican Church, the Holiness Movement and the Sunday-schools of the Egypt General Mission. In time the Orthodox Coptic Church may also cooperate. Hitherto much of the Sunday-school movement has been in the hands of missionaries but the present plan is to entrust the principal responsibility to the churches of Egypt and to encourage more effective combined effort by Egyptian leaders supported by Egyptian gifts.

Plans for the school year include thirteen provincial conferences and one in Cairo; strengthening of the movement to gather street children into Bible classes; using as widely as possible the illustrated books for coloring, "The Finding of the Baby Moses," "The Good Samaritan" and "The Prodigal Son"; also the circulation of "Jesus the King of Love" and "Joseph the Kindly Brother." Professor Levonian's new book "Moslem Mentality" is cordially recommended to all missionaries and Egyptian teachers. Special prayer is asked that throughout Moslem lands teachers may consecrate themselves to leading pupils to personal surrender to Christ.

At the Congo Jubilee Conference

THE Congo Jubilee and West Africa Conference held at Kinshassa, Belgian Congo, in September brought together one hundred and ninety-one, including children, from Angola, Uganda, French Gabon, the Cameroons, Liberia, Nigeria, Europe and America. There were five Negroes in the Conference, two from Liberia and three from the United States.

One of the most noteworthy features of the Conference was the attitude of the delegates to a united church. It was a spiritual and mental uplift. Dr. Holly (colored) told the colored people of the West Coast that God liked the white people because they have character, and the white people have made all the spiritual things "white." Goodness is white; angels are white; Adam was white. They sing, "Wash me and I shall be whiter than snow. Now, what the black man must do is to develop character so that the white people will want to be black and, instead of singing, 'Make me whiter than snow,' will want to sing, 'Make me blacker than coal.'"

The sessions on land, labor and governments and on the indigenous church considered problems which may be solved as we get light and help from every source available.

The next conference is to be held five years hence and there will be regional conferences in 1931. The new officers of the Conference are: President, Mr. Cartwright of the Congo Bololo Mission; vice-president, Herbert Smith; full-time secretary, Emory Ross.—*Herbert Smith in World Call.*

More Missionaries for the Sudan

THE Sudan Interior Mission is receiving more applicants for service in the Sudan and Abyssinia than ever before. Five sailed for Nigeria on October 20th, and seven sailed the following week for Abyssinia. Seven hope to leave shortly from Canada, and seven have been accepted from New Zealand, with two from Australia.

Altogether thirty-five were approved last year in Britain.

Thirty new workers were sent on last year and a new field opened in Abyssinia. On the anniversary of that forward step three stations had been opened in that new field, and three new stations also opened in Nigeria.

The sending out of thirty-five new workers involves not only additional need of more than thirty-five thousand dollars this year, but demands the opening of at least seven new stations which can hardly be erected and furnished for less than a thousand dollars each.

But the mission has always acted on the basis of obedience to the Lord in praying that laborers shall be sent into their needy field, and they have always regarded the answer to that prayer as an indication that the Lord of the Harvest intended that every approved worker should be sent forth in the confidence that He who sent would surely sustain.

She Started a School

A WRITER in *Life and Work*, Church of Scotland magazine, gives the following account of seed falling on good ground in the Kikuyu country.

"My first Sunday at Nyeri a thin poor-looking girl came to greet me and said she could not come to sew as she had her school which *I had told her to start*. I was much astonished, but found that she had taken seriously my oft-repeated exhortation that those whom I taught should pass on to others what they had learned. Many years ago she had been brought to the hospital as a patient. After two years there she became as well as ever she will be. She did sewing for a time in order to continue at school, and two years ago went home 'to teach the others,' for there were no Christians and no school in her district. When I went to see her I found she had light in her hut, a space for her bed shut off, and the rest of it filled with tree-trunk seats. She had an ancient bit of blackboard, and several

of her scholars had bought slates and primers and even hymn books. Here she had been teaching for two years, holding morning and evening prayers, and had now a school of over 30 regular scholars, 30 occasional and 19 of them were going to the evangelist's class in Nyeri to prepare for baptism. The chief had threatened to burn her hut down once, and she had said: 'Very well, but you burn me inside it.'

"Her father is dead, and her mother and young brother are among her pupils."

Cruelty of Pagan Africa

MISS ELMS of Iyi Enu, Nigeria, tells the story of Mo-ozu, a clever musician much in demand at heathen feasts and dances, and in this way well informed of the secrets of *juju* worship. An infected hand brought him to the mission dispensary where he learned of Christ, became a Bible reader, and renounced the ways of heathenism. The *juju* priests were bitterly angry, fearing that he would divulge their secrets and spirited him away. After some months he reappeared, but with the mind of a child or even worse, wholly incapable of consecutive thought or speech. It was clear that the terrible punishment of the *juju* priests had fallen upon him. By some means his mind had been cleared of all past events so that he could not reveal *juju* secrets. There are martyrs who are slain for the testimony of Jesus. There are also living martyrs.—*Sunday School Times*.

In the Pygmy Forest

ONE of the outstanding personalities of the African Church is Apolo whose official title is Canon Apolo Kivebulaya, of the Church Missionary Society. It was from Alexander Mackay that Apolo first heard the story of the love of God in Christ Jesus, and, finding Christ for himself, he longed to tell his fellow Africans that Jesus loved them.

The story of "Apolo of the Pygmy Forest" was published some time ago,

and now Rev. A. B. Lloyd has written "More About Apolo." The story of his work among the pygmies is a wonderful record. When it was suggested recently that he should visit England, he said he would dearly love to see the wonders of this land; but before he consented he must seek God's will about it. Next morning he came to Mr. Lloyd and said, "Last night I prayed very much to God about what you asked me. I should love to tell the people of the great needs of the work out here. But, oh sir, it cannot be. Think of my poor people to be left without their shepherd; there is no one to take my place." With such men as Apolo in Africa—and there are many of them—who can doubt Africa's redemption?—*Church Missionary Gleaner*.

Battling Sleeping Sickness

SECRETARY W. R. WHEELER, in the January issue of *The International Review of Missions*, reports facts in the fight against sleeping sickness in Western Africa, the heart of the sleeping sickness area. Sixty-three per cent of the population is infected. But percentages vary in different sections. About 100,000 cases are at present known in the Cameroons. Until recently there was no known remedy for this dread disease, but now there are three, the best of which is the discovery of an American woman doctor, described in the December issue. Dr. Jamot, the French head of the government work for these cases, and his staff have examined 1,000,000 of the 2,000,000 in the Cameroons. He claims that practically all the patients in the first stage of the disease can be saved, and about sixty-five per cent of those in the second and third stages. Mr. Wheeler thus describes those in the third and fatal stage—unless relieved:

Those in this stage were seated upon benches outside the hospital. One of them gesticulated at us wildly—he had become insane—and kept counting in French. Next to these men were a group of those who had increased abnormally

in weight. Beyond them were a group of men and women, thin and emaciated, who as they tried to sit erect were continually falling forward in sleep. Again and again, one of them, a woman, tried to sit upright, her eyes fixed upon us in mute entreaty and appeal. Continually her head sank lower and finally, with a gesture of resignation and despair, she fell forward in the sleep that so resembles death.

This disease differs widely from so-called sleeping sickness in America.

Wireless to the Heart of Africa

IN THE heart of the Congo, American missionaries can now listen in to news from the United States. C. R. Stegall, superintendent of the Carson Industrial School, American Presbyterian Congo Mission, at Luebo, Belgian Congo, wrote to station WGY.

"I tuned in at 2 a. m., local time, and heard you with complete satisfaction until after 8 o'clock. In behalf of the group of 14 Americans here in the heart of Africa, may I express sincere appreciation. We knew through you of the election of our new president as quickly as did the general public in America. It takes the ordinary mail some times three months to reach this interior post, so that you will appreciate what this means to us loyal Americans."

Cooperation in South Africa

AT THE Dutch Reformed Mission Synod of South Africa, last autumn, the Moderator introduced the subject of cooperation between the Dutch Reformed Mission Church and the other churches doing work among non-Europeans in the Union of South Africa. The proposal to hold a conference at which matters of mutual interest would be discussed was heartily supported by various speakers. Rev. Mr. Botha referred to the necessity of creating a better mutual understanding among all the Christian denominations. Another advantage of the proposed conference would be that overlapping in the work and mistrust among people doing work of the same nature among the same people would

be avoided. They would show a united front against the common enemy of social evils and work unitedly for the improvement of conditions.

WESTERN ASIA

A Sunday School Conference

THE Executive Committee of the Union has voted that the name of the Union should hereafter be The Bible Lands Sunday School Union for Religious Education. Its activities are not limited to Sunday-school work and the by-laws state its aim to be "to organize and develop Sunday-schools, Young People's Societies, Vacation Bible Schools, The Servants of the Near East, etc., and to aid in all possible ways in the field of religious education."

Several national and regional Sunday-school conferences and conventions have been held in both Syria and Palestine and the time has come for a more general convention to discuss not only Sunday-school work but also other forms of religious education, and that such a convention should be officially open to delegates from Iraq, Trans-Jordania, Palestine and Syria. Plans are made to hold the convention in Baalbec, either the last week of March or the second week in April.—*World Wide S. S. News.*

The Baptists in Galilee

ABAPTIST church in Nazareth reports a Sunday-school with an average attendance of 235, maintained by the Southern Baptists. Its location is near the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons at a regular service, as described by Luke. The organization is rapidly becoming self supporting and the pastor reports that he is about to establish a new Baptist church at Cana, where Christ performed his first miracle. Converts number more than twenty, and come chiefly from people who have not been identified with other religious bodies. The future of Nazareth, from a business point of

view, fully warrants expansion, and the same is true of Cana.

Baptists of the South purpose to further extend their work throughout Palestine. They report twenty times as many baptisms in Southern Europe in the past six years as during the fifty years previous to 1921.—*Record of Christian Work*.

Evangelism in Persia

LITERATURE and the Bible are taking a larger place in methods of evangelism in Persia. A tract inviting Moslems to read the Bible and become Christians has been written by a young convert in joy for answered prayer when his father, living in another city, confessed Christ. This tract is designated by an experienced evangelist missionary of Persia as the best first approach to Moslems he has ever seen.

In a special Bible week in Tabriz, Persia, more than one thousand copies of Scripture were sold.

INDIA AND BURMA For Revival in India

A LETTER just to hand from Rev. R. J. Ward, of Coonoor, Nilgiri Hills, India, widely known as editor of the *Prayer Circular for India, Burma*, says: "All your readers who have laid upon their hearts much prayer for India at this critical time will be interested in knowing that 10,000 copies of a leaflet, giving a brief account of the Great Revival, 1857-59, and translated into the principal languages of South India, are being distributed among the Indian Christians, with the hearty cooperation of missionaries and Indian pastors. We count upon the prayers of your readers, that the result, by God's blessing, may be a great and widespread spiritual awakening."—*The Christian*.

India's National Christian Council

THE December meeting of the National Christian Council for India, Burma and Ceylon was the most remarkable session held since the for-

mation of the Council in 1912," says the Poona journal, *Dryanodaya*. Dr. John R. Mott, the Chairman of the International Missionary Council, and other international Christian leaders, like Mr. Chen of China, Mr. Max Yergan of Africa, Miss de Dietrich of France, were present. Striking addresses were made by Dr. Larsen, Mr. K. T. Paul, the Rev. C. H. Monahan and Miss Tilak, on the Christian Message and on Racial Relationships.

The most remarkable aspect of the Council was the evidence of the progress made in the direction of making Christian Missions in India Church-centric and, what is still more significant, Christ-centric. The progressive Indianization of the aims and ideals of the Council reached a striking consummation in the election to the chair for the next two years of the Bishop of Dornakal, Bishop Azariah, a noble son of India, the worthiest candidate for President.

One of the greatest problems before the Council, is how to bring the Indian Church itself into closer co-operation with the Council.

The Council invited the Rev. J. Z. Hodge to become a Secretary of the Council in succession to Dr. Macnicol and Miss Oliver was invited to become a Secretary temporarily in place of Miss Van Doren.

Among the topics discussed were: the promotion of international friendship, theological education, the legalizing of marriage and divorce among Indian Christians, the relief of depressed classes in the United Provinces, and the application of the findings of the Jerusalem Conference.

Open-Air Preaching

WHENEVER the Church has neglected Gospel preaching a period of spiritual decline has resulted, that has not been arrested until there has come a revival of zeal for evangelistic preaching. The Reformation in Europe was made possible by a preaching revival. The Wesleyan revival in England and America resulted from

a zealous determination to preach the Gospel. Wesley and his associates insisted on their right to preach wherever they went. When the churches were closed against them they took to the open air. In their meetings out-of-doors they won to Christ those who later erected church buildings and organized congregations for the Wesleyan and other Methodist Churches.

A majority of the people now living in India will never hear a Christian sermon unless there is a revival of open-air preaching. Relatively few Hindus and Moslems ever enter a Christian Church. A larger number hear the Gospel preached or taught each year in Christian schools but they who may go once in a lifetime to a service in a church and they who may attend a Christian school are as a drop in a bucket compared to the multitude who will never do either.—*Indian Witness*.

Maharajah Welcomes Students

MYSORE city gave a royal welcome to the conference. Mysore is an Indian state under a Hindu maharajah, and it is significant that he has invited the whole federation to his capital and placed at their disposal all conveniences during the conference. At the opening meeting the maharajah welcomed the delegates in the most friendly terms. The keynote of his address was the deep unity underlying the apparent differences between religions and the belief that the followers of all religions are engaged in "the quest of the human spirit after God," which he characterized as "so important, so universal, so heroic, and at best falling so far short of perfect fulfillment, that we have all much to learn one from another. . . ."

"Nor would I have you think that we in India are unappreciative of Christianity and the teachings of Christ. For some centuries missionaries, many of them men and women who would have won the highest distinction in their own countries, have commended the teachings of Christ to us, not only in word and writing, and

by their own blameless lives, but by countless practical activities for the good of the people of India. My own dominions have been enriched by their most admirable medical and educational work."—*Christian Century*.

The Karen Centennial

REV. C. E. CHANEY, in the *Rangoon News*, describes the Burma Baptist Convention, drawing its delegates from every race and section of Burma. The convention marked the centenary of the baptism of the Christian Karen Ko Tha Byu. Beside the *dhobe* pond where the baptism took place was held a celebration of that event. The deputation from America comprised Dr. and Mrs. J. C. Robbins, Mr. and Mrs. Aldrich, Prof. H. B. Robbins, members of the American Baptist Foreign Mission Board, and Miss Burnham.

At a baptismal service, held at the same *dhobe* tank in which a hundred years ago Ko Tha Byu was baptized, from 1,200 to 1,400 people were gathered to witness a good confession of Christ. Pastors of the Karen, Burmese, Chinese and Indian communities assisted in the service when ten Indians, six Karens, four Burmese and three Chinese were baptized.

A century ago one missionary stood with one lone convert, the first for a whole nation, with possibly a very few friends to witness the scene. Today, in the presence of a great multitude, a group of candidates from each of four great leading communities, Burman, Karen, Indian and Chinese, were baptized. Then there was no great national group of Christians to welcome the one lone adventurer. Today the multitude of witnesses are delegates of great Christian communities scattered all over Burma.—*Missions*.

Methodist Jubilee in Burma

THIS year marks the completion of a half century of Methodist work in Burma. It was begun by Bishop Thoburn in 1879 and is now facing a heavy challenge to wider fields of use-

fulness and new responsibilities. The Jubilee year finds three of the five district superintendents in the Burma Conference, men of Asia, preachers chosen to lead their people into the establishing of a church whose life will be rooted in the country. Theirs is a heavy task. Burma has been one of the most indifferent and unresponsive of fields for Christian evangelism; and the walls of spiritual lethargy will not collapse through any human agency.—*The Indian Witness*.

CHINA AND TIBET

American Students in China

THE *China Critic* reports the visit to Shanghai of 100 American Students touring the world under the auspices of the American University Travel Association. The editorial goes on to say:

Although this will not be the first time that Shanghai is privileged to receive such representative students from America, yet the increasing frequency and popularity of learning by travel only serves to emphasize the growing conviction abroad that China has much to offer for the betterment of world civilization. The visiting students should be received on the ground that they come to study China and the Chinese, not to be entertained by them. An intelligent program designed to give them the most typical phases of our national life, complimentary or otherwise, will go a long way toward instilling in their minds a healthy interest in things Chinese, instead of merely satisfying their curiosity about a country so little understood and so much misunderstood.

Chiang's New Year Message

PRESIDENT CHIANG, following Western calendars, on January first announced to the nation some important facts. He urged its foremost military leaders to follow the example of Japan's Shogun at the time when the new order began there and he turned over military authority to the Central Government for the sake of unification

and centralization, a step which had much to do with that empire's speedy progress. As for present relations between the two nations, he exhorted China to lay aside indignation toward Japan and strive to learn the secret of Japanese strength, which he personally believed lay in a centralized government. He exhorted the people to enter upon the new stage of progress, reconstruction within the country and adjustment of their foreign relations on a new plane of justice and equality. He announced what the military disarmament conference and a fixed military budget would probably bring in peaceful ways, assuring them of the cessation of civil war and of ability to plan confidently for the future. He dwelt upon the negotiation of new treaties with twelve countries, some of them doing away with unequal privileges and securing tariff autonomy. This address and Dr. Wang's utterance—when three days before Manchuria joined the National Government and raised the white sun flag—are in Dr. Wang's words among the most significant items in recent political developments in the Far East. From a missionary viewpoint, the facts above mentioned are still more promising because of the majority of Christian members in the cabinet.

More Missionaries for China

"SEND us more missionaries" is in effect the message received by the Conference of British Missionary Societies in a memorandum from the National Christian Council of China, which held its sixth annual meeting at Shanghai. The memorandum states: "The Council is deeply convinced that, for a long time to come, the help of missionaries will be required, in one part of China or another, for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will be still some service to be rendered by missionaries, and there is an ever en-

larging need for specially trained men and women of deep consecration as the Church seeks to enter into new and wider fields of service."—*British Missionary Herald*.

Church Union in China

CHINESE Christian writers are coming to the front. Denominationalism, doctrinal points of contention take second place with the spiritual emphasis on the Christian religion. The central aim of the Chinese Christian Church is to weld together the scattered divisions, resulting from our western sectarianism, and stress Jesus Christ, Saviour and Redeemer, as corner stone of this union. A full expression of a basic creed is reserved until such time as it may be truly a product of the Chinese Christians, and not patterned after the churches of the Occident. The brief Doctrinal Statement is as follows:

The Church of Christ in China, being autonomous, will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated, the United Church formulates this creedal statement of fundamentals.

Our bond of union consists:

In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God, and the supreme authority in matters of faith and duty.

In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

Chinese Christians are resolved so to witness for Christ that their social, industrial and national relationships may increasingly reflect the Spirit

of Christ, to the end that a sound, constructive public opinion may be created.

JAPAN AND KOREA

Women Reformers in Japan

REFORMS, backed by the women of Japan, are intended to raise the legal age for purchasers of liquor, to prohibit the system of licensed prostitution and to win woman suffrage and higher education for women. Miss Shizu Ishikawa of Tokyo says:

"While liquor may not be sold to minors under twenty-one years of age, we are trying to raise the age to twenty-five years. As for prostitution, the situation in Japan is greatly deplored by women. Should woman suffrage be obtained, its death knell would surely sound. It is a publicly recognized business with city licenses."

Korean Mission Progress

DR. RHODES, in the January *Korean Mission Field*, gives statistics to show that Christian progress, so marked for forty years, has ceased, and states reasons for this halt in Pentecostal progress. He says: "Some think that political changes have blighted the hopes and aspirations of the Korean people, that new regulations have hindered the freedom of propaganda. Others think that economic changes have been the chief cause, that living conditions have become very much harder, that the people have become too much engrossed in the material things of life. Other causes that are given are the almost complete change of social standards, the craze for education, the tendency to discard the old and yield to red influences."

Dr. Rhodes calls attention to the adverse circumstances under which St. Paul established churches, and then adds: "As a matter of fact, when the Christian Movement halts, it is due principally to weaknesses within the church itself, and it is in this sphere that the remedy must for the most part be sought. In the ac-

count of the New Testament Church, *not much is said about education, social, economic betterment, the institutional church buildings, the offerings of the church except collections for the poor.* But a great deal is said about love, forgiveness, a godly life, prayer, fasting, teaching of the Word, and receiving the Holy Spirit. 'The Gospel is the power of God unto salvation.' Both missionaries and the Korean church workers admit that during the last number of years there has been a let up on the evangelistic drive. At all costs, evangelism must be the life of the church."

New Purity Laws

COMMISSIONER GUMPEI YAMAMURO of the Salvation Army, is one of the great leaders in moral progress. In the campaign against vice and prostitution his voice is both thunder and lightning. The December number of the magazine *Purity* contains a letter from Yamamuro addressed to both operators and inmates of brothels whom he calls on to heed the demands of a modern age and to cease participation in what is the world's worst form of slavery. He urges girls in these institutions to take advantage of the new national laws *providing a means of escape* for those who will report to the nearest police box and make known their desire. Indebtedness to masters has in the past been the means of holding young women in bondage, but by arrangement with the officers of the law these debts may be paid at a later date and need no longer postpone the right to freedom.—*The Christian Century*.

An Active Leper Church

THE faithful witnessing of Christian lepers is commonly known, but the zeal of the inmates at Fusan Leper Home is worthy of special comment. This Home, the first to be established in Korea, has been sheltering 500 needy sufferers. Practically all profess belief in Jesus Christ, and 145

are full church members. About three years ago they resolved, on their own initiative, to support an evangelist to their own people, and out of their scanty allowance of a farthing a day have raised the £3 monthly for his salary. They also uphold him by daily prayer.

Scriptures in Formosa

FORMOSA, equal in area to half of Scotland, has a varied population comprising 150,000 Malays, still savage; civilized aborigines, who have copied Chinese ways; Chinese settlers; Spanish and Dutch settlers, and Japanese, 200,000 of whom dominate the island. A sort of Romanized Chinese script has been devised, very easy to read; even an illiterate peasant can master it in two weeks. By this means large numbers of Bibles and other Christian literature is made available and circulated with good results.

ISLANDS OF THE PACIFIC

Cooperation in Suva

TRAVELERS visiting Fiji are surprised to find that although the Methodists have the largest mission there is no European church in Suva. Proposals are now under way to cooperate with the Presbyterians, the suggestion being that every three years a Presbyterian and a Methodist minister shall be appointed alternately to the charge of the work in Suva. It is hoped that definite details may soon be worked out.

Tristan da Cunha

THE scope of a missionary's task in Tristan da Cunha would seem to embrace all the activities of the British Government, as well as ecclesiastic concerns. Rev. R. C. Pooley, in charge of the S. P. G. Mission on the island, is head of the local government, food controller, health officer, chief justice, head of school board and chief ornithologist and pathologist, not to speak of minor offices. The spiritual work is, however, the essen-

tial duty. Religious services bring large audiences and the people honor their church. They manifest gratitude for all that is done for them, and in spite of bitter hardships, their Christian spirit is buoyant.

Samoan Church Centenary

ONE hundred years ago the first avowed Christian, who had heard of Christ in Tonga, came to Samoa as a missionary and gathered a group of Christian believers. The Australian Methodist Church in 1835 sent down its first missionary, and discovered that there were about 2,000 people who counted themselves Christians and adherents of the Lotu Tonga or Christian religion. The Rev. H. E. Andrews, President of the New South Wales Conference, recently went to Samoa to represent Australia, and to help celebrate the centenary.

The Filipino United Church

WORD has recently come of the first annual gathering of the delegates of the Filipino United Church which embraces the Presbyterian, United Brethren and Congregational Churches. The delegates met in the Union Seminary, Manila. One questions why the Methodists and Disciples were not mentioned as meeting with the other denominations, as the Methodists are the most numerous of all in membership.—*Congregationalist*.

MISCELLANEOUS

Importance of Rural Missions

THE Jerusalem meeting of the International Missionary Council adopted the following recommendation:

"We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world."

Earnest efforts are being made by the officers of the Council to carry out this recommendation, but it is still too early to report the full ac-

complishment of it. Meanwhile the Carnegie Corporation in New York City have commissioned Dr. Kenyon L. Butterfield to visit South Africa for the purpose of studying rural conditions in that part of the world, and he will spend three or four months on this itinerary.

Dr. Butterfield is the former president of two of the foremost American Agricultural Colleges, Massachusetts and Michigan. He was a member of the Country Life Commission appointed by President Roosevelt, and again a member of the Educational Commission sent to China by the missionary boards in 1921. He has been President of the American County Life Association since 1918; of the World Agricultural Society since 1919, and is the author of "A Christian Program for the Rural Community." He attended the Jerusalem meeting as the specialist on rural problems and made most valuable contributions to the discussion.

The Elimination of Leprosy

THE American Mission to Lepers held its annual meeting in New York City on January 7th and proposed plans to advance the "freeing of the earth from leprosy." Formation of a committee of 1,000,000 to obtain funds and support the fight on leprosy was discussed by the assemblage upon a suggestion in a letter from Dr. Justin Abbott. The year's fund is set at a greater figure than \$226,000 collected last year.

Dr. William Jay Schieffelin, recounted in his President's report the assistance given to the work in Jerusalem, Africa and the South Sea Islands. He said that one of the most beneficial results of the campaign was the training of lepers in farming, weaving, nursing and livestock raising, whereby they are able to help support their hospitals and colonies.

Only one hundred lepers remain in Palestine according to the report of Dr. T. Canaan, head of the Jesus-Help Hospital in Jerusalem.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Why Believe It? By Delavan L. Pierson, author of "The Life of Arthur T. Pierson." 12 mo. cloth. 176 pp. \$1.50. New York. 1928.

These chapters on the basis for the Christian faith and life are concise, lucid, convincing, sane. They demonstrate the reasonableness of our religious faith. As stated in the subtitle, they show that Christian beliefs "based on the Bible" are "corroborated by science, philosophy and experience." They are also "practical studies." They aim to secure not merely intellectual assent, but moral resolution. They cover a wide range of topics, from the doctrine of the Trinity, to the return of Christ, including problems relating to the Scriptures, to sin, to prayer and to the future life. Even such matters as "money," and "recreation," and "marriage and divorce," are treated frankly, fairly, and in relation to the conditions of modern days. Moreover, these varied themes are arranged in a logical order and follow in natural sequence.

The positions taken by the writer are positive and definite, but his spirit is never polemic or severe. Every conclusion is based upon the clear teaching of the Scriptures and is supported by the testimony of science and philosophy and Christian experience.

In these days when doubts, denials and negations are so popular and prevalent, the quiet confidence and intelligent reasoning of the author will go far toward steadying the wavering faith. They are well adapted to Bible class work and those who become familiar with these chapters should do all in their power to place them in the hands of the young men and wom-

en of our schools and colleges, of our churches and our homes.

CHARLES R. ERDMAN.

A History of Christian Missions in China. By K. S. Latourette. 8 vo. 930 pp. \$5. 1929.

Events in China have provided the newspapers with front page "scare line" news for some years. It is an intensely interesting country, with a remarkable people and a noteworthy history. The missionary history is linked up with every phase of Chinese progress — political, economic, educational, social and religious. No history of China can ignore the missionary influence and a missionary history throws floods of light on all the history during the past century. Only those who saw China twenty-five years ago and who have seen it again in the past decade can realize what tremendous strides the republic has made, and only those who know the best of the modern Chinese leaders can estimate the influence that Christian missions have had in forming the characters and ideals of these leaders.

Dr. Latourette, formerly a missionary in China and now Professor of Missions and Oriental History in Yale University, has given us a masterpiece in its presentation of facts, its clear analysis of the basic principles of Christianity in its missionary endeavors, and in its orderly and readable chronicling of missionary history. The authorities quoted are numerous and varied. The record begins with Christianity in China before the Mongol dynasty in the first ten centuries of the Christian era. The Nestorians, who left their his-

toric monument, arrived in 635 A. D. Then follows the story of Roman Catholic missions from the thirteenth century onward, the Russian Orthodox mission beginning in the seventeenth century, and Protestant missions founded in 1807. In all 140 pages are given to early Roman Catholic missions and 100 pages to later Roman Catholic and Russian Orthodox missions. The Protestant work is viewed in its early days, its relation to the T'ai Ping Rebellion, the reforms and reactions connected with the Boxer uprising, the revolt and establishment of the Republic, the growing reform movements in education, politics and industry, and the recent internal struggles with the accompanying Russian activity and anti-foreign sentiment.

The encyclopedic character of the information on the subject is indicated by the 55 pages of index. There is a map but it is the least satisfactory feature of the book for it gives little information on the subject. A glance at the index shows the volume as a rich mine for those who would dig into the story of missions in China. It reveals the famous missionaries and outstanding Christians, the institutions and movements for and against Christianity, and great events in missionary history.

Professor Latourette devotes the last chapter to a summary and conclusions. He emphasizes the unselfish motives back of the whole missionary movement and the varied forms and auspices under which it has been promoted, contrasting especially Protestants and Roman Catholics. As to results he calls attention to the two and a half million baptized Christians, the character and influence of the great majority of these Christians, the transformations in educational and social life for which missions are largely responsible, the influence on women and children, the dissemination of literature and finally the disintegration of non-Christian faiths.

The missionary has been a great interpreter of China to the Occident.

He has learned the Chinese language and dialects, has translated, written, spoken and in other ways has broadcast reliable information. The missionary enterprise has been "The one great agency whose primary function is to bring China into contact with the best in the Occident." The chief value and function of the missionary enterprise is, however, to reveal God to the Chinese through Jesus Christ as the Way of Life.

Summer—And Winter, or 1927. A Wintry Chapter in the Story of The China Inland Mission. Marshall Broomhall. 96 pp. Philadelphia. 1928.

In this short pamphlet Mr. Broomhall, the gifted writer of the China Inland Mission, tells of the sufferings of the members of the Mission during the trying year of 1927. He also speaks of the signs of hope—including the ability of the Mission, partly because of favorable exchange, to meet all the extraordinary expenses necessitated by evacuation, the number of missionaries who were able to remain at their stations, encouraging success in evangelistic work in a few places, and now the return of many workers to their fields.

K. S. L.

Bhikshugita, the Mendicant's Song. A Translation of the 23d Chapter of the Eknathi Bhagavata. By Justin E. Abbott. pp. x, 247. Summit, N. J. 1927.

A missionary Marathi scholar translates and comments on this sixteenth century Hindu, Eknath's, vernacular version of a ninth century Sanskrit Purana. The God Krishna tells parabolically the story of a miser's life, his conversion, subsequent asceticism, with consequent persecution and inward happiness. It shows the evils of avarice, the right use of wealth and how, through a sincere approach to God, the heart may become pure. The Over-soul, soul, good and bad mind and adoration are represented as elements in holiness. An English glossary of Marathi terms and life of Eknath are illuminating. It also contains ninety-two pages of Marathi text.

H. P. BEACH.

The Red Lama. By Mildred Cable and Francesca French. 44 pp. 1s. Philadelphia. 1927.

This moving little booklet tells the story of a Red Lama of Tibet, who appears upon the scene in chains because deemed mad, though he was simply beside himself because of being robbed of all his possessions. A Chinese Christian doctor saw the situation, got possession of him and gradually restored him to health. Then the Christian children and the life in the missionary home brought him to see the beauty of Christ and His people. While an incomplete story, it simply and effectively tells of the softening influences of Jesus in that vividly pictured Tibetan environment.

H. P. B.

Bible Dramas. William Ford Manley. Radio Plays adapted for Church and Social Gatherings. 225 pp. \$2. New York. 1928.

Such a volume is evidence of an unmistakably growing interest in dramatic material suitable for church use. The beauty of these productions is due to two factors: first, the simplicity of the setting, and second, the deep Biblical impression made. These factors help the audience when the imagination is quickened to supply details and to think out situations. Thus a new impact is made on mind and heart. One can well imagine after hearing one of these plays that many will say, "I never understood that part of the Bible before. Now I see what it means."

A large amount of liberty, at times too much liberty, is used in the use of Biblical material. The language in some places is too modern. In the play entitled Diana of the Ephesians, one of the characters is made to talk as though he was living on Twenty-Third St., New York. In some cases there is reason to question and to disapprove of the interpretation. Unauthenticated data is also sometimes added.

One feature which deserves notice is the Reader. In all of the twelve dramas which are taken from both Old

and New Testaments, and the Apocrypha, this character appears in the rôle of the ancient Greek chorus. Of course the lines are not read, for this would destroy the effect, but recited in a dignified and impressive manner.

The plays are interesting and well chosen. Some of the dramas presented are: James of Galilee; Cain and Abel; Diana of the Ephesians; Sampson and Delilah; David and Goliath; Abraham and Isaac; The Mess of Potage; Judith.

JAMES F. RIGGS.

NEW BOOKS

Between the Lights. Thoughts for the Quiet Hour. Compiled and arranged by Fanny B. Bates. 441 pp. \$2. Crowell. New York. 1929.

Children of the Light in India. Mrs. Arthur Parker. 192 pp. \$2. Revell. 1929.

Children of the Chief. Mary Entwistle. 76 pp. 40c. Missionary Education Movement. New York. 1929.

Friend or Foe? Honor Series. S. E. Burrow. 129 pp. 1s. 6d. Pickering & Inglis. London. 1929.

The Great Empire of Silence—Lenten Meditations. Robert Merrill Bartlett. 60 pp. \$1.25. Pilgrim Press. Boston. 1929.

The Missionary Education of Primary Children. Wilhelmina Stooker. 182 pp. \$1. Missionary Education Movement. New York. 1929.

A Modern Martyr—Theophane Venard. Revised and annotated by The Very Rev. James A. Walsh. 238 pp. \$1. Catholic Foreign Missionary Society of America. Maryknoll. 1929.

Protestantism in the United States. Archer B. Bass. 364 pp. \$3. Crowell. New York. 1929.

Religious Life in Christian Universities and Colleges of China 1927-1928. Edited by C. S. Miao, Frank W. Price. 47 pp. China Christian Education Association. Shanghai. 1929.

The River Plate Republics. A Survey of the Religious, Economic and Social conditions in Argentina, Paraguay and Uruguay. Webster E. Browning. 139 pp. 5s. World Dominion Press. London. 1929.

Annual Report New York Bible Society—1928. 36 pp. N. Y. Bible Society. New York. 1929.

OBITUARY

BISHOP THEODORE S. HENDERSON of the Methodist Episcopal Church, died on February 11th after a very brief illness. He was born in Milburn, N. J., in 1868, and was graduated from Wesleyan University and Drew Theological Seminary. After holding several successful pastorates in Brooklyn, New York and elsewhere he was elected Bishop in 1921 and at the time of his death was in charge of Ohio and Kentucky. During the late war he was executive secretary of the War Council of the Methodist Church, and has been very influential in evangelistic and other ministries in every field where he has labored.

* * *

REV. JAMES GARFIELD BAILEY, editor of *The Presbyterian Magazine*, died on January 4th after a brief illness. Mr. Bailey brought to the editorship of the *Magazine* a zeal and vision which resulted in substantial developments in the periodical. He was born in Scranton, Pennsylvania, February 22, 1882, and was a graduate of Colgate University and of Union Theological Seminary. After serving as assistant pastor of the Lafayette Avenue Church, Brooklyn,

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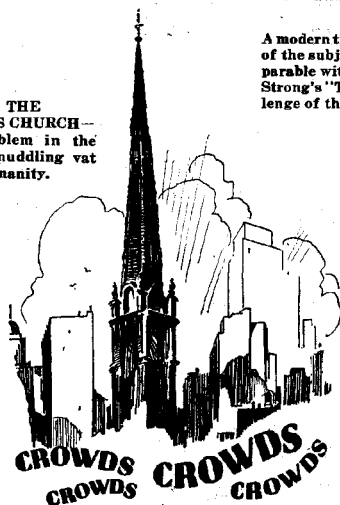
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from 1909 to 1911, and pastor of the West Side Presbyterian Church, Englewood, New Jersey, from 1911 to 1919, he became associate field director of the Presbyterian New Era Movement. He became editor of *The Presbyterian Magazine* in 1926.

* * *

PROFESSOR KOLMODIN, the best known and most important mission representative in Sweden, died on November 24, 1928. He was born at Wisby in 1855 and served as instructor in the Mission Institute of the Fosterland Society and later as its director. He became professor at Upsala and was much sought after as a lecturer on missions. Although a faithful witness and an unrelenting opponent of rationalism and a defender of the Gospel, he had the tragic experience of being attacked as a liberalist. He was one of the most respected mission advocates in his country.

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OBITUARY

REV. FREDERICK B. MEYER, of London, for many years a prominent pastor in England and equally famous in America as an author and Bible teacher, died in London on March 27th at the age of eighty-three. He had held a number of important pastorates and, at the time of his death, was pastor emeritus of Christ Church, Westminster Bridge Road, London. He was active up to the last and had planned to visit America this spring. He was greatly beloved and his ministry was exceptionally fruitful.

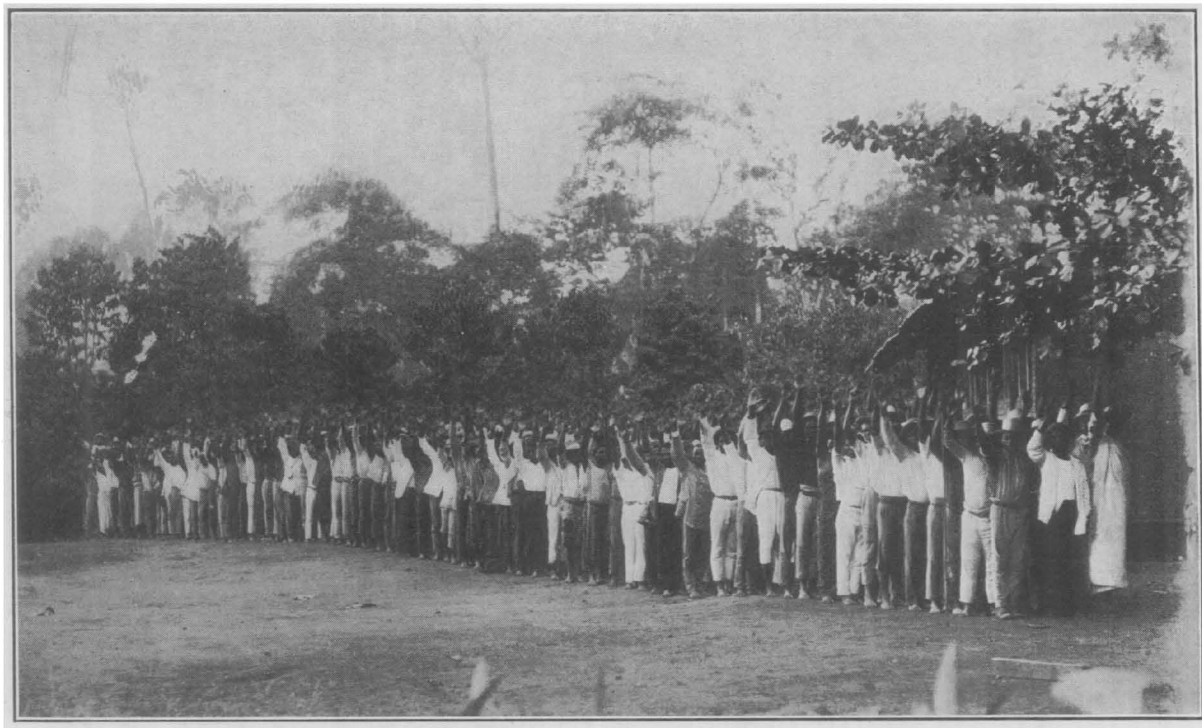
BISHOP CHARLES H. BRENT, of the Protestant Episcopal Diocese of Western New York, died suddenly in Lausanne, Switzerland, on March 27th, at the age of sixty-six. Bishop Brent was for some

years a missionary in the Philippines; was chief chaplain of the American forces in France during the War; was a leader in the fight against the opium traffic; he promoted the World Conference on Faith and Order and other movements for church unity. He was the author of a large number of books and Duff Lecturer in Scotland in 1921. He was highly honored and greatly beloved.

PERSONAL

BISHOP F. J. MCCONNELL, of New York, has been selected as President of the North American Home Missions Congress and MRS. ORRIN R. JUDD and DR. CHARLES L. WHITE, of New York, as Vice-presidents. The sessions are to begin Monday, December 1, 1930, and close December 5, 1930.

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THE MISSIONARY REVIEW *of the* WORLD

WELCOME THE CRITIC !

BY WILLIAM T. ELLIS, LL.D., Swarthmore, Pa.

Author of "Men and Missions" and "Bible Lands Today"

NOBODY has ever read a criticism of the Republic of Andorra; but criticisms of America, Great Britain, France, Italy and Germany are as common as newspapers. Doubtless Andorra would rather be criticized than ignored. All great institutions must undergo public appraisal. One sign that the enterprise of Christian missions is a world force is the continual stream of criticism to which it is subject.

So mighty are missions that they merit criticism. There is a disciplinary and educational quality in all criticism. "My enemy shows me what I should be; my friend shows me what I may be." Every true friend of missions welcomes the searchlight of public opinion, even when it blinds and burns. As a real factor in international life, missions are properly subject to review by both friends and foes. Strength and wisdom come thereby. Only the weakling desires coddling.

And missions have earned all kinds of criticism, the unfavorable as well as the favorable. All down the line, from boards and secretaries at the top to the newest re-

cruits at the bottom, there is often legitimate ground for adverse opinion. I have not a spark of sympathy with the unwholesome tendency in the uninformed homeland to make saccharine saints and haloed martyrs out of every foreign missionary. I have occasionally met missionaries who have accepted as accurate this propaganda portraiture of themselves, with most unfortunate results. Such a one loses his sense of humor and his sense of relative values, both of which are indispensable to a successful missionary.

As a newspaper man, my criticism of many critics of missions is that they do not know what they are talking about. They commit the cardinal journalistic sin—ignorance of the facts. Their inaccuracy is often so glaring as to leave the reader who is reasonably conversant with missions aghast. Reputable magazines have often printed these articles which are inexcusably uninformed. Attacks of this sort should be resented by readers; and editors should be made aware of their fault in publishing unverified charges against a reputable and representative group of

men and women. Let missionary supporters face all the facts, the ugly facts, as well as the beautiful; but, equally, let them actively repudiate criticisms which are not based upon evidence.

If the reader can stand the brutal shock of the statement, let me declare bluntly that I could cite individual cases to warrant practically every criticism of missionaries that ever I have heard—and I think I have heard them all. I gave a year, in 1906-07, as a newspaper correspondent, to visiting the major mission fields of the world, to study this very subject of missionary criticism. I estimate that I have shaken hands with at least two thousand missionaries on their fields; and it has been my professional duty to scrutinize their personalities and their work. So I am no ignorant fanatic upon the subject, even though I am a convinced proponent of missions.

Deserved criticisms should be heeded. Some missionaries are misfits and should be called home. Missionary methods, and especially missionary buildings, are not always deserving of praise. Missionary propaganda is often unreal, unsymmetrical and not fully in accord with all of the ascertainable facts. Amusing, and sometimes rather tragic, tales could be told of the effect of some missionary literature that has been read on the fields where it originated. Missionary administration at the home base likewise falls short of perfection, as almost every missionary will testify.

Having said all of this, it remains to be added, as the heart of my message, that *as a class*, the missionaries rank equal with or above the average ministry and all other professions at home. Their

consecration, their sanity, their efficiency are obvious to every one who really knows them. In all the world-wide range of my acquaintances there are no finer men and women than some missionaries whom I could name. This applies to the younger missionaries, as well as to the veterans. The post-war crop, as I have observed them in action, have all the qualities that make great missionaries.

Hundreds of times opportunity has been given to me—in print, on the platform, aboard ships and trains, in embassies, legations and consulates, in clubs and social gatherings, in newspaper offices and elsewhere—to answer the common criticisms of missions. And these may be answered by any one with a knowledge of the facts, with a tolerant temperament and an open mind.

Surely it is the simple manhood duty of Christian men to repudiate unmerited attacks upon their own representatives, who are too far afield to speak for themselves. Of late, there has been a recrudescence of missionary criticism, which was for a time generally silenced by the Laymen's Missionary Movement. This new condition calls for new loyalty on the part of the churches and Christians at home.

THE MISSIONARY

O matchless honor all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord,
to be

Linked in work-fellowship with
Thee;

To carry out Thy wondrous plan,
To bear Thy messages to man;
In trust with Christ's own word of
grace

To every soul of the human race.

—Selected.

WHO ARE THE CRITICS ?

BY CORNELIUS H. PATTON, D.D., Boston, Massachusetts

Home Secretary of the American Board of Commissioners for Foreign Missions; Author of "Foreign Missions Under Fire," Etc.

WHEN you hear a sharp criticism of the foreign missionary enterprise the first thing to do is to ask, "Who is this man; what is his background of information; what his motive; what assurance does he offer as to the soundness of his views?"

There are critics and critics. Some should be welcomed; some should receive the contempt of silence; some should be given respectful attention; and (in case of a misapprehension of the facts, or in case they have influenced public opinion adversely) should be dealt with by way of rejoinder.

All honest criticism should be, and usually is, welcomed by missionaries, by board officials and students of the cause. We are to remember that we are dealing with the most delicate social problem in the world. Prof. William G. Sumner, the famous sociologist of Yale, used to remind his pupils at frequent intervals that the most complex and difficult subject which we now have to study is the constitution of human society, the forces which operate within it and the laws by which they act. He had no patience with the half-baked opinions which drifted into his classroom from the platform and press. If this is true of sociology how much more is it true of missions which, in addition to the considerations Professor Sumner had in mind, have to do with the subtleties and immensities of religion and all the contacts, philosophical, theological and human between the historic faiths of mankind!

To their credit be it noted that missionaries, and especially mission board directors, are given to self-criticism beyond many other social groups. If they are disinclined to follow the method of Descartes and build their philosophy on the determination to doubt everything, they yet strive to be open minded as to method and they criticize results far beyond the inclination of the public at home.

One of the standing complaints of missionaries is that the American church public is too optimistic in its judgments of missionary success, too unwilling to face the discouragements of the field and the immensity of the task. If missionaries have not achieved the thorough-going critical attitude of the scientist, they at least spend a considerable amount of time (some say far too much) in conference and discussion over better ways and means of solving the problems that beset them on every side. Educational missionaries, while on furlough, resort to advanced schools of pedagogy in order to acquire the best that American educational science can afford. Were our missionaries so inclined, they could furnish the public with a body of constructive criticism far beyond anything we have seen in recent magazines and books.

While the missionaries are so engaged, the boards are pursuing processes of research, and recently, through the action of the Foreign Missions Conference, following the suggestion of the Jerusalem Council, have gone on record as favor-

ing a development of the research idea beyond anything attempted hitherto. It is their conviction that, next to the spiritual incentive, the call just now is for the scientific approach to our fundamental problems.

Let no one think that friendly, painstaking criticism is other than welcome in mission board circles. The more of this sort of observation the better.

Some Recent Attacks

Of late, however, there has been an avalanche of criticism of quite a different sort. Not since the days of the Boxer uprising in 1900 has the cause of foreign missions been subjected to such fierce attack as during the past two years. It is significant that again the occasion is found in political conditions in China which, in certain respects, have affected adversely the Christian enterprise in that land.

Leaving to others the meeting of these attacks in detail, I am content here to classify and briefly characterize certain of the objections by way of putting unsuspecting readers on their guard.

Some newspaper correspondents have misinterpreted or falsified the happenings in China. The British correspondents, while occasionally making an unfortunate slip, as in the case of the utter misinterpretation of an evangelistic poster issued in Shanghai, for the most part were fair minded and as accurate as the complex situation allowed. It is noteworthy that the *London Times* and other British papers stood by the missionary enterprise in an intelligent way. It would not have occurred to a British editor to characterize the evacuation of mission stations under govern-

ment pressure as a missionary "debacle."

Most American press correspondents are entitled to less praise. In one case it is known that a highly injurious report, to the effect that "a prominent missionary leader" in Shanghai admitted the total failure of missions in China, was a pure fabrication. Yet this report was given wide currency in the American press. There are notable exceptions, of course, but American correspondents generally were over given to sensational stories and far too frequently sought information in the anti-missionary circle of those afflicted by "the Shanghai mind."

Next I would name the "smart writers"—the men and the women who earn their living by preparing "snappy" articles for the secular magazines and the daily press. These, in my opinion, should be dealt with for the most part with good-natured tolerance. One must be very "smart" indeed to make a living in that way. The surest road to a hearing is to attack something traditional and sacred. Foreign missions have been the happy hunting ground of these writers since the days of Dickens and *Borio-boola-Gha*. Let them not however quote the immortal Dickens as an example, since the "telescopic philanthropy" of Mrs. Jellyby deserved well the caricature it received. Before Dickens was Herman Melville, the author of *Moby-Dick*, just now in process of being "revived," with his bitter attack on the missionaries in the Marquesas and Hawaiian Islands, charging them with misrepresentation and insincerity, and, in one of his works, indulging in stories so salacious in character that the American publisher insisted upon their

elimination. The most recent biographer of this prince of clever writers frankly and boastfully admits that Melville was living in open immorality during his stay in the South Seas. It is well to remember that we have on hand a considerable class of writers who must find something slashingly critical to write about or starve, and that publishers as a rule have an insatiable appetite for the literature of attack. Why begrudge them a chance to make a living? It is well also to remember the narrowness of the thought-life of many educated people who habitually display their prejudices against foreign missions.

Next come the "globe-trotters"—an army of them in these days. Every few weeks some devoted pastor or layman writes for letters of recommendation to our missionaries in view of a contemplated trip round the world. Thank God for tourists of this type! Their testimony, when they return home, is of great value. These are not the typical "joy-riders" round the world, but students of human institutions and affairs. For the others, read Seldon's characterization in his "Are Foreign Missions a Failure"* and judge if their opinion is of any worth.

Some traders and commercial agents of late have had much to say in derogation of missions and missionaries. This, it is well to recall, has always been the case and it always will be until business becomes regardful of something besides selfish gain. There is no particular objection to the popularity of *Trader Horn*, so long as people take the old gentleman for what he is—the Baron Munchausen of our day. Surely no sane minded

person will admit as a witness against missions a man who accuses Stanley of murdering one of his companions and Livingstone of "keeping native wives." It is to the credit of the English publishers of the book that they refused to print so outrageous and unfounded a statement. Again allowing for noble exceptions, the generally hostile attitude of commercial circles in the foreign ports is to be accounted for on the ground of "the eternal warfare between those who go to a backward people to lift them up and those who go to exploit them."

I hesitate to mention the attitude of foreign visitors and foreign students in America, as injustice may easily be done through a brief or generalized remark. One must sympathize deeply with our guests from mission lands, in the intensity of their patriotism and their championship of the best in the culture of the lands from which they come. Their criticism of missionaries is sometimes acute, but they are even more out-spoken in regard to the defects they find in American social and political life. We admit the sad indictment, and while we plead that in all fairness a distinction should be made between Christian America and America considered as a political unit, certainly between missionary-minded America and America as a whole, we should keep in mind that our self-criticism, which is constant and unsparing, is likely to be our salvation. We may urge that until a similar spirit of thorough-going self-examination characterizes these foreign representatives when they return home, we can hardly expect them to understand the motive which sustains the missionaries in their midst.

* Fleming H. Revell Company, New York.

When Mr. Chang Po-Ling, the distinguished founder and head of the Nankai University in Tientsin, was taking post-graduate studies at Harvard, he was attacked by certain of his fellow Chinese students on the ground that by taking a stand as a Christian he was revealing an utter lack of patriotic feeling. "How dare you," they demanded, "come over here to gain help for our nation and then turn your back on our nation's most sacred principles and institutions?" Chang Po-Ling silenced them by saying, "How dare you come over to a country like America and to an institution like Harvard, founded by Christian people and for the purposes of the Christian religion, and not make the slightest acknowledgment of your indebtedness to Christianity for what you have received?"

Of course these, and other attitudes, are to be explained primarily on the ground of a lack of belief in the Christian religion. If a man does not accept Christ as the divinely given Saviour and Lord of the world, or if, accepting Christ,

he fails to apprehend the universal significance of His message and life, why should we be surprised if he rejects the missionary program of the church? The wonder would be if such a correspondent, writer, tourist, trader or student should take any other than a negative attitude in respect to a movement which seeks to make Christ regnant in human affairs.

The conclusions I draw from this barrage of hostile comment are that we are living in an age which is not only critical but superficial, when people, even church people, are prone to take up with almost any opinion which appears to bear the stamp of neutrality, breadth and a desire to overthrow existing ideals and institutions; that there is need of pulpit discussion of the uniqueness of the Christian message and person of Christ; and, finally, that a great opportunity is afforded the advocates of missions to set forth the facts as to the steadily advancing Kingdom of Christ. At a time like this one recalls the words of our Lord, "It shall turn to you for a testimony."

THE missionary enterprise is not a matter of interchange of civilizations or of comparing spiritual cultures. It is a matter of making Christ known to all the world. The Christian Church has something to give to the rest of the world and foreign missions are the effort to give it. The effort is at least as legitimate as the introduction of science and of modern medicine and surgery. No one objects to that as evidence of an unwarranted "Western superiority complex." It is not Western science and medicine and surgery. It is *the truth* about these things, and that truth is universal, not Western. Why should it be right for selected individuals from India and China to come to America or Europe to find truth, and wrong for us to take it to the great multitudes of their countrymen? The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, *as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fullness of Christ.*—Robert E. Speer, in "Are Foreign Missions Done For?"

ARE MISSIONARIES EFFECTIVE PIONEERS?

BY DR. THOMAS JESSE JONES, New York
Educational Director of the Phelps-Stokes Fund

ARE missionaries pioneers of civilization?

In these days of question and doubt as to all forms of human institutions and services, this appears to be a legitimate inquiry. The approach of the present writer has been that of independent research in the field of economic, social and educational service in the *United States, Africa and the Near East*. His purpose was to ascertain the extent and quality of the influences exerted by governments, commerce and industry, philanthropy and missions. The social conditions observed have included health, industry, agriculture, neighborly relations, family welfare and the moral and spiritual needs of the people. Facts as to the influences and the agencies have included the testimony of all parties concerned. The survey commissions whose findings substantiate the observations herein presented were composed of the representatives of specialists in the various fields of research, as well as representatives of Nationalists, government, business and missions.

As the ideals and many of the methods of home and foreign missions have much in common, it seems desirable to present evidence of activities and results achieved in both spheres. This similarity is especially true of the home mission work for American Negroes in the southern states and many of the foreign mission activities.

Beginning immediately after the Civil War, the Northern churches

sent their missionaries to the south and organized schools and churches for the general improvement of those who had been recently emancipated. Through the decades that have intervened, these churches have expended large sums of money and sent devoted men and women to serve the Negro people. For many years, the educational facilities supplied by the mission schools offered almost the only opportunities for their education. While public school facilities have steadily increased, schools and colleges maintained by mission boards are still a most vital part of the educational system. This has been especially true of the high schools and colleges and continues to the present time. It may be truly said that Negro leadership, especially the teachers, the ministers and the physicians, are largely the result of missionary effort. While such schools as Hampton and Tuskegee Institutes are not directly under church boards, they have received a considerable proportion of their financial help from religious people. With full appreciation of the increasing public school facilities of all grades it may be confidently asserted that mission schools and colleges are still necessary to the effective education of the Negro people.

It is, of course, true that the educational and religious methods had the limitations of the time when they were originated. Northern people, with little or no understanding of Negro life in the south, transferred their methods with but

little adaptation to the special needs of the people whom they served. Subjects were introduced into the school curricula because they had been used in new England. To the eternal credit of these missionaries, however, it must be recognized that they gave the best that they knew. Their sincere purpose was to develop the Negroes into a full Christian manhood and womanhood. The errors of their methods were no greater than those of government and of other agencies engaged in the same task. Best of all, the results which they achieved in intellectual development and sound character more than justified their methods. As a former Georgia Superintendent of Education once said, "History will increasingly recognize the debt which America, and especially the southern states, owes to the devoted missionaries whose sacrifices and services helped the Negro to a better way of life."

The services of foreign missions have, in many respects, been more picturesque and dramatic than those of home missions. They have involved a different type of sacrifice and the possibilities of error have been greater. The basic impulse has been the desire to preach the Christian Gospel. They have literally gone to the ends of the earth to carry the message of faith and hope. Careful study of their work in Africa and in the Near East has revealed a surprising variety of substantial services to the peoples and the countries in which they work. To most of them, the preaching of the Gospel has meant much more than the verbal presentation of the Christian doctrine. Through neighborly relations, they have helped the people to learn the laws of health, to cultivate the soil

more effectively, to re-organize their home life, and to provide recreation for the rebuilding of their bodies and their souls. Above all, they have freed the people from superstitious fears and have imparted to them a new confidence in life. In place of the gods and the spirits whom they feared, the missionaries have helped them to know the God of love.

To be sure, the type of men and women in the mission field includes a great variety of personalities. Some have been highly emotional and narrowly religious. Others have been very limited in knowledge and rather restricted in usefulness. Like the home missionaries, there has been at times too great a tendency to impose their own ideas of life and religion to the disregard of the native conditions and customs. Educational methods have often been formal and unrelated to the daily needs.

With full recognition of these errors, missionaries as a group have endeavored to serve the people in all sincerity. Their successes have far outnumbered their failures. In comparison with the representatives of business and government, the mistakes of missionaries have been no more numerous. As a rule, their devotion to the people has surpassed that of all other groups. They have been the first to know the native languages and customs, to urge the elevation of the position of women, to combat the ravages of diseases and to condemn tribal cruelties, commercial exploitation or government oppression. For all these services, civilization and Christianity should ever be grateful to missions and missionaries.

In view of the increasing interest in international relationships,

the services of foreign missionaries should receive larger and more intelligent appreciation. The true pioneers of foreign service have been the missionaries of the Christian Church. In most instances, they have preceded even the commercial and imperialistic agencies. Certainly, they were the first to go abroad with a genuine humanitarian purpose. To those who realize their motives, as well as the qualities of their service, it is indeed surprising that criticism and doubt should now become current.

Careful consideration of these criticisms often shows their origin to be misunderstanding or ignorance on the part of superficial observers. In some instances, they are due to the sensitiveness of nationalists who resent any form of what they call Western intrusion. It is, of course, also true that missionaries, like all Western visitors, have made mistakes in their approaches to countries and peoples of other lands. On the long view, it seems certain that these misunderstandings are of a temporary character. They represent a passing stage in international relations and mission service. The world seems to be going through a period of chaotic changes and reorganizations. During these transitional periods, every organization, and even every individual, seems inevitably to be involved in some form of quarrel and criticism. With the return of peaceful relations and of more deliberate attitudes, the motives and services of missionaries will surely win the confidence and gratitude of those who are concerned in human welfare.

Their Educational Work

The emphatic conclusion of any genuine study of missionary effort

in the past is bound to be that they are the pioneers of civilization wherever they have worked. The readers of the REVIEW are probably sufficiently familiar with missionary activities without adding other illustrations observed by the writer and by the educational commissions which he represents. Those who desire authoritative examples of substantial services are referred to the reports of the two Phelps-Stokes Commissions, EDUCATION IN AFRICA and EDUCATION IN EAST AFRICA. These volumes present first-hand evidence of the achievements of missionaries in practically every colony of Africa. Hitherto, missionaries to Africa have been the main support of education along all lines. They have made a notable contribution to the improvement of health. They are the leaders in movements for the better use of the natural resources. They have been the first to reduce the native languages to writing and to supply the people with reading material necessary to their education along all lines. They have been, and are still, the most reliable witnesses as to injustices wherever oppression prevails. They have been most effective in the elimination of degrading sensual habits and amusements and in the substitution therefor of recreations that up-build body, mind and spirit. Above all, they have helped to free the primitive mind from fetishtic fears and to implant faith in the God of love.

The experience of our commissions with missionary societies has given the definite impression of their willingness to recognize errors and to accept suggestions for the improvement of their work. During the last ten years of rather intimate association with mission-

ary committees, we have been gratified by the eagerness of board secretaries, and especially the missionaries themselves, to give genuine consideration to recommendations for changes in methods.

During these days of international chaos and nationalist uprisings, the missionaries have been almost pathetically eager to understand the new conditions under which they must work. To be sure, there are exceptions to this attitude. A few may be charged with blindness and even obstinacy in the face of real demands for change. Some have seemed too willing to cast aside the traditions of the past and even the fundamental principles of their methods and ideals. This is strikingly illustrated in the acceptance of an almost hostile attitude of many toward the term "missions" and "missionary," as well as in a questioning attitude of some even toward "Christian." While such attitudes may be praise-worthy as indications of an open mind, it is urged that the missionary achievements of the past do not warrant the acceptance of an inferiority complex as to these vital designations in the Christian system. The elimination of such a term as "Christian" seems unthinkable to those who have any knowledge of Christian service throughout the

world. With the late Dr. J. E. K. Aggrey, a native African, who knew full well the debt of Africa to Christianity, the supporters of Christian missionaries should recognize their debt of gratitude to the faith which has been the inspiration of genuine service to humanity. Willingness to withdraw the terms "mission" and "Christian" seems clearly to be a form of surrender, and possibly even of disloyalty and ingratitude, to the ideals and the faith that has sent forth into the world the Christian pioneers of civilization. Adaptation to the special needs of natives and nationalists and full sympathy for their attainments do not require a denial of well-established convictions nor a disregard of genuine accomplishments. There is undoubtedly a happy medium between a sense of Western superiority and complete resignation to manners and customs of nationalists or native peoples. The impulse to altruistic interest in others is as sound as the demand for self-determination. True service represents the blending of both attitudes. More and more, we are learning that it is better to work *with* the people than merely to work *for* them. Certainly none have surpassed the missionaries in the rapidity with which they have been accepting this ideal of service.

COMPARE the cost of missionary educational work with the cost of schools in one New Jersey town. The number of children in school in this town was 3,314 and the annual cost, \$395,147, or \$119 per pupil for the year. In Presbyterian mission schools there were 110,653 pupils at a cost of \$546,972, plus the salaries of foreign missionaries engaged in educational work which might be estimated at \$500,000. This makes an average cost per pupil of \$9. In the American town the schools run only through high school, while the foreign mission schools include colleges, universities and graduate schools.

The Mission Board might have spent its whole outlay of \$4,903,847 last year on its schools alone and the expense per pupil would have been only \$44 or about one-third of the cost per pupil in the typical town used for illustration.

—Robert E. Speer, in *"Are Foreign Missions Done For?"*

IS MISSIONARY SACRIFICE JUSTIFIED?

BY REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

Author, Lecturer and Pastor of Shadyside Presbyterian Church

THE English painter Haydon once entertained a company of distinguished artists and men of letters, among whom were the poets Wordsworth and Keats. During the dinner, in a spirit of good humor, Keats proposed a toast to the memory of Newton, the scientist. Wordsworth refused to participate because Newton, by his scientific analysis, had taken the poetry out of the rainbow. Wordsworth loved the rainbow and we remember it was he who said "My heart leaps up when I behold a rainbow in the sky." He was alarmed lest the rainbow, by being broken up into prismatic colors, would lose its romance. But Wordsworth was mistaken. The rainbow can never lose its romance. The more it is analyzed the better it will be admired by both the man of science and the poet.

There is an impression abroad in the land that when foreign missions are subjected to scientific analysis at close scrutiny the romance fades out of the enterprise and we are left exploiting a dying cause. We are needlessly alarmed. It may be that it is well for the cause if the romance that hangs over it lifts and we face the facts in the light of the everyday drudgery, the encircling difficulties, the downward drag that belongs to every great and good cause that has come through generations fighting for its life, and still carrying on in triumph.

There was a time when folks opposed foreign missions and presumed to ignore their influence.

Today the tables are turned and lo! these same critics rise up and complain that the missionary is so ubiquitous, so surpassingly influential in the lands beyond the seas, that an end should be made to the whole business. To such a face-about attitude one is tempted to reply, as did Isaac to his interesting but deceptive off-spring, "How didst thou get there so quickly, my son?"

If we analyze the criticism levelled at missionaries and the missionary enterprise we will discover that most of it comes from an attitude of mind which today loves to look out upon all religion, and especially upon Protestant Christianity, through smoked glasses. The reflection set forth concerning America in such a book as Seigfried's "America Comes of Age," a book widely circulated and enthusiastically received, is symptomatic of the way in which Americans today are willing to stand back and look at the inheritance they have received from their fathers and make merry over it. Viscount Grey tells us that the night before war was declared between Britain and Germany he stood looking out from the windows of the foreign office and saw the lamp-lighter going about the city streets. Turning to the friend at his side he said, "The lights are going out all over Europe tonight and they will not be lighted in our generation." If one thoughtfully reads much that is written in newspapers, magazines and books and set forth by commercialized lecturers,

he gets the impression that the lights are going out everywhere, not only in the foreign mission field, but in the church at home.

Christianity Under Attack

This critical, and at times cynical attitude, grows out of the fact that the Christian religion itself is everywhere under attack. This is the day when psychology and physics have the field. Even philosophy is obscured and there are physicists who say philosophy is done for. The result is a weakening of the spiritual interpretations that must belong to life that has any background of eternal reality. The uniqueness and supremacy of the Christian faith is thereby questioned, or loosely held. There can be no Christian enterprise either in America or in Africa unless Christianity is held to be supreme and to be supernatural. In speaking in criticism of foreign missions lately a cultured young lady said, "You know, I never have believed in foreign missions. I was a Unitarian." She was quite unconscious of the far-reaching significance of her comment. In the last analysis the thing that really counts for the Christian Church in the foreign missionary program is the mandate of the Master that issues in the command "Go."

Other Religions Good Enough?

The weakening of Christian conviction is paralleled by a growing appreciation of the non-Christian religions. A group of students who were asked the question "Is one religion as good as another?" replied "Yes, for the man whose religion it is." If one were to ask "Is one system of medicine as good as another?" a different response would be given. Why?

The other day a great Christian apologist spoke before a student assembly in one of our state universities. He presented the Christian way of life without denominational or theological bias. Next day the college paper, in commenting on the service said: "The speaker himself was accepted favorably; but the type of talk presented was ill-suited at such an assembly." The Chairman of the Chapel Committee said "More consideration of the varied representation of sects and creeds should have been given by the speaker."

This is a prevalent attitude of mind today towards the non-Christian faiths. It is an attitude of sympathy and good will, but based upon an inadequate gathering of the facts. There is good, much good in the non-Christian faiths that have been followed by millions in past centuries and perhaps the missionary has not used this cultural and sympathetic approach in the wisest way. Perhaps some have lacked the intellectual training to do so. That day, however, is gone. The best appreciation of the non-Christian religions is coming to us today out of either missionary experience or the missionary passion. Nevertheless the unequivocal and unanimous testimony of all nationals represented at the Jerusalem Missionary Conference was to the effect that Christianity has no rival and that they had failed to find in the religions of the Orient what they had found in Christ. A syncretistic religion is no religion. A non-redemptive religion is no true religion. A religion that is a mosaic constructed by an eclectic process is no religion. Those who know the non-Christian religions best are those who are most missionary-minded;

and the critics of Christianity, from the point of view of world religions, cancel one another.

No Religion to Export

Criticism arises from another source. We are told America has no religion to export. "We need all we have. America is not a Christian country herself. It is hypocrisy on her part, in the light of her race prejudice, her internal lawlessness, her banditry, her political corruption, to commend her religion to other people." Such criticism has in it a sting. We, however, are not commending American civilization or our organized Christianity; we are commending Christ and the Gospel of His love. The criticism itself, however, is masked hypocrisy. We could as truly say "We need all the culture and education we possess; we need all the hygiene, the medical science we possess; we need all the wealth we have for there is poverty and need at our doors."

In the realm of the soul, giving does not impoverish but *withholding drags men and nations down to death*. Behind this attitude lies a subtle nationalism that has developed in America since the war and which, in political life, shows itself in an Americanism that has an imperial flavor but is nevertheless provincial. The Christian Church, in leading out into paths of world service, voices a protest against a narrow and selfish patriotism and lifts the eyes of all our people to the gates of opportunity that are everywhere open.

Non-Interference Policy

This same narrow nationalism finds justification in ascribing the same rights and privileges and nar-

row patriotism to other nations. If America is for the Americans, then why not China for the Chinese and Africa for the African? Thus we would build a wall around nations, compelling them to live for themselves and for themselves alone. This is impossible. What have we that is born entirely out of our own national life? Is our literature, our music, our art, our law of our own making? We are debtors, and joyful debtors, to the Italian, the German, the Russian, the French, the English. Our music halls are filled with the melody of foreign music, and our art galleries speak of the contribution which other nations have made to the beautiful. We can erect no tariff walls against truth and goodness and beauty. The tides of truth and error beat on every shore. Ideas do not ask permission to enter from any customs officer on earth. There is no wall high enough or strong enough to keep out the truth, whether that truth belongs in the realm of science or art or religion.

And people do not want walls to keep out truth. They are reaching out eagerly after more truth. Those who say that China and India and Africa do not want the truth are not speaking the truth themselves. Christianity is truth, and what the Church means to do and will not be dissuaded from doing is to lay that truth down beside the truth of every department of life, of every age and of every land, and let men choose to take or choose to leave. When it is said that China has driven out the missionaries, and therefore does not wish what they have to contribute, there is a misunderstanding of the situation and a misrepresentation of the facts. I can only speak of

what I know. In all contacts with Japanese, Koreans and Chinese during months of intense study of the missionary work at first-hand, after repeated personal interviews, one impression remains that there is a sense of gratitude on the part of the peoples of the Orient for the work done through the missionary enterprise.

Of course mistakes have been made. Methods have often been ill-judged. Rivalries have existed, theologies have been in conflict; natives have been kept too long under tutelage; missionaries have too often been masters and not servants; but after all the record is added up we see welcoming hands and loving hearts waiting for those who come offering the Gospel of grace and truth. Anyone who thinks that the Orient does not need the healing of the Gospel, let him read Hu Shih's article "Civilization of the East and West" in *Whither Mankind*. In that essay the oft-repeated statement that the East is spiritual and the West materialistic is analyzed and overthrown. Hu Shih does not commend Christianity but clears the way for it. Speaking of the Chinese religions he says: "Do we earnestly think it moral or spiritual to inculcate in that beggar-woman a false belief which shall so hypnotize her to make her willingly live and die in such dire conditions where she ought not to have been had she been born in a different civilization? No! a thousand times no! All those hypnotic religions belong to an age when man had reached senility and felt himself impotent in coping with the forces of nature."

Have Missions Failed?

America is a nation of pragmatists. We test truth by results. If

the missionary endeavors of the past centuries can show results criticism will be silenced. Has the foreign missionary enterprise been successful? Have foreign missions failed in China? Because tourists, circling the globe, stop at port cities and see no cathedral spires, and listen without adequate understanding of the situation to the cynicism of those who go out to exploit the "heathen," they return saying "Missions have failed." Because long years go by without showing quick returns men turn and look at their neighbors and say "Is it worth while?" Business men take their pencil and figure overhead, and shake their heads. When men and women in the enthusiasm of their first love go forth to the malarial districts of Africa, and before their first furlough comes round their lives are ended—what shall we say? No one raises his voice because Captain Scott went off into the Antarctic in the interests of scientific exploration and laid down his life in loneliness and silence in that far-off, uninhabited region. There is no voice of criticism, but only a glad acclaim, for the courage and heroism of Commander Byrd who sets out to sketch the outline of ice barriers and inland seas and mountain ranges that have no relation to human happiness or social welfare; but when men and women go forth to lay down their lives in a foreign land in order that there may come an increase of peace and joy and human happiness and eternal hope to their fellow men, the voice of criticism is heard proclaiming the offering up of unnecessary sacrifice.

Whose lives have been laid down? Whose money has been ex-

pendent? Who have made the sacrifice? Does criticism come from the Church that has provided the life and the money to fulfill the last great commission of our Lord? Have the heroes and heroines who have laid the foundations of a better world complained? Did Horace Pitkin, who gave his life in martyrdom to China, after two years of service, complain? Do the men and women who share the sacrifice by their contributions and consistent support complain? Who are the critics who write and speak against the missionary enterprise? What sacrifices have they made? What investments have they in the proposition? Does heroism belong only to the adventurer and the soldier and the aviator and not to the social worker, the minister, the missionary who gives his life without complaint and without any thought of heroism or reward, that we may have a Christ-like world? David Livingstone, who laid down his life in Africa, said "I never made a sacrifice." James Chalmers, whom Robert Louis Stevenson called "The greatest man in the Pacific," said "Let us stop talking about the twaddle of sacrifice." Failure is written over all that man touches, and yet among all the enterprises which have been handled by human hands and inspired by human hearts there is none that has had such magnificent success, such abiding and continuous reward as the work of the foreign missionary enterprise.

A Few Concrete Facts

Suppose we dogmatically and without verification put down a few missionary facts. "There is scarcely a place in which the influence of Christianity is not felt. We hold Christianity in high re-

gard and give it every possible facility for its propagation." Who said that? Admiral Saito, the Japanese governor-general of Korea.

"The foreign mission era in Japan is not yet drawing to a close and any misconception in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christians encouraged to the fullest extent possible." Who said that? A conference of Japanese, held at Karuizawa in 1928.

The Presbyterian Board of Foreign Missions spends every year now in foreign missionary work a little over six million dollars; two-thirds coming from the home church and one-third given by the people in foreign lands and of this money two-thirds is spent in the support of American missionaries and one-third on the support of native work. For every dollar spent on a school or college or hospital anywhere in the foreign missionary field the native people themselves give two dollars. How absurd, then, to say that it takes a dollar to send a dollar.

It has been pointed out that for all the hospital work and dispensaries carried on by the Presbyterian Church in foreign lands, and there are eighty-nine hospitals and one hundred twenty-two dispensaries, the church at home provides less than sixty thousand dollars. If you compare that outlay in money with the returns in service, with the cost of supporting the hospital in your own village, or your own city, you will be amazed. The same is true in the realm of education and of church support.

One of the greatest of our Christian philosophers said "Every truth that enters the world enters through an individual, a conscious,

reasonable, moral man." If this is so, the truth must be mediated through personality and the missionary is the personality who mediates the truth of Christianity to the people of non-Christian lands. The lives of these missionaries of far-off days and of yesterday and today belong in the hall of fame and their heroism belongs to the finest assets of history. The British government has completed a circle of soldier-patriot graves around the world. So has the Christian Church. Men of every

nation rose up in response to the call that came out of Flanders Field. They could not bear the thought of breaking faith with those who died in Freedom's cause. The call that comes out of the mission fields, where sleeps the sacred dust of men and women and little children who, for Christ's sake, forgot home and friends and native land, cannot be drowned out by the voice of noisy critics who have never made a sacrifice and who are satisfied to live for themselves.

CHRISTIAN MISSIONS THE BEST INVESTMENT FOR LIFE

AS A MAN grows old and the end of the road begins to come into view he asks himself some serious questions: "Have I invested life in the best way? Have I given it to the highest and the richest causes? Have I laid out whatever God gave me in the way which would best please Jesus Christ. Men and women who have given their lives to the foreign missionary enterprise, do not question as to whether they did right in thus devoting their lives. They have no desire to do otherwise than they have done. Dr. John L. Nevius was one of the most cautious and prudent of all the missionaries of the Church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone.

Some years ago I visited a little village in southwestern Scotland, the name of which is unknown to the world save for one thing. There in the midst of the village at the end of the village green was the monument to Robert Moffatt who had gone out from that village to Africa. He lifted the little unknown Scotch town into the deathless records of service rendered for mankind. Who would know Blantyre, the hamlet of weavers' homes, not far from Glasgow, were it not for the fact that out of one humble weaver's house in that village went David Livingstone to rend the night of Africa asunder and let in the light? Who, of the thousands of visitors to the city of Calcutta, ever asks to be shown the house in which Thackeray was born, or the house in which Macaulay lived, or the palace where Warren Hastings reigned? But many a discerning foreigner asks to be taken out to the little Dutch burying ground of Serampore to see the resting place of William Carey, the English cobbler who rediscovered and retaught the world the glory of this missionary ideal.

Even when lives are not lifted clear up and written visibly on the record as these lives have been, still when men and women have given themselves to this enterprise and have been forgotten, they are well content, because they know that they have built all they have had into the best and most enduring work that could be done in the world. Dr. Joseph P. Cochran of Urumia, Persia, was a prince in the land where he lived. His name was all the passport that any traveler required. He went through the most turbulent regions of Western Asia, healing thousands of sick folks, the counsellor and judge among the helpless himself a bulwark of justice and confidence in the disturbed sections of western Persia and eastern Turkey. He did all this in his quiet and unadvertised way, and was well content that he had put his life in the richest and purest enterprise in the world. Thousands of others with joy also have hidden their lives, unknown to men, in the unseen but enduring service of the stranger peoples.—Robert E. Speer, in "Are Foreign Missions Done For?"

DO MISSIONARIES CAUSE TROUBLE?

BY PROF. KENNETH SCOTT LATOURETTE, New Haven, Conn.

Prof. of Missions and Oriental History, Yale University

ARE missionaries well-intentioned bunglers? Do they put unintelligent hands upon old customs and beliefs, thereby upsetting the balance of nicely adjusted cultures and working harm? Such charges are frequent and in various forms have been made almost since the beginning of the Protestant missionary enterprise. The English East India Company long forbade missionaries in its territories and would not carry them on its ships because it believed that by attacking established religious beliefs they would arouse antagonism and jeopardize trade. Many a merchant in China today declares that the missionary is responsible for the present chaos and that but for him the Chinese would still be undisturbed and docile.

These criticisms, when from merchants, can be quickly discounted, for they usually arise from self-interest. Somewhat more serious are those of travelers who declare that to the missionary is due the passing of the features which made the life of non-European peoples distinctive and which were an expression of native genius. The substitution of pale limitations of European and American culture and a dull, world-wide uniformity would not only make the human race less picturesque but would threaten that progress which comes from the interaction of different civilizations. Still more serious are the more thoughtful criticisms of well-informed and well-trained observers. Some of these claim that missionaries have

hastened the disintegration of primitive peoples—in the Pacific Islands, for example. By insisting that the natives be clothed in European fashion it is charged that missionaries at times have accentuated the spread of disease. By attacking the initiation rites by which youths at puberty are made full members of the tribe, missionaries, so it is said, have hastened the break-up of the tribe and of old forms of social control. Some of the forms of education introduced by mission schools, it is claimed, have unfitted their pupils for their environment. Among some backward peoples, whose life must be chiefly simple agriculture and industry, there has been too much of the literary in the curriculum, and graduates have been fitted to fill clerkships but not to take a helpful part in the life of their native villages. We have, it is declared, introduced types of education evolved in the Occident without adjusting them to local situations. These critics continue by declaring that the missionary has interpreted the great commission as commanding him to teach the English language, Western democracy, and feminism to every creature.

It must be freely admitted that more than once the missionary has made mistakes. At times he has confused the Gospel with Western institutions and has thought that by introducing the latter, unchanged, he was aiding in the propagation of the former. He has attacked some customs too hastily,

without seeking so to modify them that the good might be preserved and the evil eliminated. He has not always been wise in adapting educational methods to local situations. Often, too, without the missionary wishing it, native Christians have scorned their own heritage and have copied the foreigner's dress and manners. I vividly recall hearing a graduation oration, in English, in a mission middle school in China, in which most of the illustrations were drawn from America and the few from China were inserted only upon the missionary's insistence. Some destructive movements, moreover, like the T'ai P'ing Rebellion, have arisen from the missionary without his planning or approving them.

The Gospel Is Revolutionary

It must also be admitted, and this time gladly, that the Gospel is revolutionary. The early disciples were accused of turning the world upside down—and this has always been the result where the Gospel has been consistently preached and lived. Every civilization, including our own, has institutions and customs which are damaging to the highest life and which should be modified or entirely eliminated. Who of us would deny that war, many of our race prejudices, our drinking customs—all of them seemingly integral parts of our life—could not profitably be abolished? So, too, polygamy, slavery, infanticide, and a host of other customs—all of them sanctioned by long practice, most of them arising out of attempts to deal with real problems, and in defence of which cogent arguments can be adduced—ought to be supplanted by institutions and ideals

better calculated to contribute to human welfare. The facts show that practically every culture badly needs improvement. There is no small amount of fallacy in the theory that each people, left to itself, works out the civilization best fitted to its own genius and needs. Have we of the Occident done so? Only the blind among us deny that the West has something to learn from other peoples. Certainly no one of us would claim that our civilization is faultless.

What is true of our own is true of other cultures. The romanticism which pictures the South Sea Islanders as living an ideal life before the coming of the white man simply ignores the facts. No one who really knows would declare that Indian, Chinese, or Japanese civilizations before the advent of the European were perfect. Every culture, even the most primitive, has features to commend it. There is no one, however, which does not need altering, often radically. If the Gospel, through the missionary, can effect the necessary changes, it should be welcomed.

Critics, moreover, are often blind to another fact: other forces than missions are bringing about the destruction of non-European cultures. One of the outstanding features of human history during the past four hundred, and especially the past hundred years, has been the expansion of Europe. Europeans have gone to every corner of the globe. They have settled the Americas, they have conquered and partitioned Africa and the islands of the Pacific, and all of Asia is either politically subject to them or has saved itself from that fate only by adopting much of European culture. This expansion of Europe, as we all know, has been

attended by the disappearance or extensive modification of non-European cultures. The people does not exist which has not been profoundly affected. Missions have taken a part in this expansion of Europe, but they have not been the only and usually they have not been the most influential part of it. The primary causes of the expansion of Europe are economic. It is primarily for markets and for raw materials that the white man has penetrated Asia, Africa, and the South Seas. It was chiefly to improve their lot in material things that Europeans poured into North and South America and into Australia and New Zealand.

From this it follows that great revolutionary changes would have occurred in non-European cultures had no missionary ever left his native land. No one can study fairly and carefully the modern history of China or of Africa—to take two very different examples—without becoming convinced that both of these great lands would have had their cultures destroyed or profoundly altered had no missionaries set foot on their soil. It was because British merchants wished greater trading privileges that England forced open the doors of China. It is the employment of thousands of blacks in the mines in Johannesburg and in the Belgian Congo and upon plantations and government works all over Negro Africa that is breaking down the tribal system and the old forms of social control throughout that great continent.

What the missionary has done and is doing is to modify, often very profoundly and beneficially, the revolution brought by the European. He has helped to make the impact of the Occident whole-

some rather than unwholesome, constructive rather than exclusively destructive. While the trader and even the colonial official and diplomat have all too often brought non-white peoples in contact chiefly with the unlovely, materialistic, disintegrating features of Occidental civilization, the missionary has made it his chief purpose—although he has not always so stated it—to bring to these peoples the constructive, helpful elements of European life. The revolution would have come without him, but he has made and is making it infinitely more helpful than it could otherwise have been. Here, indeed, is one of the great reasons for the support of missions. We of the West who have destroyed so much that is good in the life of other peoples owe it to them to contribute as well whatever of spiritual and moral values we possess.

Modifying the Revolution

The evidences of this wholesome, constructive effect of missions are many. Missionary history and current happenings abound in them.

In Africa it is the missionary who is carrying the brunt of the burden of educating the negro and the Bantu. More and more he is seeking to adapt his methods to meet the needs peculiar to the situation—to train his students to help improve the agriculture and the industries of their people. Old tribal controls and moral standards are collapsing, and unless a substitute can be found, the last state of the Africans will be worse than the first. The missionary, by holding up and inculcating high moral standards and by bringing in a fresh moral and spiritual dynamic, is the one hope. Colonial authorities can pass laws and in-

introduce secular education, but they cannot implant that inner impulse without which salvation and progress are impossible. The missionary, moreover, has stood up for the blacks against those whites who would exploit them. He has fought and is fighting slavery. He was usually the pioneer in introducing modern medicine and he continues to reinforce what European colonial governments are now doing to combat the diseases that are threatening the population. He has reduced scores of languages to writing and has prepared in them most of what literature is available. He has stood against infanticide and has brought self-respect to womanhood.

In the Near East—where the greed and intrigues of European powers have brought wars and have helped to make the very name Christian anathema—the missionary has helped to introduce new life into ancient churches. He has built and maintained hospitals, and in his schools many of the leaders have been trained who are leading their peoples in the inevitable and necessary readjustment to new conditions.

In India the education and dignity of women have been emphasized. In mission schools a religious content has been given to the secular education which the British government has introduced. New hope has been brought to the depressed classes—a door opened for escape from the age-long servitude which has been their unhappy lot. The spirit created by the missionary helped in the abolition of the burning of widows. The great non-Christian faiths of India, especially Hinduism, are tending to emphasize those features which they have in common with Chris-

tianity and to drop those features which are most repugnant to the Christian ethic. Influential religious movements such as the Brahma Samaj and the Arya Samaj either had their inception in impulses brought by the missionary or have been profoundly modified by them. Rabindranath Tagore owes a great debt to Christianity, partly through the Brahma Samaj with which some of his family have been associated. Gandhi himself, by his own confession, has been fundamentally influenced by the New Testament—although not necessarily through the agency of the missionary.

In Burma whole tribes, such as the Karens, have been wholesomely made over by the representatives of American Baptists and are, accordingly, better and not worse for the coming of the Occidental. The same is true among the Battaks of Sumatra, thanks to German missions.

In China the missionary was the pioneer of that Western education which the Chinese now wish to adopt and adapt. Without his schools the Chinese would not now as quickly be making their adjustment to the Western world. It was Yung Wing, trained by S. R. Brown, who brought about the sending of the first contingent of government students to go abroad. A large proportion of the presidents and teachers of government schools in China are graduates of Christian institutions. Sun Yat-sen, the most influential of modern Chinese and, whatever his faults, chiefly responsible for injecting something of idealism into the selfish welter of Chinese politics, had much of his training at the hands of Protestant Christians in Hawaii and China and was himself a pro-

fessed Christian. Of the ten heads of cabinet bureaus in the Nanking Government today, six are Protestant Christians and two of the six are sons of Protestant ministers. The most powerful military figure in China, Fêng Yü-hsiang, is well known as a professing Christian, and while even his friends find much in him to deplore, he and his influence are undoubtedly more wholesome because of his long contacts with missionaries. Modern medicine in China owes its introduction to the missionary, and most of the best medical education is still under Christian auspices, with results for the ethical and scientific standards of the future medical profession of the country which may be very far-reaching. The contribution of the missionary toward famine relief, the fight against opium, the improvement of agriculture, and a dozen other movements for moral and social reform are almost too well-known to require comment.

In Japan the Christian group, as in China, is influential all out of proportion to its size. Several of the presidents of the imperial

universities are Christians and others have Christian wives. The existence of a Kagawa, with his passion for improving the lot of the masses caught in the rapidly growing industrial machine, would alone have justified the missionary movement in that country, and Christians, like Yoshino, less well-known in the Occident, increase Japan's debt to the missionary.

These examples might be multiplied many fold but should be sufficient to make clear the truth of the assertion that the missionary movement has been far more constructive than destructive. It is, indeed, in our rapidly changing world, one of the most hopeful—some of us think the most hopeful—of present day enterprises. When all around us cultures are collapsing and being revolutionized, and the secularism of the Occident is destroying much of the moral and spiritual values of their past, the missionary is attempting—and often successfully—to bring in a moral and spiritual dynamic which will reenforce all that is best of the old and to lead to still greater achievement.

I ONCE heard the representatives of all the missionary agencies at work in Turkey tell President Roosevelt that they wanted no military protection or naval enforcement of their missionary rights. And as to China the vast majority of our missionaries have lived far beyond the reach of gunboats or marines, and their work has rested on no such support. Foreign missionaries want no special privileges or protection. All that they want is the recognition of the fundamental rights of religious freedom and liberty of conscience which every nation ought to recognize for all people, citizens and foreigners, and such honest government and maintenance of order and administration of justice as every nation ought to provide equally for all who reside within its borders. The essential question, which is not a missionary question at all, is whether any nation can expect to enjoy equal rights in the comity of nations without fulfilling equal duties? If in any respect this principle condemns America, then America is condemned. And likewise Persia and likewise China. But it is not true that in any land American missionaries have relied on gunboats or soldiers for the propagation of Christianity. It is true that they have expected of China the fulfillment of her honest duties and the recognition of broad human rights. But they have expected nothing of China that China ought not to have expected of herself.

—Robert E. Speer, in *"Are Foreign Missions Done For?"*

A QUEST OR A CONQUEST?

BY ROBERT E. SPEER, New York

WE ARE often told in these days that the foreign mission enterprise needs to be entirely reconceived. Formerly, it is said, Christianity regarded itself as the absolute and final religion and the work of foreign missions was conceived as a donation or displacement. Missionaries went out to give to other peoples a religion and religious values which these other people did not possess. They even went with the idea of setting Christ in the place of supremacy over all others, to "Crown Him Lord of all." Now, however, it is held, Christianity must give up its exclusivism and recognize that each religion has its distinctive possession of truth and that Christianity has no right to go forth with the conquest or displacement idea. Foreign missions, accordingly, must now be regarded not as a conquest but as a quest, an effort to learn, not to teach, or to learn as much as to teach, with a view to one world-wide, inter-racial cooperative effort to assemble out of all religions the distinctive contribution of each to the ultimate synthetic and universal religion of mankind.

This conception is both futile and false. It is futile because such a conception would never have produced the foreign missions movement and cannot maintain it. Men and women might go out on this idea to make a world cruise or for brief and comfortable visits but not to spend their lives, often in hard and lonely places, at the sacrifice of home values and especially the education of their children. Nor will the missionary enterprise spring from religious doubt. The people who have not found what satisfies them in Christianity, and who propose that the Church should send out the missionaries to find something better than Christianity or to supplement and improve Christianity, are not the people who supply the missionaries who go or who furnish the funds to send them. The foreign mission enterprise springs from and rests upon adequate convictions. Doubt as to the sufficiency and universality of Christianity is not a substitute for such convictions.

This new conception of foreign missions is also false. Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the whole world in order that all men together may learn more of Him.

We who know Christ do not claim that we know all that there is to know of Him. We say just the opposite. But it is all there and we need all men to help in its discovery and its experience. One reason for bringing the knowledge of the Gospel to the whole world and bringing the whole world into the search for the infinite richness of God in Christ is that only so can we attain the fuller knowledge of Christ which is God's will for us. We do not go out to find something in the non-Christian religions that is not in Christianity. We go to enlist all men in the search for what is in Christ alone and in Him in divine sufficiency and completeness. Foreign Missions are indeed a great quest of the Church. But they are not a quest for something to be added to Christianity. They are a quest for an ever enlarging and enriching understanding of the fulness of Christ.—*From "Are Foreign Missions Done For?"*

IS CHRIST THE ONLY WAY OF LIFE?

THE UNIQUENESS AND SUPREMACY OF CHRISTIANITY

BY REV. WILLIAM BANCROFT HILL, D.D., Poughkeepsie, New York

"**W**HY send missionaries to the heathen? They are good old heathen; let them alone." So said Henry W. Shaw (better known as Josh Billings, the humorist) to me in a serious conversation more than fifty years ago. His opinion was that all who dwell outside of Christian lands are hopelessly degraded, and their religions are a mass of superstitions: like people, like priest: why waste effort upon them?

That opinion, born of ignorance, has by no means disappeared. The opponent of missions has nourished it as furnishing a good reason for his attitude. And often the missionary unintentionally has provided material for it by presenting only the evils and defects he encountered. His strong appeal has been, "Can we unmoved behold such wretchedness and utter *ignorance of things divine*?" There was no intention to deceive: he was telling what filled his vision to the exclusion of all else, and that wrung his heart as he wished it to wring ours: but it was deception, nevertheless. However, it is only fair to add that the missionary, as he penetrated into the life and religions of non-Christian lands, became our main source of information about their best features as well as their worst.

Not long ago a Harvard professor, before whom I was placing the plans for a Christian University in Egypt, gave hearty approval to the educational scheme, but added, "In your dealings with these young

Moslems I hope you will be especially careful not to disturb their religious faith which has so much that is excellent in it."

Here is a modern opinion, increasingly popular and just the reverse of the old one. The up to date opponent of missions says that the non-Christian religions are so highly spiritual or so effective morally that missionaries are needless, and that we might with profit sit as learners at the feet of the Eastern sages. Even certain of our mission workers would retain the old religion of the land as best suited to the people, and would undertake only to fill it with a Christian spirit. They would offer Christianity, not as a substitute, but as a supplement or crown to what is already possessed. This complete *volte-face* has been brought about partly by access to the sacred books of the ethnic religions, partly by increasing intimacy with the higher classes who once shunned or despised foreigners, partly by a natural reaction from the unfairness of the old opinion, and in no small measure by a failure to realize or to emphasize that which is unique in Christianity.

We might have known, even before studying them, that each of the great religions must contain truth and light; otherwise it never could have gained its millions of adherents. The soul may stay hunger with husks when bread is not at hand; but it can get no nourishment from stones and scorpions,

and turns away when they are offered, no matter in what disguise. Assuredly, we do not follow our Master or exalt Christianity by refusing to see good anywhere except in it. Nor can we be of real helpfulness to the follower of another religion unless we have a clear knowledge of what he is seeking from his religion and what he has already gained. The missionary must be able to say, "I see the height towards which you are pressing, and I rejoice in the progress you have made toward it"; otherwise his offer of leadership will not be understood or will be rejected. But if he is true to Christianity, he must next say, "this path which you follow ends at a cliff or a chasm, and by it you cannot reach the goal; let me show you another and more excellent way." In other words, he will maintain that no non-Christian religion, however excellent, can be classed with Christianity or be made equal to it by certain emendations and improvements; because, while Christianity has all the truths that make other religions helpful, it has gained them in a strikingly different way and one inseparably connected with further and greater truths which it alone possesses.

Wherein Is Christianity Unique?

What has Christianity to offer that other religions have not, and that justifies the proffer of it in their place? The answer is indicated in its very name: Christianity is the Christ religion; He is its Alpha and Omega, the Way, the Truth and the Life; and there is none other like Him anywhere.

He is unique as the Great Galilean, teaching divine truth with authority, and living a life of per-

fect manhood in unbroken harmony with God. Concerning what other religious leader could this be truly said? Our age has little reverence, and takes a malicious pleasure in pointing out stains and blemishes in figures that formerly were held up for admiration; and yet there never was a time when Jesus was so highly esteemed as today by so many students of His life. The sneers at His claims and the foul jeers about His acts that were current a few generations ago, would today be denounced as intolerable. Are men developing a keener spiritual perception? Even those who hate Christianity give open praise to its Founder. They may not be willing to shape their lives according to His teachings, but they confess that it would be better for all men if they did, and that He is the ideal for everyone everywhere.

This universal appeal of Jesus is another unique feature. Confucius is typical Chinese; Gautama is thoroughly Oriental; Mahomet is a son of the desert and of the seventh century; but Jesus is not felt to be an ancient Palestinian Jew; He belongs to all lands and all ages, the Elder Brother of all men. Truly, even though no claim of deity were made for Him, He remains the Incomparable One. And when we place Him beside the founders and saints of other religions, He towers so high above them that resemblances seem insignificant.

The uniqueness is still more evident in the divine Saviour, the Redeemer of the world. Other religions give us touching examples of men struggling up from the pit of sin and lending a hand to some weaker brother; but only in Christ is God seen reaching down with

pity and with sore pain to draw them forth from the lowest depths and place their feet upon the rock. The Cross stands forth as a proclamation of man's degradation and God's immeasurable love. It makes intense our sense of sin. In non-Christian lands sin rarely means more than the breaking of some man-made law, or the neglect of some prescribed rite, or the indulgence of disturbing desires, or the effect of ignorance and illusion; and with such shallow meaning it cannot create deep concern. But the Cross reveals to us the heart of the Father and our own attitude towards Him; and sin as the expression of our defiance of His loving will becomes terribly important. The Cross is also the assurance of forgiveness, bringing a peace that is not the Buddhist calm of indifference to the world, not the Islam submission to the inscrutable will of Allah, but is the restfulness of a child who reposes on a father whom he loves and trusts, a peace that rises to joy unutterable. The Cross is "the power of God unto salvation"; and all other schemes of atonement seem childish and worthless in comparison.

A Living Power

Most unmistakable of all is the uniqueness of the Risen Christ who abides with His disciples everywhere and evermore. There is none like Him in any other religion. "He is risen" is the witness that His followers bear unto the uttermost part of the earth. With Christ, in Christ, through Christ, by Christ—thus they try to express His presence and His control of their lives. In their preaching, if they follow the pattern set by Paul, they emphasize the resurrection

even more than the Cross; for it is the most effective fact in Christian experience. The power of His resurrection enables them to enter into the fellowship of His sufferings and to accomplish His work.

In other religions one may look back to the founders and leaders, may study their lives as examples and treasure their teachings for guidance, and then strive as best he can to reproduce what thus is placed before him; but the Christian, while not neglecting the past, looks to a present, living Lord for the inspiration, the wisdom, the cheer and the strength he needs. "I live; yet not I; Christ liveth in me," is his explanation of what he is and does. If it be true that the church today is less strong, alert and faithful than in some former periods, may not one cause of such decline be that the modern emphasis of the historic Jesus has made it less mindful of the ever-present Christ? To look back across the centuries for our Great Leader, forgetting that He is with us now and always, is to ignore the most vital truth in the Christian religion, and to claim for ourselves no greater privilege than other religions offer.

From Christ are gained the other great truths that distinguish Christianity. The most important of them all, because the foundation of all, is *the truth concerning God*. Confucianism is agnostic; Buddhism and Hinduism are pantheistic, though constantly tending to sink into polytheism; Mohammedanism is the only great religion that shares with Christianity a conception of a personal God, both deriving it from Judaism. But the personal God of Islam is a deified Arab sheikh, imperious, arbitrary, emphasizing power. He is to be

obeyed without explanation, worshipped without communion, and entreated as the merciful, not the loving. The Christian God is the holy and loving Father of Him who is our Elder Brother as well as our Lord. We know Him through Christ and in Christ. "He that hath seen Me hath seen the Father." The Moslem stands before Allah as a slave; the Christian before God as a son; the difference is worldwide.

The brotherhood of man is a truth that finds some recognition everywhere; men are not so selfish as utterly to miss it. But it cannot have full meaning and power unless it is based on the loving fatherhood of God and the worth of each human soul as revealed by Christ. Islam bases it upon religious fellowship, thus limiting it to the followers of the prophet. Hinduism bases it upon spiritual condition, as indicated in the scale of castes. Buddhism proclaims that all are bound on the same wheel of life and have brotherhood in suffering, but it discourages sympathy, lest the way to *nirvana* be made longer by it. Confucius taught that all within the four seas are brothers, but he gave no strong basis or bond for this brotherhood, and prescribed a very negative benevolence. Philanthropy, which is an expression of brotherliness, has feeble roots unless it grows in Christian soil. Concerning any sufferer, the Moslem asks, "Is he of my faith?"; the Hindu, "Is he of my caste?"; the Confucian, "Is he of my neighborhood?"; while the Buddhist sighs and says, "All life is misery." And to all of these the readiness of the Christian to pour forth treasures of money and loving service in answer to the cry of hunger or pain anywhere, is a

state of mind incomprehensible and closely resembling utter foolishness.

Sympathy, which stirs up philanthropy, is a feeble sister of the mighty passion of love which impels evangelism. Christianity is the only religion that can justly claim to be truly missionary. Islam may match it in burning zeal to make converts; but what it seeks is not so much the welfare of the convert as the increase of its domain and power. Buddhism has a mild inclination to proclaim to the ignorant world its secret of surcease from sorrow, provided the effort is not too disturbing. Christianity alone is so vitally missionary that when the mission impulse ceases the religion itself dies. For a Christian lives by loving and giving; and when he begins to shut himself away from those with whom he might share his most precious possession, the Gospel of the Cross and the Resurrection a hardening of the spiritual arteries is setting in, and death is not far distant.

Shall the church give up its foreign missions? is an idle question. It may wisely give up certain fields, turning them over to the national workers; but it will simply transfer its work to other fields still needing the evangel. So long as anywhere the Cross has not been planted and the Christ proclaimed, mission work among non-Christians can not cease unless the church itself ceases.

The Future Life

From Christ has come a conception of the future life such as no other religion has. Confucius refused to speak of the future life, giving as an excuse that we do not understand even the present

life. Gautama taught the dissolution of anything like personal existence in the great ocean of impersonal being. The Hindu sages looked forward to a succession of deaths and rebirths so countless in number that an ultimate heaven is lost in the long perspective. Mahomet pictured a paradise filled with purely sensuous, if not actually sensual, delights, whose fitting motto would be "Take thine ease; eat, drink and be merry." The heaven that Christ bids us look forward to is well described by the apostle Paul when he says he would fain be absent from the body and "at home with the Lord." Heaven is companionship with Christ and the Christlike; its joys are purely spiritual; its occupations are those inspired by love; and its possibilities of spiritual and intellectual development are endless. So Christianity teaches; and in this, as in all else, finds its assurance in the revelation of Christ.

Christianity and Progress

Christianity is the only religion that encourages progress, both individual and national. Confucianism is ever looking back to the golden age of Yao and Shun, more than four thousand years ago, and would mold all life into a stereotyped form prescribed by Kong, the master. Buddhism represses all ambition as an awaking of the misery of insatiable desire, and would have its followers sit with folded hands meditating on the transitoriness of all things. Hinduism forbids, under direct penalties, any attempt to break the barriers of caste and reach a higher position; each man must remain in the station into which his deeds in a previous existence have placed him. Islam feels ever the

numbing grip of fatalism; since the will of Allah cannot be known or resisted why strive and struggle to be better or to make things better?

It is with good reason that lands dominated by such teachings have stood still through the centuries or have gone slowly backwards. Christianity ever urges men to press forward, to make life broader and higher, to claim all things for Christ, and to enter more fully into His riches. His statement, "I came that they may have life, and may have it abundantly" gives the keynote and assurance for all true progress. The rapidity with which the Orientals are putting away the inhibitions of their religions and rousing themselves to action is one of the most important facts in the present world situation. But their advance is not true progress. Materialism, secularism, greed for riches and the will to power have invaded the Orient, even as they have Christian lands; and while rousing action, are destroying religion and corrupting morals. Christianity fights against these influences at home and abroad; and though the wise leaders of the old faiths can hardly rejoice that it is in their midst, they do welcome its aid in the battle against such strong and deadly foes.

Christianity is unique in many other respects and differs so greatly from other religions as to produce the effect of uniqueness. No mention has been made of ethics, marriage, the position of women and children, morals, prayer, the sacred books, the form and spirit of worship, the ideals for life, the attitude toward death or the motive power of the religion. These and still others should be also con-

sidered when we are considering whether other religions are the equal of Christianity, and therefore whether Christian missions are unnecessary.

Other religions give men's thought about God, Christianity gives God's thought about men; they spring from experience, it proceeds from a revelation. We believe and rejoice that God has not left Himself without a witness in every age and land; though the Cross was raised on Calvary only nineteen hundred years ago, the Lamb was slain from the foundation of the world so that atonement

has ever been waiting those who need and seek it. But to treat Christianity as a religion suited only for certain races and certain stages of culture, or to hold that what it contains differs but slightly from the other great religions, or to regard its Founder as like other founders (if, indeed, we should speak of Jesus as founding a religion, when what He really did was to offer Himself as its foundation), is greatly to misinterpret our Christian faith, and practically to deny Him whom we worship as the Only Begotten Son of the Father.

MEDICAL missionary work is the complete refutation of some current ideas which evaporate the missionary obligation. It is said by some that the East has as much to give as the West, and missions must be transformed into an interchange of treasures. This view breaks to pieces in the field of modern medicine and surgery. There are indeed homely remedies and some reasonable ideas of treatment of disease which have been developed in Asia and Africa, but these are negligible in comparison with what Western medicine and surgery can give to the rest of the world. All truth is universal. Why is not the right and duty of spreading the truth of the universal Gospel of the One Saviour of the world just as valid and as manifest as the right and duty of offering the relief of modern medicine to the sick and suffering throughout the world?

Compare the cost of foreign missionary medical service with medical service in the United States. Take one American hospital and compare it with the expense and work of the 89 hospitals and 122 dispensaries maintained by the Presbyterian Board.

	One American Hospital	Presbyterian Foreign Mission Hospitals and Dispensaries
In patients	4,402	59,093
Out patients	29,810	441,139
Treatments	113,113	1,155,657
Earnings	\$490,160	\$540,605
Other income	\$621,238	\$58,640
Operating expense	\$1,015,134	\$599,245
Cost per patient	\$34	\$1.36
Cost per treatment	\$8.97	\$0.52

If we consider only the money given, and not the earnings, the difference becomes even more amazing. The money received by this one American hospital from endowment and as donations was \$621,238. The total given for the 89 mission hospitals was only \$58,640. It took \$21 of benevolent gifts to care for one patient at home. Abroad each dollar given by the Church in the United States provided for 75 patients. On the scale of cost of this one home hospital, what it would have required a million dollars to do, the Mission Board did with less than sixty thousand. And yet foreign missions are called extravagant or inefficient!—Robert E. Speer, in "*Are Foreign Missions Done For?*"

IS THE MESSAGE OUT OF DATE?

BY REV. W. B. ANDERSON, D.D., Philadelphia, Pa.

Secretary of the Board of Foreign Missions of the United Presbyterian Church

FOREIGN missions began in the days of the apostles, the result of the effort of the church to obey the command of Jesus to preach His Gospel to all the world. The teaching and the command of Christ seem to have had in view only this one object, to establish the missionary enterprise. Certainly in the minds and the purpose of the simple-hearted followers of Christ in the first century there was no other thought or intention than the giving to men the "good news of God." Never since those early days of the Church has it had such vital power to compel the attention of men and to win them to a faith in Christ and a knowledge of God, resulting in change of life. Today we might with profit attempt to discover the secret of the power of that Gospel which they preached.

To them the Gospel was a simple message. It was "the good news of Jesus Christ," the Son of God who lived a life of marvelous purity in the service of men, was crucified and buried, rose from the dead, mingled again with His disciples, and ascended into heaven after promising that He would come again. He had told them to wait in Jerusalem for the coming of the Holy Spirit. They waited and the Holy Spirit came; then they went out to tell men that God was everywhere calling men to repentance and to this new life that was offered to them.

These disciples were not theologians, nor philosophers, nor sociologists. They were not learned

men at all. They were just living witnesses of the Lord whom they knew personally, and they were testifying to what He had done for them. They were not directed by any boards or societies. They did not have a church organization worth the name. They did not have any written New Testament. Yet the Gospel that they carried in their hearts and spoke with their tongues, contained all these things in embryo and was so vitally dynamic that within a century it worked such social miracles as the world has not witnessed since in like proportions. The secret of the success of missions in that day was a simple Gospel, preached with the profound conviction of positive belief, and accompanied by the presence and blessing of the Spirit of God.

There are critics of modern missions who maintain that missions today are declining in power because of the primitive Gospel that they preach. These critics contend that the theology of a past generation is repulsive to the minds of civilized non-Christian people. They would bring the theological statements of missionaries more into harmony with their conception of the "scholarly thinking" of the day. They declare the dogmatic theology of the West to be unsuited to the Eastern mind. It is their conviction that the missionary should be trained in a new school of thought and sent out with a new culture and a new Christian doctrine.

Perhaps this experiment should

be tried, but if tried it should be remembered that it is an experiment. It should be tried, too, in a field that is segregated from the fields where the Gospel is already operating so that the results of the experiment may not be vitiated by the presence and operations of the old method. There is much of the world that is untouched by the Gospel and abundance of opportunity to occupy a new field for a demonstration of an effort according to the convictions of those who criticize the content of present missionary teaching. It would be wise, however, for missionary agencies now proceeding according to the method that has been productive of so much good, not to lay aside their present methods and substitute those of theorists, until the theories have been tried and proved successful.

What They Teach

To find fault with present missionary effort because the dogma of the missionaries of the past generation is not acceptable to Christians of this generation is scarcely fair. The missionaries of the past generation carried with them the dogma of the church in which they were reared. What was taught in China and India by European and American missionaries fifty years ago was what was believed and taught in the theological seminaries in Europe and America at that time. No doubt a careful investigation would show that foreign missionaries of fifty years ago were quite as open-minded in their approach to truth and quite as liberal in their attitude to those of other faiths as were their contemporaries at home. This was certainly true in the days of the beginning of the modern mission-

ary enterprise as was shown in the lives of such men as Carey and his associates in India. Foreign missions are in fact but a section of the church of their day. This cause has always been represented by those who have deep conviction and vital faith. Generally too, in the very nature of the case, it has been represented by persons of independence of thought, the gift of initiative, and the spirit of adventure. As a rule it is not from among such men that narrow bigots are made. Probably a study of pioneers in religious thinking would show that among foreign missionaries there have been as many pioneers, in proportion, as in the church at home.

As a matter of fact, missionaries in general have had little time for dogmatics. It has been said that, "It is difficult to teach close communion to a man who is worshipping a cow." The fine points of theology that have split the church at home into denominations have generally faded quickly from the mind of the missionary as he faced entirely new situations which raised new questions for consideration. His contacts with a non-Christian people always drive him back to the elements of the truth of man's relation to God and to his fellow man. When he comes to discuss religious truth with Oriental minds that may be keener, more cultured and more agile than his own, and with a wholly different background of thinking, the dogma of the theological schools at home often stands him in little stead and is then gradually discarded for a more simple Gospel.

Particularly where doctrine affects the administration of the affairs of the organized church there must be accommodation to circum-

stances. Several years ago there was being waged in one of the denominations at home a vigorous conflict over a matter concerning practice in worship. A much interested elder was talking with one of the women missionaries from India at home on furlough. In his conversation he said, "On which of the distinctive principles of the church do you lay most stress in your work in India?" Her reply was, "On this one, 'Thou shalt not eat carrion.'" This missionary had been working among the first Christians reclaimed from the out-caste people in the Punjab, and she mentioned one of the social usages of the people that was causing considerable difficulty in the new church. The missionary has had his hands too full of practical questions regarding the application of the Gospel to the social life of a new Christian community, and his mind too full of the personal difficulties of some of the keenest thinkers he has ever met, to give much time to the propagation of the particular dogmas of his home church.

Correcting Mistakes

One would not for a moment attempt to defend the mistakes that have been made by missionaries of the past generations. They lived in a time when convictions were strong, when dogma had taken a place out of due proportion to living, and when denominationalism was accepted as so natural a thing as not to call for defense. The missionaries of those days did transplant into the East a church of Western development, with its modes of thought, its ritual of service, its architecture, its social customs, and its system of education. They sometimes transplanted a church where they should have

planted the Gospel and permitted the church to grow. But this is true only to a certain extent, and in varying degrees in different missions. Today missionaries are making earnest efforts to rectify this mistake. There is now a necessity for guarding against the danger of swinging to the opposite extreme and denouncing all that has been taken to the mission fields simply because it has been taken from the West.

Not all that has been taken there can be denounced and abandoned, for it was to take something that the missionary went and what he went to take was the Gospel of Jesus Christ. This Gospel has inherent in it certain doctrines which are essential. You may call these doctrines dogma if you will, but still they remain an essential part of the Gospel carried by the missionary. These were inherent in that Gospel preached in the days of its might in the first century, and wherever the Gospel has displayed power since that time these doctrines have been at its heart. Any attempt to discount them by dubbing them dogma and deleting them has resulted in an emasculated Gospel—one that is simply a spiritual corpse. If a missionary should carry such a Gospel, he would necessarily carry with it an organization and a system of teaching, for such a dead Gospel would have no power to germinate and produce a living church.

These essential doctrines are the very ones that some modern critics would reject, and which they maintain are repulsive to the minds of non-Christian people to whom the Gospel is carried. The vital essence of the Gospel is its message of a personal God, Jesus who is the incarnation of God, His atonement

for sin, His death and resurrection, man's communion with God through faith in Him, His ascension and coming again to the earth, and man's hope of unending life in Him. This message is not merely a system to be taught to a people, but a life to be shown to them and lived among them. Truths that are of the very essence of this life will appear with the development of the life, and will be systematized and taught by those living it. This is inevitable and desirable.

Many of the dogmas of the church may be matters of interpretation of certain Scriptures or statements of certain deductions. From among these some may be true and some may be false; some may be in harmony with truth while some may be out of proportion to truth as a whole. In such dogmas are found the things with which theologians all through the centuries have amused themselves. They are, as it were, the religious golf links of the religiously leisured class. They afford diversion for such minds as those at which the Persian poet, Omar Khayyam, smiled so cynically in his verses. No doubt men in the Church will continue to contend over these things and they may even continue to split the Church into fragments because of self-conceit that is certain that it has discovered the ultimate in truth. But these things are not of the essence of the Gospel.

A question that should seem legitimate to our utilitarian age is this, "Are foreign missionaries succeeding in revealing God to men and in bringing the lives of men into harmony with the law of God?" If in the laboratory of life these results are being secured, then we must proceed with the foreign missions of the simple Gospel

of Jesus Christ, until some substitute has been found to take its place. That substitute must not be merely the child of the brain of some theorist, but it must be a practical working force that has demonstrated its power to produce results better than those that have been produced by the Gospel.

That the Gospel preached by the foreign missionary has produced results does not await demonstration. Millions of witnesses to its power to transform life are present in the world today, and are giving their testimony. The changes wrought in society are visible on every side. Often the church at home and abroad, distracted from its one mission of preaching this Gospel, has been embarrassed by its lack of power and success, but whenever that church has turned again to the Gospel in its simplicity, it has experienced a return of power and a resulting success in its divinely appointed task.

What the cause of foreign missions needs today is not any substitute for the Gospel in its prime simplicity. What this enterprise does need is that the church at home and abroad should turn in simple faith to the living Christ and in the power that He gave at Pentecost go out with the announcement of the power of God to turn men from sin and bring them to a knowledge of Himself. The whole confused world seems to wait for some such demonstration of the power of God through the church. Such a demonstration has always come when men have preached this Gospel in its simplicity and never yet has come through the use of any substitute for that Gospel, however acceptable it might seem to men.

IS THIS A CAPITALISTIC ENTERPRISE?

BY REV. FRANCIS J. McCONNELL, D.D., New York

Bishop of the Methodist Episcopal Church

THE question is becoming increasingly insistent as to the relation of missionary effort to the capitalistic enterprises which are searching out the remote nooks and corners of the earth for returns to investment. Of course, the extremists on both sides see the problem as quite simple.

A certain type of ecclesiastical official declares that the church is not concerned in materialistic enterprises at all, beyond taking advantage of them to find openings for the preaching of the Gospel. If his religious thinking took shape before he had begun to hear much about the application of Christianity to social problems, he is likely to be especially urgent in avowing that the church is in non-Christian lands to "save the souls of individuals" and that it is not interested in anything else. If momentous changes are taking place in those non-Christian lands through the impact of Christian lands, he may declare that those changes are outside of his responsibility and possibly outside of his field of view.

The radical nationalist of whatever non-Christian nation, on the other hand, will have it that Christian missions are an entering wedge for western capitalism, or at least are a smoke screen behind which capitalism wins its most decisive victories.

Neither type of extremist is worthy of much consideration. We have to get as close to facts as we can and to look at them as real-

istically as we can. Then we accept the missionary official's statement of the innocence of the motives of missionaries and churches while conceding a considerable measure of force to the radical Nationalist's claim that back of the missionary effort, or along with it, or close to it, stands western capitalism. The mistake of the radical is in supposing that the missionary is actuated by capitalistic aims, and that of the missionary advocate is in failing to take account of forces which may work through missions without his thinking of them. The missionary's motives are for the most part today recognized as genuinely religious.

About a dozen years ago I met in Mexico a violent Nationalist who avowed her conviction that the missionary effort of the United States had back of it the aggressive determination of United States imperialism to annex Mexico economically and politically. This Nationalist was a woman of large intelligence, trained in American and European universities, and had herself taught in a mission school in Mexico. She felt that even the "watchful waiting" policy of Woodrow Wilson was at bottom aimed at catching Mexico in a moment of extreme weakness and at a crisis when pretexts for armed intervention would appear most plausible. I shall never forget her uncontrollable wrath at the mention of Wilson. Nevertheless this furious Nationalist in all her outbreaks against the land from which

I came made it clear that she did not attack the good faith of missionaries. But she believed that the sincerity of the missionaries and the success of their work in its more humanitarian phases made them all the more effective agencies through which imperialism could work.

I have in mind also a former newspaper correspondent in China, himself utterly devoid of religious interests in any ordinary sense, (if a man who calls himself an atheist can be said to be devoid of religious interest) who declared that if he were to pick out the one hundred foreigners in China most influential with the Chinese, most of them would be missionaries—the influence being due to the manifest unselfishness of the work of the missionaries. I fancy that this observer also would have thought the missionaries unconscious propagandists of Western capitalism.

I think that I am representing fairly the viewpoint of the intelligent critics of missionary activity today. In well-informed circles the present-day charge is not that representatives of the Christian Church in foreign fields are hypocritical or selfish or in any degree lacking in moral genuineness. We do not even often hear, as we once did, that missionaries live in luxury amid peoples sunk in poverty. That criticism came from the type of tourist who used to learn less the more he traveled. Those today who stand close to mission stations do not repeat those old-time accusations. There is a quite general realization today that when a critic of missionary work begins to talk thus he reveals at the outset that he does not know what he is talking about.

Do Missions Aid Capitalism?

Now, granting the sincerity of the missionary himself and even of the bodies of supporters who send him forth, what force is there in the criticism that mission work is an aid to capitalism—and what can we do about it? First of all we must recognize any basis of facts there may be in the criticism. We cannot close the case with the proof of our own good faith. That good faith is pretty generally conceded—but as the beginning and not the end of the critic's case. There is an inescapable core of fact in the claim that Christian missions are used—or at least can be used—in aid of Western imperialism. To say nothing of the plans of the leaders of imperialism, we must not lose sight of the fact that the missionary comes of a capitalistic civilization and that everything he is and does in the non-Christian land preaches for the order out of which he comes. It is the duty of every Christian—missionary or otherwise—in a non-Christian land to stand for Christian values, and he tries to stand for such values. All unconsciously to himself he may stand for some other values which he regards as Christian but which may not be inherently and essentially Christian at all.

The essential Christian values must have to do with good-will. I once knew a Christian traveling in China to insist that the missionaries should lay more emphasis on industriousness. This traveler was distressed because the Chinese seemed to take so long at their work—the work seemed inefficient judged by Western standards. What the traveler did not see was that there were more laborers in

China than material upon which to work—and that slowness in working was due to the extent to which the work had been divided up among the over-abundance of laborers. For any one man, or set of men, to have succeeded in carrying out the Christian traveler's advice would have meant anything but the application of the Golden Rule. It would have meant that many workers must lose their jobs.

Of course, my illustration raises the question as to whether Western industrialism would not give the Chinese more material on which to work, but the illustration is pertinent enough to suggest that under many circumstances we could not pronounce industrial ideals which Westerners take as self-evident to be Christian for a society like that of China. In scores of ways the values of the Westerner tend to upset the social values of a non-Christian land. The fact that the Westerner lives as he does may beget demands in the lives of the people among whom he works and those demands may bring the non-Christian peoples into economic dependence upon the land from which the missionary comes. It will be remembered that Mr. Henry M. Stanley, speaking no doubt without any thought of the exploitation of Africa's peoples, used to declare that missionary teaching would raise the standard of living of the Africans; that they would demand, among other goods, more cotton cloth and that this demand would make new markets for the mills of Birmingham and Manchester. All this shows how tangled the problem is. The native Africans could use cotton cloth to advantage and the English mills could make it at a profit. It takes only eyesight, to say nothing of in-

sight, to see how wide a door is opened the moment we think of a possibility like this.

Missions and Imperialism

Now look for an instant at the problem of political imperialism. The missionary is at work in a post in a non-Christian land in which there is rioting or civil disturbance. The native police cannot insure the safety of the missionary's family in the event of an easily incited anti-foreign uproar. If only the missionary himself were involved, or even the missionary and his wife, we might readily say, sitting in ministerial studies or editorial offices thousands of miles from danger, with no direct responsibility in the matter except that of getting a sermon or an editorial prepared on time, that the missionary ought to accept death rather than shelter under the flag of his country. When, however, there are children of the missionary we have a consideration of a different order. The ethical requirements governing martyrdom may be met by a missionary's going freely to his death, but the glory of allowing his children to die for his convictions is a bit dubious. In any case, however, we may as well admit the acceptance of foreign protection in a non-Christian land compromises the missionary's professed devotion to the ideals of the Gospel. It is a long time since the death of two missionaries furnished a pretext for the German occupation of the Shantung peninsula, but the memory of the incident has not grown dim in China. Though no one expects a repetition of such barefaced imperialistic robbery, still the incident is pointed to as showing the tendency of imperialism

to use religious activity for its own purposes.

Admitting the validity of the charge that the connection between the various forms of imperialism and missionary endeavors is dangerously close, what can we do about it? There are those who tell us that the best course is for churches in imperialistic countries to cease foreign missionary effort altogether, that at the best the contradiction between the Gospel which the missionary preaches and the institutional activities of the country from which the missionary comes—activities through such agents as tourists, commercial and industrial leaders, diplomats and militarists—constitutes a scandal to Christianity. Before Christianity attempts to Christianize the so-called non-Christianized peoples, we are told, the Christian nations should themselves be Christianized. This is a counsel not so much of perfection as of folly. Or rather it is altogether opposed to the spirit of the Gospel. If an individual, or a people, waits for complete redemption before starting out to the redemption of other persons or peoples, there will be no starting out. For it is a peculiarity of the redemptive process that it no sooner begets the consciousness of victory in one quarter than it reveals new realms of individual and social life still to be redeemed. There are causes to which we give ourselves in all good conscience which our descendants of a hundred years from now will look back upon with horror wondering if we of this day and generation were not insincere in our claims to be Christians at all. Moreover, the checking of the expansive impulse leads to the drying up of the redemptive processes themselves. It is just as reason-

able to insist that the Christian groups shall not proclaim their Gospel to the whole world till they have made the utmost use of that Gospel themselves as it would be for a thirsty traveler in a desert to refrain from calling out to his lagging comrades that he had found refreshing springs, because the water had not yet benefited him as much as was possible.

What Shall We Do?

Some positive duties lie clearly before us. To begin with, the missionary can highly resolve to keep alive the very contradiction which is indeed such a scandal. That is to say, over against the militant selfishness of economic and other imperialisms he can put a service which seeks no selfish return whatever. One of the practical mysteries in the work of the true missionary is the inability of many in the non-Christian field to see why he should do what he does for nothing. One reason why anti-Christian feeling in non-Christian lands gets a start is that the anti-Christian agitator seems so sensible and plausible when he asks: "Do you think the missionary is doing all this for nothing?" Then it is easy to conclude that the missionary is the agent of greedy money-forces. By the way, speaking of contradictions, the very plan itself according to which the missionary works is a denial of about everything characteristic of present-day capitalism. The missionaries do not get remuneration which can be called salaries in the usual meaning of the term. At the most their material rewards are small allowances for living expenses, in which all who are in substantially similar circumstances are treated alike.

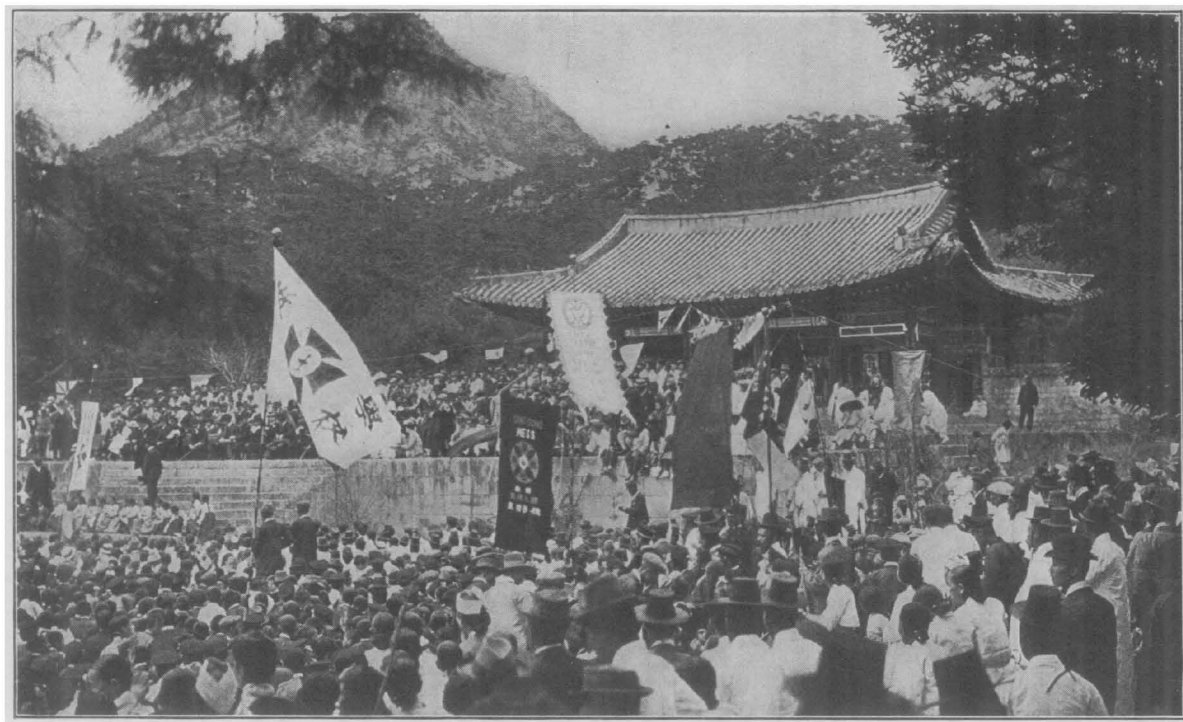
In the next place the missionary can and does accomplish something, in some fields a great deal, to soften the harshness of the impact of Western civilization, so-called, upon undeveloped communities and societies. A large part of the discussion at the Jerusalem Conference was devoted to such evils as forced labor in Africa. It is maintained by impartial investigators of African conditions that the missionary is the best friend of the African—and that he is doing much to awaken in the African that self-respect which will not forever endure the outrage of a forced labor which is virtual slavery. Reports at the conference indicated that exploiters of native labor in Africa fear the plain, unvarnished tales of missionaries more than anything else.

Once more, the missionary usually becomes very much a partisan of the people among whom he works—very much “pro”-Chinese, or “pro”-Indian or “pro”-African, as the case may be. The people then expect the missionary to make the best statement of their cause before the public opinion of the world. If a worker among non-Christian people cannot thus become “pro” the people, he would better go back to his home.

Years ago there labored in Mexico a missionary who sincerely believed that the only hope for Mexico was in intervention by the United States. Being an honest, open-hearted soul he kept telling the Mexicans what he thought was good for them. When he was recalled to the United States he felt that he had been sacrificed because of his complete devotion to a principle, that he had been made to suffer for what he thought and

said. This missionary's diagnosis of his own plight was wrong. He had failed to make himself one of the people to whom he had been sent. We cannot ask foreign workers in non-Christian lands to dress and eat in forgetfulness of the lands from which they come, but we can ask them so to lose themselves in the thought and feeling of their people as to become spiritually one with them. If they cannot do this, they ought to leave missionary work, for that calls for mental and spiritual identification with those with whom they work. It is better, I would almost say, for a missionary to be mistaken with the people with whom he labors than right with the country from which he comes.

Above all, the real task has to be faced at home. If for no other reason than the expansion of Christianity, the duty is upon Christian churches to stand for the replacement of that fiercely competitive spirit which is the parent of industrial, national and racial strife by a cooperative purpose which can be brought into line with Christian principles. We do not have to wait until all our social life is permeated with the cooperative temper before we can free ourselves from the contradiction between the message of the missionary and the practices of the countries from which the missionaries come. If it can be truly said that the churches of Christendom are striving to fill all human contacts — industrial, international, and racial—with the spirit of Jesus, we have done—not everything indeed—but a great deal to remove a world-wide obstacle to the preaching of the Christian doctrine of God and of man.



ANOTHER UNANSWERABLE ARGUMENT FOR CHRISTIAN MISSIONS

Fifteen thousand Korean Christians—a generation removed from superstition—at a Sunday-School Rally in Seoul, Korea

A MISSIONARY LOOKS AT THE CRITICS*

BY REV. E. STANLEY JONES, D.D., Sitapur, India

Author of "Christ of the Indian Road," etc.

FRANKNESS should characterize our facing of the modern criticisms of missions. We have too often been afraid to acknowledge weaknesses. Our movement is strong enough to acknowledge them. None of the criticisms at home are anything like as severe as those made on the mission field. We missionaries have gone far deeper to examine our motives and outlook, our spirit and temper of life. We criticize ourselves and our work because we believe in the movement. We dare confess frankly and openly many shortcomings. Mission Boards at home ought not constantly to try to make out a case for complete success. We ought to take the Church into the heartbreaks of many failures. We are up against a task that is terrific, that is searching us to the depths, and oftentimes we fail. Our friends at home ought to see the dark spots as well as the bright spots, so that the challenge can come to them as well as to us. The Church at home ought not to require us on the field always to report success. We are supposed to report angelic virtues in everybody in our constituency. Some of our converts will probably turn out bad. All do not turn out good at home! We missionaries are exactly like the people in the churches from which we have come. We are not super-men and super-women; we are just ordinary men and women trying to do

something extraordinary—something that we cannot do without divine power. The people should not think that they must get all their criticisms of missions from secular publication. Let us talk more frankly about our weaknesses as well as our strength.

Look at some of these present day objections to missions. First, *is the Christian message needed by the followers of non-Christian religions?* This is a very serious question and is very prevalent, though not expressed so much as implied. A book recently recommended by the "Religious Book Club," entitled, "The Pilgrimage of Buddhism" says something like this:

There is no question about the superiority of Christianity over Buddhism or vice versa. They both have their contributions to make, and they must join together to fight materialism, so that this rivalry between religions should cease and cooperation take place, in order to fight materialistic attitudes in the world.

That sounds so beautiful, and broad, and brotherly that I almost wish that my conscience would allow me to take that attitude. But after twenty-one years in India, I cannot. If I must be narrow, I will try to be as narrow as truth. We have tried to look sympathetically into the soul of the non-Christian, and to see good as well as bad. We are not building Christian missions upon the badness in the non-Christian faiths. In our round table conferences in India we were

* Extracts from an address at the Foreign Missions Conference, Detroit. Not corrected by the Author.

impressed with the fact that the non-Christian faiths are bankrupt. They have assets of beauty and truth but these are not sufficient to pay off their obligations. There is not enough dynamic and spiritual power within these faiths to regenerate and change human society and lift men to God. The finest and greatest word of the non-Christian faiths does not tell us that "the Word became flesh and dwelt among us." All the beauties of these faiths gathered together, pale before the beauty of this Christian faith in which we see God. It sounds very brotherly to say, "Every religion is the same," but a deep search will show us that there is something in Jesus Christ that is lacking in the others and that is final and unique.

Professor Otto, author of that remarkable book, "The Idea of the Holy," went out to India with the concept that Christianity is only the elongation of other faiths. At Jerusalem, when we were discussing Hinduism, he said: "As I went to India, I had the idea that Christianity was only more advanced than other religions. I have come back with the conviction that there is such a difference in degree that it amounts to a difference in kind."

The conviction has written itself upon my own heart that there is something in the Gospel that makes it unique. The non-Christian faiths are not a sufficient basis for the regeneration of the men across the seas. While Mahatma Gandhi has a good deal to contribute to Christians, Christ has infinitely more to contribute to Gandhi, namely, the best thing in life—an intimate, personal knowledge of God, which Gandhi confesses that he has not found.

Extravagance!

Some people also criticise missions for "*Extravagant expenditure.*" I cannot answer that as it relates to the Home Base, but on the mission fields I do not know where we can spend too much in the face of so much need. You could shut your eyes and throw money there, and it would hit some place of need. So it is almost fool-proof. The reason we have not made more mistakes in spending money over there is because we can spend almost any amount anywhere and touch somebody's need. It is not hard to save oneself from personal extravagance, if one's salary is below \$2,000, which is a large missionary salary. Some say that missionary institutions have over-built in China, but I do not know where we have over-built in India. We might have built some of the missionary bungalows a bit smaller, but in the hot summer months we wish those rooms were big enough to include the North Pole. Most of the missionaries ride third-class in railway trains and if you ask why, they say, "Because there is no fourth-class." An Indian said to me one day, "You can ride third-class because you are a religious man; it doesn't degrade you, and if you ride first-class, it doesn't exalt you; you are above those things." I rejoice in my freedom.

Another criticism from some quarters at home is: "*Too much overlapping.*" There may be places where there is overlapping, though I have not seen them as I travel throughout India. In the district where my home is there are over two million people and only one missionary is stationed there. Some people at home seem to think

that we are scrambling for territory in the East, when the fact of the matter is that the territory has been divided so that there is very little overlapping in the mission fields. There are various missions in the large cities, but that does not mean overlapping for no one mission could undertake the whole job.

As a rule the same may be said of the so-called "*Denominational rivalry*." The fear in the minds of many people is that on the mission field the denominational lines will fade out altogether. In the East the denominational distinctions are being lost sight of in the bigger meaning of being Christian. I work in cooperation with all the missions. One board pays my salary and traveling expenses and allows me to work with all the missions. I do not recognize any rivalry between missions as I travel about in India. Each mission has a bigger task than it can do, and we do not try to go into another's territory. Where there is a chance for overlapping among Christians in certain villages, they go before the Comity Committee and settle the matter.

Unwarranted Claims

Do the missionaries make "*Unwarranted claims of superiority*"? I do believe that our Christian faith is superior—that is why I went to India. But as I make the center of that faith Jesus Christ, instead of that belief creating in me a superiority complex, it is a constant humbling process. As I get into the fellowship with Jesus Christ, I find it possible to hold this superior faith with a humbled heart. The center of the whole enterprise ought to be the Person of Jesus Christ, who is judging us

and holding us and lifting us while we present Him to other people. This is the great corrective at the heart of our Gospel.

We have been told so often that we must not be "superior"; that we are to remain inferior. We ought to stand up in the midst of these situations courageously and in Christ's name challenge them. We have a Christ who towers over the wrecks of time, and we should make no apology for Him. The man who has fully surrendered himself to Christ and His service can say, "I dare rise and preach the Gospel, for I do not want anything, therefore, I am afraid of no one and nothing." We need the divine audacity of one of our missionaries, to whom a man at home said: "I am going to give you \$50 for your work." She had seen the \$100,000 house in which he lived and she replied, "I cannot take it from you. I saw your house just now and I want \$1,000 at least." She got it. We have to stand with a non-Christian world beating on our faith night and day, so we need to have a divine audacity or break. It is a divine gift that we can take from God. Most missionaries are less in danger of suffering from a superiority complex than from an inferiority complex.

Is it true that "*The missionaries are ineffective*"? Some of us are. One said to me some time ago, "Some of us ought to be shipped home labeled, 'Empty Missionaries.'" I asked, "Why shipped home? Why not go to the Fountain to be filled?"

Many of us may be ineffective, but we come out of your churches and represent your life. In Heaven's name, I say: "Send us more effective missionaries by becoming more effective yourselves." Peter's

spiritual son, John Mark, had the same weakness that his spiritual father had. Peter turned and deserted, and Mark, his spiritual son, did the same thing. If we missionaries are ineffective let us acknowledge that the failure is at both ends, and try to be more effective at home as well as abroad.

But after confessing our weakness, I wish I had time to show how these missionaries have started a movement that is the greatest transforming movement that ever swept across the world. After one hundred years we are much further along in the Christianization of India than were the first Christians in the Christianization of Greece. It took three centuries to Christianize Greece, and some would expect us to Christianize India in eighty years. An Indian once said, "You Christians can gain conquests in China and the Islands of the Sea, because they are the kindergarten of religion. In India you are bucking against the college of religion." Everything in India is being challenged by the Christian Gospel and everything is brought to the bar of that judgment. Many a non-Christian in India is living upon a Christian ideal and thinks it is Hinduism.

"Spoiling the Natives"

Again are *"Missionaries disturbers of the peace by their interference in non-Christian lands?"* We plead guilty. We are spoiling the natives for some things. We want to. We want to spoil them for chains. We want them to refuse to live in slavery, mentally or spiritually or physically. Lord Inchcape said that the Christian missionaries are at the bottom of the uprising in China. I shouldn't wonder. We do not want people

to be satisfied with chains. We want people to stand up and have life. If our Christian Gospel is creating a demand for larger life, it is exactly what we expect it to do. If it made men satisfied to live in chains it would not be the "Good News." The Gospel has come to break chains. We want to say to peoples all over the earth: "We will not be satisfied until nations are recreated and free—economically, socially, politically, morally, and spiritually." That means upset in some lands. We are not ashamed of that, but we do hope to guide the revolution into sane channels according to the mind of Jesus Christ.

Is there *"Too much overlordship exercised by missionaries over the native Christians?"* No doubt there has been in many cases and we must guard against it. The reason why there is overlordship is because we are sent out to be leaders.

Jesus, in Moffat's translation, said, "Be ye not called teachers." The attitude of the teacher is, I know; you don't.

Second, "Be ye not called fathers." The fathers are the experienced; I know, what do you youngsters know?

Third, "Be ye not called leaders." The attitude of the leader is; I lead, you follow.

But Jesus said: "Be ye called servants. That is the only attitude I can trust you with." It is the only Christian attitude.

In the homeland, it might be well to cease training leaders and train some servants, who through service will find leadership. If you send out leaders, you will have a lot of people who are trying to lead. If you will train servants, the servant of all will become

leader of all by sheer fact of that service. That is the kind of leadership that is worthwhile. Tell candidates that you are sending them out there to lose themselves in service, and then they will find themselves.

On the mission field we are searching to find out our weaknesses as never before and in some of the strategic places we are putting nationals where missionaries used to be. We are making an effort to develop the right kind of servants as leaders in the native Church.

Another objection is made against continuing foreign missionary support today. It is that "*Nationals are able to carry on alone.*" We wish they were. If we are trying to do anything, it is to work ourselves out of the job. We are there not merely to do a work, but to train men on the field who will do it. It is a delicate question as to how fast we can turn over the control to the native churches. In North India we have turned over our largest college, the Lucknow Christian College, to an Indian president who now has American professors working under him. Our largest theological seminary has also been turned over to a National, under whom are American professors. Half of our finance committee in the North India Conference are Nationals who can outvote missionaries five to one. They can, if they wish, send only Indian delegates to our General Conference. Half of the district superintendents are Nationals. We would like to turn over more control to them as soon as we have the kind of men to whom it can be entrusted wisely. There is a delicate line there. The missionaries can be trusted to give over the responsibilities to the Na-

tionals as soon as men are ready to take over, clear up to the bishopric. When we suggested an Indian bishop the greatest opposition came from the Indians themselves. We have been slow but we are on the right track.

At the Jerusalem Conference the National Christian delegates from all the mission fields said that they are not yet able to carry on the work without missionary help. And these Nationals were men and women who are not afraid to take responsibility and to voice criticisms. Men like David Yui, one of the outstanding men of China said: "We need you; we are not yet ready to take over the work of evangelizing our people."

The Need at Home

Again, is there "*so much work at the Home Base*" that we cannot afford to send men and money abroad? I do not doubt at all that there is plenty of work to be done at home. But the Church at home needs Christian missions to save it from decay. I know a great church that has withdrawn itself from the rest of the world, and has said, "We are going to build a great body." They built a million dollar body at the expense of giving up work for others. After they got the million dollar body they found they had a two-cent soul. I have not seen anywhere in the United States a more disgruntled and unhappy congregation. Big buildings are all right if you have souls big enough to inhabit them and use them. Christian missions help to put soul into the work of the Church. By losing ourselves for others we receive more than we give.

In 1923 there was one minister to every 524 people in the United States. One minister ought to be

able to look after that number. But when we think of vast millions in the world who have no missionary or only one to a million souls there seems to be room for missionaries in other lands.

What about the other objection that "*American Christianity is not a living power at home and so should not be sent abroad.*" We cannot assent to that. Christianity in America is not as living a power as it might be, but Christ is a living power here. We believe that the heart of the home church is sound and if the Christian ministry will lead the church, the Christians at home are ready for a great advance. This is my conviction.

But most Christian people in America are not raising objections to the conduct of Christian missions abroad; they are asking: "What can we do to help?" They are waiting for leadership in a constructive advance. We need a leadership based upon service and

with a passion that lies at the heart of the Gospel of Jesus Christ. When we have this the Church will arise and respond.

Four years ago I found an entirely different situation here. At that time we in the United States seemed to be suffering from "the paralysis of analysis." Men were seeking to place the blame for failures in mission work. Now we are beginning a constructive phase of Christian missions. We realize that Christ is necessary to men. We know that we have the resources, and if those in charge of the missionary movement have the passion and single-minded devotion, and if they are willing to pay the price, then I believe that the doors are open to the greatest constructive era in the history of Christian missions. In the transition to this new day there is still one thing that holds steady—Christ is as necessary for the human heart as light is necessary to the human eye.

ONE beautiful day we climbed to the crest of a hill above the city of Hwai Yen, in Central China, to look out over the great mission field surrounding the city. I tried to count the villages and towns over those fertile inland Chinese plains and counted up to three or four hundred; then the distant haze hid the other towns from view. The great fields were ready for the harvest. We turned from the vision of the field waiting and reapers so few, and sat down inside the little temple. On the wall was an inscription which James Cochran, translated for us. It ran:

"Where there is an earnest beseeching, there will be a sure reply."

"Wanted—bread for a hungry world."

"Wanted—light for a groping world." Will there be a sure reply? Will we put what we have of life and life's possessions into assuring that reply?

Are we American Christians going to follow the voice of Christ that bids us go across the world and share what has been given to us with all mankind, or are we not? Will we give the Gospel or try to keep it—and lose it?—"Are Foreign Missions Done For?"

THE UNCHANGING ESSENTIALS*

BY ROBERT E. SPEER, D.D., New York

Interest and Investment

ONE of the aspects of the great deliverance of the Missionary Council at Jerusalem on "The Christian Message," relates to the bearing of the Message upon the problem of missionary interest and giving in the church at home. What are the actual motives of missionary giving operating in our churches today?

First, there is the motive of *local congregational respectability*. Such money is given with very little thought as to the object for which it is given. Men and women feel that they must decently discharge their ordinary responsibilities and they give to objects set before them with little more motive than that of the sense of congregational respectability. I imagine that there is more of this now than there used to be, in response to the pressure of the every member canvass which brings to bear on the whole congregation a sense of duty, of sharing in the responsibility of the congregation as a whole, often without any very clear realization of the objects for which there should be any giving at all.

Second, there is the motive of *denominational loyalty*. This is a little fuller than the motive of congregational respectability. The giving under the budget and the ratio plan rests, in the case of many givers, largely on this motive of denominational loyalty. The church member feels himself to be part of the denomination and he is pressed with the duty of taking some part

in the corporate activities of the body.

Third, there is the motive of *special interest* in persons or in activities. We know some individual, or we are interested in a particular enterprise, and we give because of our specific interest. All of our boards make as much as they can out of this motive, and in many cases it is a genuinely spiritual motive. In other cases, it is little more than a sense of friendly personal interest.

Beyond these three motives lie deeper ones. There is the motive of *philanthropic sympathy*. Many men will give money for child welfare or the relief of child suffering, who will give it for nothing else. A prominent banker in one of our churches, when I was laying a certain enterprise before him, said: "I will not give a dollar for anything except for little children, but I will give you any amount of money you need, and that I can, for that particular interest." Something of the same sort lies behind some of the support of the medical missionary enterprise. Human suffering appeals to the hearts of men, and they are moved to give to its relief.

Beyond this motive there lies another, that some would call deeper still—*The sense of social obligation*. This is based on the feeling of our collective relationship; and the readiness of men to help to bear the burdens of the whole of the world. Men will give to great educational institutions now and then, because these are ministering to deep national needs.

* Extracts from an Address at the Foreign Missions Conference, Detroit, January, 1929.

They will even give to missionary enterprises that promote human peace and brotherhood and better international understanding, because such work contains the ideals of a more rational collective human life. That motive is a real one, and a great deal of missionary money comes from men who are not feeling the deeper motive bordering on this.

Behind all these, lie the more purely religious motives. Religion runs far deeper than these other interests and behind these motives I have mentioned, the missionary enterprise must rest on a deeper religious motive of propagating the Christian religion, of sharing Jesus Christ as Saviour with all the rest of the world.

Even this is capable of a double interpretation. There are many who believe in sharing Christ with the world, because they think Christ will be helpful to others; that the other religions are not quite as good as the Christian religion; and that there is something in Christ that should be given to all other peoples.

Christ Indispensable

But deeper than that is the interpretation in which I believe—that Jesus Christ is the only full religion, and that therefore we are bound to carry Christ to all the world. He is the religion that every man must accept if he is to have the religion that every man absolutely needs. The true motive is the sharing of Christ with the world, because Christ is indispensable and absolutely essential to the whole of human life.

My conviction is that if we eliminate this last motive all the missionary giving will sooner or later dry up. What our missionary en-

terprise needs today is that we should rest it more securely and absolutely than ever on this foundation.

Missionary Going

We might also analyze the actual motives behind missionary going. We cannot group all these motives under any one classification. They are not quite as diverse and they do not run out quite as thin as some of the motives of giving. Often a motive will suffice to lead a man to give money that would never lead him to give his life.

But there are many of these motives that spring from the sense of human compassion and brotherhood. There is the desire to put life to the best use, the willingness to give whatever one has that is good to the rest of mankind, while other motives are less adequate than these. They are worthy motives for human service but not absolutely evangelical.

The motive that constrained men and women to go out as missionaries at the beginning, that I believe alone will be sufficient to continue the missionary enterprise, is the desire to share our Saviour and the only Saviour with a world that absolutely needs that Saviour. This motive ought to lay hold of us in the old way and in a new way.

I have a letter from a business man written in reply to a communication with regard to the missionary situation. He says in substance:

I am only a business man, but I am speaking, I know, in behalf of thousands of other laymen, whom I am meeting all over our Christian churches. Your missionary enterprise is suffering, first of all because you have too much false and unworthy theology in it. In the second place, it is suffering because you have lost the old central, simple ways

of doing your work and you are relying on all kinds of secondary and unspiritual agencies. Your preachers are sensationalists. They are not content any longer with the reasoned statement of Christian conviction. They are playing all kinds of games in trying to hold together their Christian congregations and galvanizing with unreal dynamic the activity of the Christian faith in the modern world.

This business man might have a fuller and more comprehensive view, but he has put his finger on some truth. We might as well recognize it. I thank God that at the International Council at Jerusalem, this statement in regard to the Christian Message, fearlessly went right to the heart of this matter. That message shows the foundations on which alone we can maintain the missionary enterprise.

Our Missionary Message

First of all, the message asserted unequivocally and uncompromisingly *the uniqueness, the finality and the absoluteness of Jesus Christ, and the revelation of God in Christ*. Without losing ourselves in any cloud we believe that Jesus Christ is sufficient and that Jesus Christ is indispensable. Of course there is much in Him, that we have never yet uncovered. He wouldn't be God if that were not true. But we don't believe there is anything outside of Christ that needs to be imparted to Him.

More and more we have to see our Gospel whole. We have to realize that it is an act that God did, that He did in history, that He did once for all, and it is not dependent upon our belief or our unbelief for its reality. It is there in history, and our Christian Gospel is not merely a comparison of present spiritual values between the different religions of the world; it is the message of a great, unique,

unprecedented, unequalled, unprecedented, historic fact, the fact of the incarnation of God in Jesus Christ, and the delivering deed that Jesus Christ did once for all by His life and His death and His resurrection. We need this very sorely in our modern world—the clear unequivocal recovery of this New Testament declaration, that was expressed at the Jerusalem Council.

The Council, in its Message, also recognized in the most generous terms the spiritual values of the non-Christian religions, but it declared that all those values were fulfilled and transcended in Jesus Christ. Those who speak of “the new attitude toward non-Christian religions” ought to realize that we dare not call a thing “new,” unless it never was before. What is there in our new attitude toward the non-Christian religions that is true that is new at all.

One of the dearest friends I ever had, was the late Dr. F. F. Ellenwood, for more than a generation secretary of the Presbyterian Board of Foreign Missions, and one of the ablest men we have ever had in the Christian church or in the missionary forces of our land or of the world. Read Dr. Ellenwood's books, and then tell me what you have that is new in comparison with his attitude of mind.

Go back further to Archbishop Trench, and in his lectures on “Christ, the Desire of the Nations,” read an anticipation of the deliverance of the Jerusalem Council by seventy-five years. Those lectures are the generous description of the spiritual values of the non-Christian religions, and show in a most glorious way how all those values are realized and perfected and transcended in Jesus

Christ. These values, which in their real merit are spiritual values incorporated in personal character, we are constantly confusing with the great systems from which we think they come out into the lives of men. When men talk today about the possibility of our regenerating these great non-Christian systems they forget the history of human thought.

In a striking article on the subject of our attitude toward the non-Christian religions, printed in *The Indian Standard*, Dr. H. D. Griswold, as competent a Sanscrit student as we have, deals with our attitude toward the great non-Christian religions as systems. The first part of this paper is a noble and generous expression with regard to these spiritual, personal values. Then he says:

A study of the missionary history of the Christian centuries fails to show a single example of the transfiguration of any non-Christian system of thought or religion. The early church met Greek, Roman, and Teutonic paganism. Not one of the non-Christian systems assumed a Christian form, although doubtless they had numbers of adherents whose thoughts and lives had been more or less influenced by Christianity. As old systems they died a natural death.

The new wine of the kingdom required new wine skins. The new garment of Christianity cannot be fastened as patches upon the old garment of any non-Christian system. No man or woman of fine Christian experience and conviction can find a permanent home in any non-Christian system. The only proper home for such is in the Christian church.

I believe that the day is coming when we will have thought ourselves through a great deal of the vague mist that surrounds us now, in the field of comparative religion, and will draw back closer to the full, clear, unequivocal and inclusive attitude of the New Testament toward non-Christian systems. The New Testament view is inclu-

sive for it holds that all essential religious truth is in Jesus Christ.

The Jerusalem Message also sets Christ in His first and central place, so that everything else falls naturally into its own right place. When this position is accepted other problems are not troublesome—industry, the social problem, the race problem, the problem of war, political problems—all resolve themselves when we put Christ in his first and central and complete and commanding place. We will not have so much discussion and disagreement over these issues if we all stand on common ground as to the uniqueness, the sufficiency and finality of Christ.

Again the Jerusalem Council revealed to many of us how close we have come to universal Christian conceptions in the great historic Christian church. Many times we are told that the Christianity of the west is Occidental, and that we must change this if we would commend Christianity to the world. As a matter of fact Western theological forms were largely moulded by Eastern minds, for the Greek fathers represented predominantly the Oriental attitude, while the Latin fathers represented the Western attitude. The true, historic, Christian tradition is a composition that answers to the universal mind and the universal heart. We are coming, in science and philosophy, to see that there is no real distinction between Occidental and Oriental science and philosophy. There is only *the truth*. The same is true in regard to the great Christian tradition, as we saw when we tested our Eastern friends at Jerusalem.

Set apart for that purpose and not in the whole commission but in a smaller group, two of the men

from Asia raised the question whether we other men from the West were not falling altogether too much into Western modes of thought and Western forms of expression. Our reply was, "We believe that we are all essentially agreed in the things that underlie. Won't you two men go off by yourselves and put it in words for us?"

So they went off to put it into words, and then when they came back we asked them for the result and they would not give it to us. And when we asked them why, they said, "We find that what we have written is more Western than what you have written." Two of the cleverest minds from Asia in the Conference, when they attempted to express Christian truth in Eastern phraseology could not do it and realized that the great historic statements of the Christian Church are not racial; they are not sectional; they are universal.

We are a great deal nearer in the historic tradition of Christianity to a universal accent than we will come by surrendering to the catch words of our decade, and thinking that we can revise what the whole of humanity, working through nineteen hundred years, has not been able to produce. Nobody says that we have exhausted Christ, least of all those of us who believe that in Christ dwelleth "all the fullness of the Godhead bodily." But we do say that the researches must be made in Christ and on the foundations that have been laid.

Once again, the Jerusalem Council brought to all of us a very great experience. There was a fellowship there that was a fellowship of the highest and there in the land where Christ lived, where He died, and on the hill from which He

ascended into Heaven—the same Jesus whom men had seen and who will come back as men saw Him go—we felt there in that environment and in that fellowship, a real experience such as we never had had before. And in that experience, we saw with a new unclouded assurance what the foundations of this Christian enterprise are. The missionary enterprise stands more securely on these conceptions of Christianity than any other enterprise we have. It must be supported, not as a philanthropy, not as an educational undertaking, not as a great benevolence; but under all as a Christological movement in its deepest sense. It must be supported by men who believe in Christ as the essential and indispensable Saviour, and in the Christian Gospel as complete and final, and to be shared with all the rest of the world. This is the essential nature of our undertaking. The missionary enterprise can not be transformed into an ecclesiastical Red Cross, or an international education board, or a society for the improvement of urban and rural conditions. All these are a part of the fruitage that flows out of the undertaking. But the real root of this enterprise, the great tap root runs down into the uniqueness of the Person and the Gospel of Christ and the indispensableness of that Person and that Gospel to the whole world and to every man and every woman in the world.

Much will change inevitably in the missionary enterprise but this one thing can not change. If we want a watchword for our movement that word is found in the Epistle to the Hebrews: "Jesus Christ the same; yesterday and today, and forever."



TOPICS OF THE TIMES



WHO IS BROAD MINDED?

Some men pride themselves on their breadth of mind and their wide interests. They contrast themselves to narrow-minded preachers and missionary enthusiasts. They claim to be broad because of their "liberal" views on strong drink, amusements, sex problems and their indifference to theological controversy. Are they really broad or only shallow? Not long ago we met a gentleman high in the business world, a man of wealth, who claimed to be too broad to be interested in church affairs. In point of fact, he was too narrow-minded to think beyond the present life and too limited in vision to see beyond his own home and business interests.

There is nothing so deepening and elevating as a vital relationship to Jesus Christ, the Son of God, and nothing so broadening as a vital interest in the Kingdom of God and its progress. Men and women reading the daily paper reveal their most vital interests by the attention they give to sports, fashion, society news, stock market reports, literature, politics, religion, and domestic or foreign news. Does our reading make us more narrow and provincial or does it broaden our horizon and interests? Many are not at all concerned with the welfare of Mexico aside from the influence a revolution may have on their personal business. Do we care enough for the famine sufferers of China or Armenia, as well as those in America, to understand their need and to help to supply it? Are we truly interested in the betterment of the Negro in our country and also in Africa? Do we take time to inform ourselves as to the Oriental students and workers in America and in Asia?

What is our interest in the Jew at our doors? Is there anything more than spasmodic attention given to the changes going on in the Moslem lands and in India? Honestly, how broad and deep are our interests in our fellowmen and in their relationship to the program of God?

Even a cursory glance through the periodicals and books that come each month to an editor's table give some idea of the broadening influence of an intelligent interest in missions. This subject is vitally related to every man, woman and child in this planet. The purpose of Christian missions is to relate every human being to God and to fellow human beings in a way that will promote wisdom, peace, happiness, righteousness, love and unselfish service.

In our own narrow spheres we are impressed with the suffering we see, with family discords, with business rivalry, with bootlegging and lawlessness and frivolity. We are either tempted to discouragement or indifference and turn our attention to pleasure and other absorbing interests, or we may seek in our own feeble way to overcome evil with good.

When we read the story of the development of God's program in the world life takes on a new interest, a new meaning. There is no danger of ennui, for time and strength are too limited to keep abreast of all the topics and enterprises that are of importance and of thrilling interest. Here are a few items taken at random from the press reports of a single week—and thoughts they stir.

(1) A picture of a fine group of boys marching to morning prayers at Calabar College, Jamaica. Who can predict the influence that these boys may exert in the coming years?

(2) The report of a generous thank-offering in self-denial week among the black Christians of the Congo—not one generation removed from gross heathenism.

(3) The story of a Sunday with Christian Khond's of India, showing their new vision of God and of life.

(4) The romance of the Karen mission, Burma, where remarkable transformations are taking place.

(5) The answer to the question, Why Iceland gave up prohibition of intoxicants—and what Spain had to do with it.

(6) An estimate of imperialism as a menace to Christian progress—showing the relation of international politics to the Kingdom of God.

(7) The picture of a new day dawning for Baxter, Tennessee—and what New York Christians had to do with it.

(8) The story of some startling developments in China and the relationship of the new government to the old religion.

(9) A report of the activities of the Mexican War—God, and the possible results.

(10) A description of the Anglo-Saxons in the southern mountains of the United States, and the results of arrested progress.

So we might go on picking up clues at random from hundreds of papers. Every broadminded man must be interested in his fellowmen, of whatever race or color or nation. Every true Christian must be interested in God's program for mankind, and in the way in which the purpose of Christ and His mission to the world is being fulfilled.

The REVIEW exists especially to make known the facts of vital importance related to the advancement of the Kingdom of God on earth—without prejudice or partiality. Here you will learn of the needs of obscure corners of the earth as well as those that appear on the front page of the daily press. Here we describe work of all branches of the Christian church in all parts of the world. The followers of Christ should pull together in carrying out His program and in order to do this we must each of us "look not only on his own things but also on the things of others." There is great need today to increase the number of Christians who are broad enough minded to take an interest in

all of God's program; broad enough in vision to look into all the corners of the earth to see how God is working; warm enough in heart not to fear lest they will be moved by such interest and vision to give up some self indulgence to supply a brother's or sister's need, and loving enough and Christ-minded enough to take in the whole world and to use all talents in true partnership with God.

MISSIONARY STOCKHOLDERS

IT WOULD mean a new day of Christian missions if every one who puts money into the enterprise would study the reports as closely and watch the returns as eagerly as those who invest money in the stock market.

One great obstacle to missionary progress is the indifference of those who should be its supporters. How many hear an appealing statement of the need and opportunity, invest a small sum in the enterprise and promptly forget about it. They never make inquiries as to the returns, never send up a prayer to God to guide and bless the workers and consequently never know whether the investment has really been worth while.

One of the officers of the Presbyterian Board of Foreign Missions has issued a "statement to stockholders" that may well represent the returns on the investment in the work conducted for Christ in many fields by many boards. This statement by Dr. Robert E. Speer is in part as follows:

The foreign missionary business is not the business of the Board only; it is the business of the Church. The Board is simply chosen by the company to direct affairs, honestly, economically and efficiently.

There are certain problems which must be reported to the stockholders for their information and decision at this time.

First, certain adverse conditions, which were very unfavorable to the enterprise, are beginning to settle down satisfactorily. For the time being, at least, civil war in China has practically ceased and a group of men is trying to develop a stable national government. The new situation provides more stability and a

better hope that the old nominal constitutional promises of religious liberty may be observed. Missionaries have returned to their stations. Most missionary institutions have resumed their work, and the Chinese Christians have had thrown upon them and are not unworthily bearing a much heavier burden of responsibility. China is the biggest field in the world for the diffusion of Christianity. The need is more distinct than ever and the opportunity is opening to meet that need. Will not the shareholders order their directors to act with courage and daring?

Another anxious situation has been relieved in Persia. For a few months it seemed possible that mission schools would have to close or would be closed. It was proposed to exclude from them Christian teaching and to require the inclusion of Moslem teaching. But now the schools may go on with larger privileges and immunities than ever, including exemption of students from military service, and no limitation whatever on Christian teaching and influence except that the Bible may not be taught as a required subject in the regular curriculum to Moslem students. A Church of Christians from all races is growing up in Persia at the center of the Mohammedan world. Is this not another call for wise and friendly development of the enterprise?

And all around the world the field is open and inviting. In Chosen the government is giving the mission schools the recognition which they have long sought, and now the question is as to the ability of the missions to improve the opportunity for which they have worked and prayed. What is the use of toiling with sweat and blood for opportunities which, through want of support from home, cannot be used when they are won?

In India two new elements fill each year an increasing place. One is the growing recognition, in theory at least, of the principle of religious freedom. The Religious Unity Conference held in Delhi in 1924, composed of leading representatives of all the religions in India, adopted strong resolutions in favor of full religious freedom and the new constitution proposed from India by the All Parties Conference of 1928 provides, among the acknowledged "Fundamental Rights," that "there shall be no state religion for the Commonwealth of India or for any province in the Commonwealth," and that "no person shall by reason of his religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honor and the exercise of any trade or calling."

This indeed is as yet only theoretical but it is becoming increasingly actual

and opens the way for our Christian business. And the other of these two new elements in the life of India is the ever enlarging admiration for Christ and the ever wider conception of him as the authoritative moral ideal. Will the Company seize this opportunity to accomplish the task for which it was organized and which each stockholder has declared is the chief concern of his life, namely, to make the Saviour known and to fulfil his prayer, "Thy kingdom come on earth"?

Our personnel and plants throughout the world are very satisfactory. There have been some heavy losses. . . . But there are fifteen hundred men and women of the best on earth representing us. And their schools and hospitals and all the institutions of their work are so many efficient and productive power-houses of life and love and service.

Your directors want to say a plain and conclusive word about the misrepresentation in circulation to the effect that your business is mismanaged, that "it takes a dollar to send a dollar," or worse yet that "most of each dollar is taken up by administration and promotion and never reaches the field." This is false. And the gifts on the foreign field received by the missionaries for the work offset three times the total cost of promotion and administration.

Each dollar spent in this business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York. Each dollar given for the hospital in that town provides 1/17 of the expense of one patient. In our foreign missions hospitals each dollar given by the home Church provides the support of ten patients. In the schools in this same town there are 3,314 pupils and the cost of the schools per annum is \$395,000, or \$119 per pupil. And the grade of these schools does not go above the high school. On the foreign field the total cost of our mission schools to the home Church, including the salaries of all the missionary teachers, is approximately \$1,500,000. There are 110,653 pupils—an average cost per annum of \$13 per pupil as compared with \$119, and our foreign mission schools include colleges, universities and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.

But the support of the enterprise by the stockholders of the Company is inadequate. We have our work laid out on a scale of operations beyond the present support of the organization. One of two things will have to be done. Either the level of our activities will have to be lowered and their scope contracted or

the level of the Church's support will have to be raised. The stockholders will have to decide. . . . Read again Matthew 28: 19 and Mark 16: 15 and Acts 1: 8 and Luke 9: 62.

If, in spite of the charter and the will of the Head, the Company means to contract and withdraw, where shall the reduction be made? What sick folk are to be turned out or what boys and girls are to be dismissed from school or where is the Gospel to be withheld?

If the Company is unwilling to scuttle any of its Lord's work then there is only one alternative. Lift the level of giving. Lift it now. . . .

We can give all that the Head of our Company is asking of us in order that His last command may be obeyed and that His gospel may be given to all to whom it belongs.

STATUS OF WOMEN

Many women in the Church are not satisfied with present administrative conditions. Some fear the loss of the women's organizations through which they have worked and some regard as unjust the lack of adequate representation of women in the Church.

The General Council of the Presbyterian Church recently appointed a special committee consisting of Mrs. Fred S. Bennett of the Board of National Missions and Miss Margaret Hodge, of the Board of Foreign Missions, to consider the matter. They presented a careful report to the Council in November, 1927, and later fifteen representative women were invited to meet with the General Council for a full study of all the issues involved. These topics included:

(1). The status of women in the ecclesiastical organizations of the Church—the diaconate, the eldership and the ministry, the presbytery, the synod, and the General Assembly.

(2). Women's organized work in the Church, the Missionary Societies, young people's organizations, and women's aid societies—their present and future scope and responsibility.

(3). The relations of the women of the Church to women's organizations outside of the Church.

(4). Women's unorganized work in the Church, including personal evangelism, Sunday-school teaching, influence

in the home and in the vocational direction of life.

(5). The right ideals and principles of separate, cooperative or united work in the relationships of men and women.

A special committee of the General Council consisting of Dr. Robert E. Speer, Mrs. F. S. Bennett, Miss Margaret E. Hodge and Dr. Lewis S. Mudge, was appointed to study the subject further and report at the meeting of the Council, March 6th. That some adjustments should be made is obvious, when the General Council has found the way of wisdom and the true path of progress.

OBITUARY NOTES

JAMES R. BAILEY, M.D., of Impur, Assam, died on December 8, 1928. From the time of his arrival at Impur in 1910 as an American Baptist missionary, he had been traveling constantly among the natives, ministering to their needs, preaching the gospel and by his own example teaching them to know Christ. During the World War Dr. Bailey spent his furlough in France ministering to the Assam Labor Battalions. He is a graduate of Bucknell University and the Medico-Chirurgical Medical College, Philadelphia, Pennsylvania. His work in the Naga Hills annually meant the care of 5,000 out-patients, 1,000 free treatments to Impur school boys, hundreds of calls throughout the district, and many operations. "To do this work," Dr. Bailey said, "many hundreds of miles had to be traveled on pony, and when paths were too steep, on foot. Many times I have sat down to rest thinking I had used my last ounce of strength, only to be renewed and start the climb in a few minutes, up and on till the last village was reached, and there hold meetings—sell medicine, visit sick, and then to bed about midnight, tired and weary, yet conscious of being spent in the Master's service."

* * *

REV. GEORGE H. HUBBARD, a missionary in Foochow, China, since 1884, until his last furlough, died recently at West Haven, Conn., at the age of seventy-three. As a missionary of the American Board, he and his wife specialized in evangelistic work, and were always interested in the common people. He edited a colloquial paper printed in the Romanized Chinese, and aided in the preparation of other literature, but his chief contribution was the founding of the Chinese Christian Endeavor Movement in 1885.

WHO'S WHO AMONG OUR AUTHORS

WILLIAM T. ELLIS, LL.D., is a well-known and popular lecturer, traveler and author who lives at Swarthmore, Pennsylvania (when at home). He stumped the country with the Laymen's Movement for the first big conventions. His articles on Sunday-school lessons are printed in more than a hundred daily newspapers with a weekly circulation of several million. He has been a Chautauqua speaker and is author of several volumes including "Bible Lands Today" and "Men and Missions."

CORNELIUS H. PATTON, D.D., is Home Secretary of the American Board of Commissioners for Foreign Missions and is a writer and speaker of note. He is a graduate of Amherst College and Yale Divinity School, and has traveled extensively through Africa and the Orient. His books include "The Rosary," "The Business of Missions" which has been widely influential. His latest volume is "Foreign Missions Under Fire."

DR. THOMAS JESSE JONES is a well-known sociologist. He was acting head worker in the University Settlement, New York City (1901-02) and director of the Research Department of Hampton Institute (1902-09). He was specialist in Education in the U. S. Bureau of Education (1912-19) and has been Educational Director of the Phelps Stokes Fund since 1913. He led an Educational Commission to West, South and Equatorial Africa in 1920-21 and again to East Africa in 1924. His latest volume is "Essentials of Civilization" (1929).

REV. HUGH T. KERR, D.D., is now the pastor of the Shadyside Presbyterian Church. He was lecturer at McCormick Theological Seminary (1910-11) and a few years ago made a tour of the Far East studying the missionary situations. Among his books are "Children's Story Sermons," "Children's Missionary Story-Sermons," "The Highway of Life" and "The Gospel in Modern Poetry." He is president of the Board of Christian Education of the Presbyterian Church.

PROF. KENNETH SCOTT LATOURETTE was for some years in China under the Yale Mission and is at present professor of Missions and Oriental History at Yale University. He is a member of the International Missionary Council and was for some time chairman of the Executive Committee of the Student Volunteer Movement. He is author of "The Development of China," "The Development of Japan," "The Christian Basis of World Democracy," "History of Chris-

tian Missions in China" and other volumes.

DR. WILLIAM BANCROFT HILL practised Law at Baltimore from 1882 to 1883 and after occupying the chair of philosophy at Park College, Missouri, became professor of Biblical Literature at Vassar College, which chair he occupied for twenty years. He made an extensive visit to mission fields in Japan, China and India a few years ago and to Egypt and the Near East last year. He is president of the Board of Trustees of the American University in Cairo. Among his books are "The Life of Christ," "Graves Lectures on Missions," and "The Apostolic Age."

REV. W. B. ANDERSON, D.D., went as a missionary to India in 1897 and was president of Gordon College, Ramal Pindi, from 1899 to 1903. He has been *corresponding secretary of the Board of Foreign Missions of the United Presbyterian Church* since 1916 and is the author of "Far North in India," "A Watered Garden," and other volumes.

DR. FRANCIS J. MCCONNELL, is Bishop of the Methodist Episcopal Church (New York District). He was president of DePauw University from 1909 to 1912 when he was elected bishop of the Methodist Episcopal Church. He was president of the Religious Educational Association in 1916 and is now president of the Federal Council of Churches of Christ in America. Among his books are "Religious Certainty," and "The Christlike God."

REV. E. STANLEY JONES, D.D., went to India in 1907 and in 1926 was appointed evangelist to Educated India and to the high caste Indians. He was a delegate to the General Conference of the Methodist Episcopal Church in 1924, and has twice refused the bishopric. He is a widely-known evangelist and the author of the popular volumes "Christ of the Indian Road," and "Christ At the Round Table." He has just returned to India after a strenuous speaking tour in South America and in the United States.

ROBERT E. SPEER, a graduate of Princeton University, has been corresponding secretary of the Presbyterian Board of Foreign Missions since 1892. He has several times traveled around the world and to South America and other lands. He was moderator of the General Assembly of the Presbyterian Church from 1926 to 1927 and president of the Federal Council of Churches from 1924 to 1926. He is the author of many volumes the latest of which is entitled "Are Foreign Missions Done For?"



METHODS FOR WORKERS



BY MRS. F. I. JOHNSON, New York

President of the Federation of Woman's Boards of Foreign Missions

HANDLING OBJECTORS

A chronic objector, sooner or later to his own hurt, becomes a despised obstructionist.

A good thing to remember
And a better thing to do,
Is to work with the construction gang
And not with the wrecking crew.

CRITICS AND CANDIDATES

MILTON T. STAUFFER,

*Secretary of the Foreign Missions Conference
of North America*

We are deeply concerned over the future supply of well-qualified missionaries. Many of us repeatedly raise questions like these: Are our young people volunteering in sufficient numbers? Are we sympathetically aware of their difficulties and needs whenever we challenge them to consider foreign missions as a life calling and are we helpful to them in reaching right decisions? So many factors enter into present-day situations that answers to these questions are not simple, yet we feel we must face them if the cause of foreign missions is not to be embarrassed or even crippled in the years immediately ahead. Now is the day for intelligent action. Tomorrow may be too late, so far as our needs for missionary candidates next year and the following year are concerned. Merely recording certain observations in outline, let us see if we can help one another toward a more fruitful exercise of our missionary witness.

The Situation Calls for Concern

The number of young people volunteering during college and post-college years for the foreign Christian serv-

ice has steadily decreased from approximately 2,700 in 1920 to less than 300 in 1928. During these same years the number of new missionaries has also dropped though not in the same proportion. Our American Boards have always had more volunteering than sailing in any given year until 1924. Since then the opposite has been true, and so persistently and increasingly true as to justify genuine concern. The contrast between 252 people who volunteered for missionary service in 1928 and 600 in the same year who received appointment (having volunteered from two to six years previously) must make every missionary leader pause and wonder where our future supply of missionaries is to come from. The visible number of candidates now in line for application and appointment in 1933 and on, offers a strange contrast to former years. While a few Boards may still be embarrassed by their riches in available candidates—the inevitable consequence of the outpouring of life immediately following the war—this embarrassment is sure to be short-lived, unless indeed our American churches fail utterly in their missionary giving.

During the current year, the various foreign missionary agencies of the United States and Canada have listed calls for 1,186 new missionaries. Of these, 432 are marked provisional, which means that while the Boards would like to send out 1,186 workers, financial provision has thus far been made for only 754. Of these calls 70% come from ten major boards. For the first time since the war, mission boards are experiencing difficulty in

securing enough candidates. Either they must be content with second-best material or let their calls go unfilled. Eleventh-hour hand picking in the open market will not solve this difficulty which for some boards is certain to grow.

At the present time, mission boards are making their selections from candidates who volunteered five or six years ago. We are still running, therefore, on the momentum of previous years so far as recruiting and selection are concerned. We are not securing sufficient recruits to meet the needs of the boards four and five years ahead.

Inquiry over a long period of years has revealed the fact that new missionaries are reaching their decision for missionary service earlier in life than was true formerly. For example: in 1920 we find that 31% of those volunteering decided on a missionary career before entering college. In 1927 practically 50% reached this important decision during high school years. The pre-college influences seem, therefore, to be on the increase.

In 1920 there were 28% of the volunteers who reported strong college influence resulting in missionary decision. In 1927 only 10% attributed their decision to college influence. In other words, we are probably safe in concluding that college influences have failed more than pre-college influences in this direction. In view of the increasing number of life work decisions which are made before college days, would it not seem wise to give greater attention to missionary education among preparatory and high school students?

Happily, at present, interest in volunteering among college students seems to be slightly on the increase. The number of students volunteering during January, 1929, is double the number of last January. The increase in inquiries from students regarding missionary openings leads one to believe that this interest in volunteering will continue.

The Decline in Candidates

Speaking negatively, it cannot be attributed to any lack of social idealism on the part of Christian youth. They are concerned with the abolition of war, the Christianization of racial and industrial relations, and other similar social issues. The fact, however, that this idealism is not leading them into foreign missionary service needs interpretation. Among many factors that account for this declining rate of candidates the following may be suggestive to us who seek ways and means of bettering present situations.

1. *Adult Christians lack interest in evangelism.* The term itself has come to mean something less or other than the real thing. The church is not sufficiently impelled by the thought of its debt to Jesus Christ or by the vision of the "life abundant," which He and He alone gives, to promote missions at sacrificial cost around the world. We are anemic. The heat of our enthusiasm is below the burning point. As someone has said—"our churches are now carrying all the missionary load their spiritual strength will bear." Special appeals, threats of deficits may be applied as stimulants to a spiritually undernourished church and these may result in extra contributions over and above the church quota, but stimulants to a church that has no great increasing purpose to share Christ will never lead to missionary life decisions. It takes spiritually robust churches to give birth to missionaries who are qualified to meet the exacting spiritual demands of missionary service today and who will bring back sheaves.

2. *The missionary appeal of our churches is frequently mechanical and despiritualized.* Material needs and deeds in the mission field are played up but not personality—undeveloped and enslaved because lived apart from Christ and the freedom and power He offers. As long as youth is asked to give to the general benevolence budget of the church, or toward some school in Asia instead of for human beings, who unlike themselves are in need of intellectual and physical privileges, and most in need of a Christlike understanding of God and of Christ's message of salvation and hope, the heart of the whole matter is missing. Make missions impersonal, despiritualize its objective and you rob it of its warm appeal. It ceases to capture the imagination of youth. It inspires few life commitments.

3. There is a wide-spread *uncertainty among students as to the future of the foreign missionary enterprise*. Some have been led to believe that the day of the missionary enterprise, as it has been carried on in the past, is over. They are also questioning whether the Boards will be able financially to send them out if they do volunteer and prepare for such service. The last five years have furnished good reasons for this query. The presence at home of so many furloughed missionaries, and especially the recent exodus from China, together with the unfavorable attitudes of some foreign students now studying in America, have increased this uncertainty. In view of these facts, many young people doubt the desirability of definite and advanced decisions in terms of a life purpose.

4. Going deeper one senses particularly among our college young people an *uncertainty as to their Christian message*. While this lack of religious conviction is not peculiar to student groups the effect of it in motivation for life service is unquestioned. There is in many cases a vagueness of conception as to the uniqueness of the Christian message. This may be due in part to the rather superficial study of comparative religion, leading students to an over-emphasis on the values of non-Christian religious systems, in part also, to the growing secularization of all life and to inadequate or wrong religious education. Certainly there is not evident, on a large scale, that dynamic and passion that accompany deep conviction.

5. Many students, and this has always been true, are seriously *questioning whether they can really make their greatest Christian contribution to their generation through foreign missionary service*. There are many new channels for Christian service, national and international, opening up today. There are broader conceptions of what is involved in Christian service. Moreover, there is a growing tendency in education towards specialization. The seeming inability of the Boards to let the volunteer know the possible general type of service and field sufficiently in advance for them to prepare adequately for it, has a tendency to deter volunteering. We are convinced that this demand for some means of certainty is not consistent with a life purpose decision nor with the essential attitude of mind which would make the missionary willing to meet emergencies and hardships once he has accepted missionary appointment.

6. Students today more than formerly *want to know whether the younger church groups are inviting missionaries or whether they are being sent in spite of the best judgment and desire of the*

nationals. Some students from other countries have represented their people as being hostile to the missionary forces; in fact, a considerable number have emphasized the value in their national cultures to such an extent that they have raised doubts in American students' minds as to whether or not Christianity has any vital contribution to make to others. Repeatedly they have heard our civilization and professed Christian social order condemned until, to some well intentioned students, it appears as if Western life were still 90% pagan.

7. Then too one will always find those who are *suspicious of organized Christianity* and do not see that the Christian message is being applied in a consistent practical way to the whole of life. They hesitate to subscribe to the credal and doctrinal statements which they think they will be required to subscribe to when they apply for missionary service, and which they think are outgrown or upon which they think too much emphasis has been placed. One needs sympathy in dealing with these young people for whom the non-Christian aspects of American life, even inside our churches, constitute real obstacles to volunteering for missionary service.

8. Young people want to look forward to a life in which they will find ever *wider opportunities for service* as the years go on. They have seen missionaries return after short periods on the field and have come to wonder if missions are any longer a life job.

9. During the four years of their college course, which are so important in making life decisions, students look for religious leadership to student pastors, faculty members, Y. M. C. A. and Y. W. C. A. secretaries. At the present time there is a *confusion in the minds of many of these men and women as to the place of the missionary enterprise in our day*. Many of them are not informed as to the facts and have not been given satisfactory information and answers to their questions by missionary leaders.

10. *Students do not know the needs of the world*. We have been neither realistic nor individualistic in our description of need. Our missionary literature has not dealt adequately with the unfinished task either geographically or functionally.

Changing the Situation

The above analysis of some of the causes which seem to operate against an adequate commitment of life to foreign mission service may leave one in a despairing mood unless he reminds himself of these two facts; first, that

there are many young people in our churches and colleges of whom none of these things can be said and, second, that the bringing in of righteousness around the world is God's task first and last, and ours chiefly and merely because we are God's happy helpers. The kingdom of love, when it comes, must be His free gift, not something we have achieved in and by ourselves. This thought should bring us relief from any feeling of strain; a sense of power for the missionary movement is nothing less than our partnership with God who "will not fail nor be discouraged until *He* hath set up righteousness on the earth." As missionaries we need this good news to set us free from anxiety. We are not related to a losing cause. Present indications to the contrary, we know that God's task in India and Africa will not lag for want of workers. To believe anything less would be to admit loss of faith in the essential soundness of youth today, and, worse than this, loss of faith in God Himself and His ultimate triumph.

To the extent that the present situation can be improved by human effort (and one is convinced that Christian leaders can influence it considerably if they will) that improvement appears most likely along the following lines:

1. A missionary informed and missionary motivated ministry in order that the young people of our churches may be prepared for the appeal for life commitment. The fire of the evangelistic must burn again in the home minister's heart and there must be a new and positive Christian apologetic. The fellowship of Christians of all races and creeds in a common program of world redemption must become a joyous contagion until everything the minister does in America suggests its relation and makes its contribution in his mind to the total Christian effort around the world. Our young people welcome the inter-relatedness of efforts at Christianizing life here at home with those of evangelizing and of Christianizing life elsewhere.

2. Young people desire nothing quite so much as "*fullness of life here and now.*" The horror that men should die without Christ has motivated former generations—the present generation

waits to be motivated by the horror that *men should live without Him.* This means that our apologetic for missions must increasingly be phrased in terms of "the abundant life" which Christ and Christ alone, can bring. We must visualize that abundant life to student audiences, we must experience it and manifest it in our own lives and over against our picture of the abundant life in Christ we must give a true and compelling picture of the millions everywhere who are without life abundant here and now, who do not know of Him who says, "I am the bread that gives life." This is the most difficult and most imperative and most highly rewarding obligation we face as Christians today. We are challenged to prove the validity of our missionary efforts and to match our claims for our faith by the quality and fullness of life we experience. This is not easy, but it is possible. When our young people are arrested by the picture of "full" redeemed life—"lacking nothing, enjoying all" and have it proved to them that Christ alone for various reasons and in various ways makes possible that life, there is nothing that they will not do or dare to share that gift of life with the last most distant man, woman or child on earth. The trouble is not with our Christian propositions but with our demonstrations. Christ-like life now, in the flesh before our eyes, is the Q. E. D. we need for Christian motivation and conviction that will drive and drive.

3. It will help if we vigorously repudiate false and subtle charges against missions such as the following:—"Missions are the right arm of Western imperialism"—"Missions are nothing less than intolerant propaganda." Let us encourage the view that the missionary enterprise, like the Christian enterprise, is a movement of life, that it is a constantly changing and growing thing, that it is not without its weaknesses and mistakes, that it truly is progressive, that in all fairness we ought to relate ourselves to it because of its genuine worth and we ought to judge it in terms of its "whither bound" no less than in terms of its past accomplishments.

4. Because the missionary enterprise has become a partnership of younger and older churches working together, our young people before making any final decision for a missionary career should be assured that *the calls of the mission boards are no less the calls of Christian nationals broadcasted from the mission fields.* They have a right to know that they go out at the call of the native churches to associate themselves with native Christian leaders, preferably under the direction of these leaders, to

assist in a program of evangelism which these native churches have set up for themselves.

5. The close bond of sympathy and understanding between youth around the world suggests another very effective approach, namely, to begin one's address with a description of those causes or movements abroad in which the Christian youth of other lands are specially interested and for which they welcome help with open minds. Our students eagerly respond to the call of fellow students dedicated to some high cause and by making articulate in our American colleges the aspirations and struggles of youth in foreign lands, the response is often most encouraging.

6. Not infrequently among students who are weary of discussing the problems of the world one finds the best approach to foreign missions through *missionary biography*. Unfortunately, much of our modern missionary literature in North America lacks up-to-date human interest material. We have produced few biographies since the war, which is surprising when we think of young American volunteers, who only yesterday fared forth to share "life," but who are now gone—William Borden, Max Chaplin and Warner Lentz, to mention three. One's mind goes out to a great company of men and women, "pioneers of life" in unprivileged places today, the record of whose unselfish sharing would shame and thrill every sincere lover of humanity.

7. A recovery of the individual emphasis in missionary service is needed to offset in some degree the institutional emphasis which is often less personal and challenging. Similarly less emphasis on the administrative problems of missions and more emphasis on the needs of men for creative Christian personality would greatly strengthen our appeal for missionary candidates. Too frequently the audience receives an intellectual discourse on the changing aspects of missionary effort but is not given a vision of the man in need at one extreme and Christ who can meet that need at the other. The latter is needed to win commitment of life to the missionary cause.

8. We have today almost 10,000 foreign students in our American colleges. The great majority of these are non-Christians. A definite program of evangelism among these foreign students by our American churches would witness to our sincerity to share what Christ can give to all and would greatly enrich the religious life of the countries from which these students come and would, I believe, exert a profound influence on our own young people who now are arrested by the foreign missionary challenge, but who are not convinced.

9. The desire of young people for the interpretation by Christian nationals of conditions and needs in their own lands suggests the application by Boards of a policy recently adopted by the Student Volunteer Movement. In college after college a little Korean woman in love with Christ and the women of her race has been witnessing this past year to the worth of missions and appealing for more and better missionaries. Students do not easily forget her word or her call. She fulfills their demand for first-hand assurance that they are still wanted as missionaries and that there is a real task awaiting them in foreign lands.

10. Of recent years the suggestion that our recruiting should be made on the basis of commitment of life to full time Christian service without reference to place, reserving that decision until later, has gained wide acceptance. The declaration of the Student Volunteer Movement now reads:—"It is my purpose, if God permit, to become a foreign missionary." There are ardent missionary workers among students today, who believe that certain inhibiting reactions to this declaration can be overcome without perceptible loss to students and with possible gain to the missionary cause, if some such declaration as this were to be substituted, namely, "it is my purpose, if God permit, to give my life to full time Christian service, at home—abroad—," leaving the volunteer free to indicate, either at the time of signing this declaration, or later after further study and prayer just where he or she purposes that this life service shall be given. Obviously there are very large values in the present wording with its strong purposive note and its specialization on foreign missions. And no Christian leader or sincere student, for that matter, would care to see any substitution which would eliminate this purposive note or weaken the appeal to definite foreign service by broadening it until it covers both home and foreign fields.

11. Until recent years the primary and abiding motives of foreign missions have been set forth most vigorously and insistently by the followers of the conservative theological school. Their appeals have been the most earnest and imperative. Their message has been a simple call to repentance from sin and to belief and salvation in Christ. Because of failure to carry this message to all the world countless souls for whom Christ died cannot but be eternally lost.

During recent years, particularly since the war, we have a large and increasing number of college students throughout North America who think that they cannot be intellectually honest with themselves and interpret the pri-

mary aims and motives of foreign missions exactly in these terms or solely within these limits. These students are deeply and sincerely religious. They have a passion for humanity and for unselfish service. Spiritual values are real and vibrant for them. They are deeply challenged by Jesus and are trying to live as His true disciples. But they do not hold with like firmness some of the dogmatic pre-suppositions which lie back of foreign missions as interpreted ten or twenty years ago.

We seem for the present, therefore, to have two schools of thought so far as the presentation of foreign missions is concerned. Among certain student groups the older interpretations still hold; among other groups, perhaps equally influential and certainly rapidly increasing in numbers, quite different interpretations are alone understandable and acceptable. The question naturally arises—is the motivation of missions at its center to be different today than in William Carey's time? If it is to be different, we may learn from this student generation what this new motivation is and whether or not it squares with truth and promise of having the same appeal and power as the old had in its day. "By their fruits ye shall know them." If it is not to be different—if the chief difficulty in presenting the foreign missionary motive today is largely one of phraseology and not of content, then to the younger generation there comes the challenge to reclothe the old primary motives of foreign missions with twentieth century language and power.

The Jerusalem statement on the Christian Message may prove of great help in this connection. Every Christian young man or woman I have met since Jerusalem—regardless of theological stand—has subscribed unconditionally to paragraphs like these: "Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has be-

come life to us. We would share that life."

"Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society."

Important Note

The editor of this department covets your reaction on Mr. Stauffer's analysis of and suggested methods for dealing with the serious problem of life enlistment.

Is the scarcity of volunteers for the ministry and for Home Missionary work due to these same suggested causes?

What methods would you like to see used?

Your letter should reach me not later than June 1st.

Address Mrs. F. I. Johnson, Room 1018, 156 Fifth Avenue, New York.

A FREE-FOR-ALL DISCUSSION

There is scarcely a church in America which would not profit by having this heart-searching demonstration put on by a group of its finest men.

(Mr. Pastor, why not try it?)

Personnel

W. B. JONES.....	"Billy"	Bale Ties
RUSSELL J. BALTZAT.....	"Russ"	Coal
GUY CARPER.....	"Guy"	Lumber
ARTHUR BROOKS.....	"Arthur"	Educator
E. G. THATCHER.....	"Thatch"	Y. M. C. A. Secretary
HORACE BONNEWITZ.....	"Horace"	Batteries
WILLIAM MCGIBRE.....	"Cap"	Insurance
CHAS. N. POLING.....	"Charley"	Banker
G. A. BECKER.....	"Gus"	Insurance
C. A. L. PURKHOFF.....	"Clyde"	Insurance

Scene

The parlors of the Y. M. C. A. prior to Monday Rotary Noonday Luncheon. Members are arriving by twos and threes. Members are standing, seated or lounging and engaged in informal talk on topics of business, sports, politics, telling stories, a babel of talk on every subject, laughter, argument, all done in a natural way, as men would talk at such times. The crowd increases as other members drop in, there are greetings, back slapping, kidding, more or less confusion, at the height of which Mr. Carper remarks and repeats for emphasis in order to get the subject across to the audience.

Mr. Carper: Well, I see that Dick Carson has graduated at Princeton with high honors and has decided to throw away his life as a missionary in

China, Timbuctoo or some unheard of place, trying to Christianize the natives.

(The members seat themselves around the table.)

Mr. Balyeat: The poor fish, he certainly cannot have much regard for his parents who have slaved and sacrificed and almost broken their backs to put him through school.

Mr. Carper: Well, the odd thing about it is, his folk approve.

Mr. Bonnewitz: How do people get that way anyhow. I don't understand it, all the Chinks, Japs and African Niggers in the world ain't worth the little finger of a fine American chap like Dick.

Mr. Purmort: Oh, I don't know boys, I guess you birds had better get wise to this missionary stuff before you knock it too hard. Dick has not yet been boiled in a big soup kettle. The cannibals haven't eaten him yet.

Mr. Berger: Speaking of soup kettles, when do we eat.

Mr. Balyeat: I'll say he runs a mighty good chance of becoming an Irish stew, or Hungarian goulash and he will not be the first fool missionary to meet that fate.

Mr. Purmort: You said a mouthful then, old scout, and Dick would be only one of thousands who have offered their lives for Christ, and of others who have sacrificed their careers, banished themselves for life in heathen countries, undergone hardships and privation, suffered and died to the end that Christ, their Master might be exalted and His cross lifted up that *all the people of all the world* might see and receive its blessing.

Mr. Jones: Say mister that lingo of yours sounds fine but it is all bunk; it don't get us a thing. We are wasting our efforts and throwing away our money on foreign missions.

Mr. Brooks: Atta boy! I agree, I am for *Home Missions*. We ought to keep our money at home for our domestic heathen.

Mr. Balyeat: Exactly right, old top, and besides these foreign missionaries are a set of meddlers in the affairs

of foreign nations and our country is always in trouble by threats of war on their account.

Mr. Thatcher: All right, we have just heard from one of our domestic heathen and "a peace at any price" exhorter. Now then, if there be other uninformed knockers against foreign missions within the sound of my voice, let 'em speak now or forever after hold their peace. Come on in boys, the water is fine. Right here you fellows will learn a lot. Fire and fall back. Shoot!

Mr. McGirr: The converts are not genuine.

Mr. Thatcher: Not altogether true. In the Boxer uprising in China it is of record that 6,200 Chinese Christians remained true to their faith and 1,500 converts were killed.

Mr. Balyeat: I repeat that missionaries are trouble makers for the government.

Mr. Thatcher: Listen to the facts. Ex-President Taft denounced this criticism as unfounded. Hon. John Barret, Minister to Siam, said that 150 missionaries gave him less trouble in five years than 15 merchants did in five months.

Mr. Berger: Suffering Mike! Ain't we ever goin' to eat?

Mr. McGirr: Christianity does its converts more harm than good.

Mr. Purmort: Nothing to that. Consult the records. Christianity makes him a better man. He has a superior faith, a better morality, thrift and integrity. In the Jap-Russ War the Japanese Government employed none but native Christian interpreters, because they were honest. A governor of a province in Siam testified, whenever a Christian missionary settles, he brings good to the people. In China recently the custodian of a large bridge building fund was intrusted to Christians only, because the subscribers said, "the Christians could be trusted not to steal it."

Mr. Poling: But I still think, "Charity begins at home."

Mr. Thatcher: Let us consult the old dope sheet on that point. Listen!

In New York City alone there are 3,800 religious and philanthropic agencies. In the United States there are 207,734 Protestant churches or one for every 427 of the non-Catholic population. How about it abroad? Africa has one missionary for each 24,000 population; Japan one for each 52,000; India one for each 62,000; China one for each 65,000. There are over 160,000,000 people untouched by missionary influences. Figures don't lie, but liars continue to figure. I am quoting facts and an important fact is that the people who do not contribute to foreign missions seldom give anything to home missions.

Mr. Jones: I insist missions don't get us anything. Where do we come in? It is all "pay out" and nothing coming in.

Mr. Thatcher: That is a good money grabber's question. One of the kind who never sees good in anything unless there is a dollar in it. Missionaries raise the standard of life for the natives and the result is that they buy goods from America and Europe. Thirty years ago a bag of American flour could not be bought in all China. Recently there was in Peking a pile of American flour 30 feet high, 100 feet deep and a quarter of a mile long. Thirty years ago in China, to get a can of coal oil it must be ordered from San Francisco or Chicago. Now Standard Oil is the "light of Asia." Missionaries took sewing machines to China and it is now one of the largest markets in the world for the Singer.

Mr. Purmort: Recently one American steamship delivered 27 Baldwin locomotives to China. Every missionary is, in effect though not in intention, an unsalaried drummer that helps to open up the larger markets of the world for the output of American mills and factories. The industries of America could well afford to pay twice the cost of all missionary enterprises in foreign lands. This trade which follows the flag which follows our missionaries is only a by-product of missions and not the real thing. But for business reasons alone, every

American business man should support the foreign missionary.

A forgotten missionary carried the Gospel to Peru, and brought the use of quinine for the sick. A humble missionary, Schneider, learned of the naval orange that in a single year netted our commerce \$36,000,000. Our giant rubber industry is the by-product of the work of a missionary with the South American Indians. Wherever the message of the Gospel goes, there is a rich reward. The Premier of Finance in Great Britain says that as a matter of investment, the government could take over the financing of the whole missionary enterprise with profit.

Mr. Berger: Good night, I'm starving; haven't eaten since breakfast. Quit chewing the rag and let us all eat.

Mr. Thatcher: Say Berger, you are one of the kind who thinks of nothing but eating and sleeping and business.

Mr. Carper: We had better make every American a Christian before we waste any money on foreign people.

Mr. Purmort: Does a commercial house wait to sell every person in one town before they send their salesmen to the next?

Mr. Giffin: I think you are only pampering the people by pouring money into churches and schools and hospitals. Why don't the people do something for themselves.

Mr. Thatcher: Wrong again. Every time we give \$2.00 to missions the native Christians give more than one. So \$2.00 becomes more than three. That's God's kind of arithmetic.

Mr. Jones: They have their own religions. They had them before the New Testament was written, before Christ was born. Why go and try to convert them to our faith? Their own has served them for thousands of years. Let them alone.

Mr. Carper: Did you know the Standard Oil Company has millions of dollars invested in the business of selling China kerosene for lamps, and thousands of men converting the Chi-

nese to the use of kerosene lamps? Why? Well, it is not because they have no lamps. They have lamps made of an earthen bowl and bean oil with a wick of pith. Makes your eyes ache to look at 'em. They had 'em long before, thousands of years before John D. was born. But kerosene is much better. So John D. has sent his missionaries to convert them. If you believe in Christ as hard as John D. does in Standard Oil, you would be in the light business for Jesus Christ. He said, "I am the light of the world."

Mr. Berger: For the love of Mike, let's eat!

Mr. Brooks (Leans back, and says sympathetically): Well, I once felt as you did, at least I thought it wasn't up to *me*. I had so many demands on my money. Then I heard a man from China talk, and one story stuck to me. Said that over there he saw a man fall into the river near a fisher's barge. The fishermen saw him but no one did anything. They had a fine net, strong hooks—just the thing to drag the man to safety. He shouted to them, "Save that drowning man." They called, "It's not convenient, can't you see we're fishing." He shouted again, "I'll pay you for your time. Throw the net." They answered, "What'll you give?" "Five dollars." "Too little." "I'll give you all I've got. Throw that net at once." "How much have you got?" "I don't know exactly. About \$14.00." Then at last, even then slowly, they paddled over and let down the net. In less than a minute they brought up the man. Then they were clamoring and angry while the missionary tried to resuscitate the man before paying them. Say, I was mad to think of those fishermen. It was just as if they had murdered that man when they could have saved him and didn't. They aren't worth sending missionaries to, I was thinking, and then I heard what the speaker was saying, "Is it worse, fellow Christians, to neglect to save the body, or to neglect to save the soul?" Jesus says, "Go

and preach the Gospel to every creature." Shall we answer Him: "No it is not convenient? How much money will I have left if I obey Him?" "I have bought a piece of ground, five yoke of oxen, married a wife, it isn't convenient to have Him call me to this other thing."

Mr. Bonnewitz: Well boys, I guess we didn't have all the ammunition when we began the shouting.

Mr. Purmort: I wonder whether you fellows know how far behind the women we men are on the international stuff. Why, my wife knows more geography and history and world politics in a minute than I do all day. You see they have mission study classes and meetings every month and they read THE MISSIONARY REVIEW OF THE WORLD and other magazines. We'd better wake up or we can't keep up the "superior sex" bluff much longer.

Mr. Thatcher: Yes, and I'll put down a dollar on it that not one of you howlers against missions ever read a book about the work in your lives (Here enthuse over one). And if we ever caught you to hear a missionary speaker, we had to bait the hook with a dinner before we could haul you in. How many of you birds know that our church has an official magazine? Did you ever read it? No! if you had, you wouldn't have gone off halfcocked the way you did today. Might try readin' your Bible too. Something about missions there.

Mr. Berger: For the last time, before I die, *When do we eat?*

Mr. Jones: Say fellows, these are knockdown arguments Clyde and Thatch are putting across. It is getting uncomfortably warm here, don't you think it is time to go in to lunch? When I make up my mind, I like to stick to it, right or wrong. I hate like blue blazes to do it, but in this case I feel that the only manly thing to do is to follow the course of Brooks and Poling and own up that I must be dead wrong about foreign missions, that I did not know what I was talking about. I wonder if nine-tenths

of the opposition to foreign missions is not due to the same cause as mine, that is, downright, dense, unmitigated, uncalled for *ignorance*.

And come to think of it, the Legion leader of the heroes who faced the horrors of France and Flanders, Charlie Poling, is not very consistent when he ridicules Dick Carson for laying down his life for a principle.

Some things I heard before today, and that I tried to forget, keep crowding into my mind. One is that "the light that shines farthest, shines brightest nearer home." Our confab here today confirms the statement. Clyde and Thatch are the champions of the foreign mission cause, and if you want *any* home enterprise or drive to be sure to win, the town will insist that they take the lead. And Brooks,

the first convert to give in, is a famous Boy Scout specialist and expert.

I am sorry to admit it, but the cost connected with foreign missions has made it hard for me to give in. Why, Mr. Frantz is liable to preach one of his two-edged sermons one of these days that will make you feel like turning your pocketbook inside out. When you need some money for foreign missions, *count me in*.

(A dinner bell is rung off stage.)

Mr. Balyeat: There goes the lunch bell! Let's go.

(All join in singing):

"Old Bill Jones ain't what he uster be
Ain't what he uster be
Ain't what he uster be

Old Bill Jones, he ain't what he uster be
Many long years ago."

CURTAIN

PERSONALS

FRANCIS P. MILLER has been called to succeed Dr. John R. Mott as chairman of the Executive Committee of the World's Student Christian Federation. Mr. Miller is at present Administrative Secretary of the Geneva office of the Federation and is expected to accept this appointment. Previous to the war he served for three years as secretary for Y. M. C. A. work in preparatory schools and immediately following the war he became one of the Secretaries of the Student Movement in the United States, and later as one of the secretaries of the English Student Movement.

* * *

DEAN WILLIAM HUNG, of Yen Ching University, Peking, is lecturing at Harvard University, having been selected as the ablest Chinese to explain Chinese culture to American students. Mr. Hung is the son of a Chinese scholar of Shantung. He was educated at the Anglo-Chinese College, Foochow, and Ohio Wesleyan, Union Seminary, and Columbia.

* * *

DR. GEORGE U. WENNER, who came to New York from Yale in 1865, is still serving as a Lutheran pastor in "The Gas House District," Nineteenth Street and First Avenue. He has officiated at 7,949 baptisms, 4,576 weddings, and 3,291 funerals. He has confirmed 2,140 catechumens. He is the refutation and rebuke to all the charges recklessly flung at the Protestant ministry.

DR. WARREN K. STRATHMAN-THOMAS, twenty-eight-year-old research pharmacologist at the University of Wisconsin, and DR. CLEMENT C. CHESTERMAN, one of the secretaries of the London Royal Society of Tropical Medicine, have gone to the Belgian Congo to find a cure for sleeping sickness. Dr. A. B. Loevenhart, professor of pharmacy at Wisconsin, characterizes the work of the men as "equivalent to discovery of a continent."

* * *

REV. L. K. WILLIAMS, pastor of Olivet Baptist Church (Colored), Chicago, was awarded a prize by the Harmon Foundation of New York. The awards, administered by the Commission on Race Relations of the Federal Council, recognize "achievement which is of national significance and which measures favorably with the best that has been done in the particular field by any race or nationality."

* * *

DR. HOWARD GUINNESS, a graduate in medicine of London and Cambridge, a son of Dr. Harry Guinness, and a grandson of Dr. H. Grattan Guinness, founders of the Regions Beyond Missionary Union, and the Congo Balolo Mission, is coming to Canada as a representative of the Cambridge Christian Union. He will be available for some months to address groups of students, large or small, throughout the Dominion. Address: Care Cambridge Inter-Collegiate Christian Union, 366 Bay Street, Toronto.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York



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GRADUATE STUDY FOR THE RURAL PASTOR

That the farmer and his family are facing most serious problems at this time need no longer be argued. We need higher motives, broader contacts, larger vision, more efficient plans and institutions in country life in order to make life more satisfying to the largest industrial group in America. To bring this about we must have a leadership trained to lead rural folk in the solution of their problems. The rural pastor stands out in the community as the most respected and often the most influential citizen. He has an opportunity for unselfish leadership enjoyed by few men, which position offers the key to the solution of the great country life problem. In order to render this effective leadership the rural pastor must not only know his people, but he must know the problems with which they must struggle daily on the farm and in their homes. He must be familiar with modern farmer movements and the agencies which can help the farmer.

Educational institutions in several states were prevailed upon to establish interdenominational summer schools for rural pastors, with a curriculum which will offer our country ministers the preparation necessary for their great opportunity.

The committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Missions Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

The universities and state agricultural colleges are giving splendid cooperation. They are placing fine buildings and equipment at our service. They are furnishing their professors for lectures on important rural life subjects, vitally connected with the country church, and in other ways are rendering within their constitutional limits, a very unusual and

valuable service. There ought to be 2,000 men and women in these schools during the summer of 1929.

Every rural pastor needs them. Not because he is not the equal of his city brother—in many cases he is the superior—but because these schools are specialized conferences on one of the most difficult and important phases of modern church work. Here men engaged in the same kind of work, with common problems and similar needs, meet for two weeks to think together about the best ways and means of accomplishing their common task. They are in a certain sense trade schools where the best methods and programs are studied under the leadership of the greatest specialists our Protestant churches can find. Every man serving in a rural church should, if possible, attend one of these schools.

Every rural church ought to cooperate in promoting these schools by making it possible for the pastor to attend. In many cases the pastor of the rural church cannot afford to go at his own expense. His salary is small and there are heavy demands made upon his meager resources. What better investment can a congregation make than to pay the way of its pastor to a summer school of this kind and take care of the supply of his pulpit during his absence.

These schools, organized especially for the convenience of country pastors, have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their local difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The lecture method is frequently used but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. These factors, so important in the adequate solution of

rural church problems, are given free play in the operation of the course. The benefits derived from this co-operative experience are invaluable.

All the approved schools, as listed page 392, will be in session for no less than two weeks or ten working days. A few will be conducted for three weeks. Specialists will conduct the courses, thus offering always the best experience in the particular subject offered. All the approved schools have agreed to accept the suggested four-year course of study as outlined below as the basis upon which to arrange their curriculum, thus making the schools more uniform in character and service. Three or four sessions of the school are necessary to cover the entire suggested course, but the arrangement is not rigid. Students can attend a single session without any embarrassment.

The expenses are nominal, consisting only of board and room while at the school. Rooms are usually provided at three dollars per week and meals can be secured at very low rates. The schools are financed by the colleges themselves. Study the list of schools, make your selection and lay your plans to attend one of the schools this year.

Suggested 4-Year Course of Study

1. *Rural Sociology*: General Rural Sociology. Social Psychology. Surveys and Community Organization—Program and Methods.
2. *Rural Economics and Education*: Rural Economics. Farmer Movements and Cooperative Marketing. Agencies with which to cooperate. General Education—Home and Community.
3. *The Rural Church*: Conditions and Problems. Organization, Program and Methods. Pastoral Visitation—the project method. Interchurch relations.
4. *Message, Preparation and Church Program*: Message Content. Religious Education. Worship—Evangelism. Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry.
5. *Recreation—for Home and Community*: Play and Games. Drama,

Pageantry, Music. Boys' and Girls' Work. A well-balanced community recreation program.

6. *Services of Agricultural Extension:* By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

For further information address directors of the respective schools. (See list below)

Schools for Rural Pastors

Recommended by Home Missions Council

1. Vanderbilt Rural Church School—April 1 to 12. Vanderbilt University, Nashville, Tenn., Prof. C. C. Haun, Director.
 2. California Ministers' Summer Institute—May. Pacific School of Religion, Berkeley, Calif., Dr. E. W. Blakeman, Director.
 3. New England Summer School for Town and Country Pastors—June 10 to 21. Newton Theological Seminary, Newton Center, Mass., Rev. K. C. MacArthur, Sterling, Mass., Director.
 4. School of Community Leadership—June 10 to 20. Kansas Agricultural College, Manhattan, Kan., Prof. Walter Burr, Director.
 5. School for Rural Pastors—June 17 to 28. State College of Washington, Pullman, Wash., Dr. A. A. Cleveland, Director.
 6. Wisconsin Rural Leadership Summer School—July 1 to 12. University of Wisconsin, Madison, Wis., Dr. J. H. Kolb, Director.
 7. Auburn Summer School of Theology—July 1 to 18. Auburn Theological Seminary, Auburn, N. Y., Dr. H. L. Reed, Director.
 8. Indiana Rural Pastors' School—July 15 to 27. Purdue University, Lafayette, Indiana, Dr. O. F. Hall, Director.
 9. Summer School for Rural Pastors—July 15 to 27. Michigan Agricultural College, East Lansing, Mich., Dr. Eben Mumford, Director.
 10. Estes Park Pastors' Fellowship School—July 15 to 31. Estes Park Association of the Y. M. C. A., Estes Park, Colo., Dr. Warren H. Wilson, 156 Fifth Ave., New York City, Director.
 11. Summer School for Town and Country Ministers—July 22 to August 3. Cornell University, Ithaca, N. Y., Prof. R. A. Felton, Director.
 12. Summer School for Rural Pastors—Sept. 2 to 13. Bangor Theological Seminary, Bangor, Maine, Dr. W. J. Moulton, Director.
 13. Summer School for Ministers and Church Workers (Colored)—June 17 to 28. Fisk University, Nashville, Tenn. Address "The Executive Secretary."
- Boulder, Colorado*—June 19-27.
Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
- ³ *Chautauque, New York*—August 11-16.
Mrs. John Ferguson, Room 1007, 1123 Broadway, New York, N. Y.
- ² *Chautauque, New York*—August 18-23.
Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.
- Dallas, Texas*—September 30-October 4.
Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.
- ⁴ *Dallas, Texas (Negro)*—September 30-October 4.
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
- De Land, Florida*—February 3-8, 1929.
Mrs. Dora Smith, 135 East New York Ave., De Land, Florida.
- Houston, Texas*—(Date not yet decided.)
Mrs. M. G. Stell, 2716 Rosedale Ave., Houston, Texas.
- ¹ *Kerrville, Texas*—August 21-28.
Mrs. H. W. Hamilton, Cotulla, Texas.
- Missouri-Illinois (Greenville, Ill.)*—(No School of Missions in 1929.)
Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
- Lake Geneva, Wisconsin*—July 1-8.
Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Ill.
- Minnesota (Minneapolis-St. Paul)*—June 2-7.
Mrs. A. W. Goldsmith, 944 Ashland Ave., St. Paul, Minn.
- Mt. Hermon, California*—July 6-13.
Mrs. C. W. Brinstad, 2929 Lincoln Way, San Francisco, Calif.
- Mountain Lake Park, Maryland*—July 31-August 6.
Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.
- New Orleans, Louisiana*—November 4-8.
Mrs. J. S. Kendall, 1224 Octavia St., New Orleans, La.
- ⁵ *Northfield, Massachusetts (East Northfield)*—July 5-12.
Mrs. Frelon Eugene Bolster, Portchester, New York.
- ² *Northfield, Massachusetts*—July 12-20.
Mrs. Seabury Mastick, Pleasantville, N. Y.
- Oklahoma City, Oklahoma*—September (Date not yet decided.)
Mrs. C. O. Cole, 208 West 22d St., Oklahoma City, Okla.
- St. Petersburg, Florida*—February 2-7, 1930.
Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Fla.
- Southern California (Los Angeles)*—May 20-24.
Mrs. C. E. Richards, 1211 Magnolia Ave., Los Angeles, Calif.
- ¹ *Warren, Ohio*—October 15-16.
Mrs. George Konold, 227 Scott St., Warren, Ohio.
- Wilson College, Chambersburg, Pennsylvania*—June 27-July 4.
Miss Martha Hartman, 233 South 44th St., West Philadelphia, Pa.
- Winona Lake, Indiana*—June 22-29.
Mrs. Lulu C. Hunter, 1924 S. Elmwood Ave., Oak Park, Ill.

CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Dates and Chairmen.

- ¹ *Baltimore, Maryland*—October 30-31.
Mrs. Peter Ainslee, Ten Hills, Baltimore, Md.

Bethesda, Ohio—July 15-19.
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

¹ Affiliated with the Federation.

² Foreign only. Affiliated with Federation.

³ Home only. Conducted by the Council.

⁴ Affiliated with the Council.

⁵ Home only. Affiliated with the Council.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

YOUTH AND FOREIGN MISSIONS*

BY STANLEY HIGH, New York
Editor of the Christian Herald

For the first time in its history foreign missions has ceased to be a youth movement. The significance of this fact involves the vitality of the entire missionary undertaking.

When I was in college, a short decade ago, it was customary to measure the depth of a student's faith in terms of his willingness to go to the foreign mission field. That was a conventional standard of consecration appraisal. And almost every Christian student, at some time or other, faced that call. It was inescapable. Christian youth thought in foreign missions terms.

Such a situation does not prevail today. Foreign missions is no longer the great adventure on the horizons of Christian young people. That is not, I believe, because youth are less adventurous or less Christian. For world peace and better race relationships they stand ready—in significant numbers—to speak out and to act sacrificially. But foreign missions, as youth sees the enterprise, has lost its hold upon their aspirations.

According to the report of a Y. M. C. A. Secretary in one of the most populous states in the Union, the undergraduates of this state in 1921 gave nearly \$300,000 to foreign mission enterprises. During the academic year 1927-1928 they gave \$30,000. The reports of the Student Volunteer Movement indicate that there is a marked decline in the number of students who volunteer for foreign service. Not only are numbers lacking, quality also is lacking.

The conviction has grown up that there's not much wrong with the world anyway—especially the non-

Christian world. Thanks to the rise of a social gospel, the truth has dawned of the paganisms in our own civilization. The argument that results from these two facts runs about like this:

The non-Christian world is not much worse off than we are. The non-Christian's facilities for making his world better are almost as good as ours. Therefore, we will best serve others by leaving them alone to mend their ways, while we get busy to mend ours.

Thus, here at home foreign missions has ceased to be a youth movement.

But this fact is not only apparent at home. It is equally apparent abroad. The youthful missionary is put in his proper place. That place, very often, is one where, in matters of fundamental importance, he is asked not to cooperate but to keep quiet. Young men who, like William Carey, rise up with an inspired idea are told, as William Carey was told, "sit down young man.".....

A good many young folks, for example, observed what happened last year in China. The amazing thing to them was not that the missionaries were withdrawn, but that, when the time for return came, the oldest missionaries were hurried back to salvage the status quo and the younger missionaries—many of them—were advised to settle here.

Doubtless, these young missionaries who were left high and dry recognized the arguments of experience and seniority back of such a policy. But they knew also that the new order of things in China was a youth-led order. They knew that every significant nationalist movement from Capetown to Shanghai was a youth-led movement. They realized that the greatest problem confronting Christianity was and is that of adjusting its organization to the new day that these young people have ushered in. They were curi-

* An address delivered at the Detroit Foreign Missions Conference, 1929.

ous to inquire, therefore, whether that adjustment could not more surely have been guaranteed had youth had a larger leadership in the missionary enterprise. Because youth is at the business of remaking the nations today the missionary enterprise dare not cease to be a youth movement. The God that will be served in tomorrow's world will be of youth's choosing. To Christian youth there must be entrusted a larger share of the responsibility to present the claims of the God that Christ revealed.

Now, it needs to be pointed out that foreign missions, from the outset, has found its most vital expression through the leadership of youth. That, to me, is one of the most striking facts about the whole enterprise. The story of William Carey is duplicated at every stage of missionary progress. At Williamstown five young men began our foreign missionary enterprise in North America. They had no facts and no experience. They were equipped only with the enthusiasm of youth and with the flaming message of Jesus burning in their hearts. And all the doubts and hesitations of vested ecclesiasticism couldn't stop them.

Now, youth is still required for the revitalizing of foreign missions. This is true, in part, because of the kind of a world to which the missionary goes out to work. It is a world of flux. Men and women, particularly young men and young women, are groping. They are not sure how they wish to make the future. They are only sure that it must be vastly different from the past. Old economic standards, old social systems, old religious beliefs are being thrown into the crucible. Those who speak for Christianity in such a laboratory must be prepared to submit their faith to the same process; must be willing to see old forms and old structures torn apart; must be ready to stand by the vital elements of Christianity without too much concern for the forms that are found to express it. And for that service youth has peculiar qualifications.

Youth doesn't know much. Thank God. It's a fine thing that there are some who can set a goal for themselves and have no better sense—no more facts and experience—than to believe they can reach it. There is, for example, the question of a united Protestantism on the mission field. The facts and experience are against it. Youth, unencumbered with either, believes that it can be accomplished. There is the question of inter-racial relationships—in the homes of the missionaries let us say. Facts and experience are against too many gestures of equality. Youth spared the knowledge of all that has happened before, believes that equality can be attempted. There is the question of the gunboats. Facts and experience are against any drastic dissociation from these expressions of western imperialism. Youth, knowing no better, believe that they can be dispensed with, to the glory of God and the progress of Christ's Gospel. The missionary enterprise needs youth because youth can dare to refuse to be bound, unchangeably, to the past and can believe unreservedly in the future.

If the missionary enterprise needs youth, how can youth be re-enlisted? I have no panacea—only several suggestions.

In the first place they might be gathered in greater numbers in conferences. You have been depressed about the reactions of young people toward the enterprise. Well, it seems logical that youth might have something to say on the subject. Why not try them.

If youth is to be reenlisted we need to demonstrate, all over again, that foreign missions is a prophetic movement. I mean by that, prophetic in terms of today's problems as in the past it was prophetic for the past's problems. The striking fact about foreign missions in the past is that it was courageous and outspoken, prophetic if you please, in terms of the current world. Youth likes to be ahead of the times and associated with movements that are. Just now there

is a wide-spread question as to whether missions are ahead of the times.

There are three fields in which it occurs to me the missionary movement might raise the voice of prophecy.

1. In regard to *church unity*. Youth has scant reverence for the contemporary significance of denominationalism. This is particularly the case in regard to the foreign field. And it is not an adequate answer to read the long and cumbersome roll of the various cooperating agencies. Youth wouldn't understand them. Who does? We will begin again to win the heart of youth when we make it plain that church unity is a major purpose of our program of world evangelism; that denominationally we are prepared to decrease in order that Christianity may increase.

2. Prophecy is needed in the realm of *social relationships*. The question young people raise relative to missions is not how many have been baptized, but how many baptized individuals have been made to live and to act like Christians.

3. Prophecy is needed in the realm of *international contacts*. I believe that the missionary enterprise represents the one uniformly unselfish contact between white and non-white peoples. Take away the missionary and you remove the only real evidence available to the non-white world to indicate that Christianity has not sold out to Mammonism. But this fact needs translation into policies that cut all connections with imperialism.

In these three particulars there is ample room for forerunning; there is ample field for prophetic—if embarrassing—pronouncements; there is an opportunity to reenlist young people.

In the second place, to rewin youth we need to offer new proof that the foreign missions Gospel is still indispensable to the world's salvation.

As Christians we are too easily stampeded from the bulwarks of our faith. The young people of today hesitate about accepting our claims for our faith because they see us hesi-

tate. We need to reexamine the roots of our faith; and the fruits of our own experience and to stand forth, as other generations stood forth, never doubting that there is no other name given under heaven whereby men are being saved. Once we are sure ourselves our certainty will communicate itself to these young people.

Finally, youth may be rewon when we see to it that this indispensable Gospel has a more adequate chance here at home. The world today lives in embarrassingly close quarters. Everyone knows a lot about everybody else. The result is often disconcerting. It is no longer possible for white Christians to profess things on the highways of the world that they do not practice back home. Folks know the gulf that very often yawns between the things we publicly profess and those that we privately practice.

A Christian community, outspoken on the war issue, is doing a missionary job. The proper Christian influence in our industrial situations at home is as good missionary work as a year of intensive evangelism on the field. Young people must be convinced that we are not advocating for the world a Gospel that we are afraid to attempt in the United States. Youth will be reenlisted when they are certain that our fight is against heathenism—wherever it shows itself; that we are out to destroy unrighteousness and that we recognize no national or racial lines for our consecration to that task.

I believe that foreign missions must rewin youth and that youth can be rewon. The enterprise, if its vitality is to be restored, must be restored with the spirit of youth; there must be injected into our purposes the fire of prophecy; into our hearts a new experience of the certainty of our faith; and into our program a comprehensiveness that knows only the distinctions between righteousness and unrighteousness and between men and societies that are pagan and men and societies in which the spirit of Christ has found supremacy.



WORLD-WIDE OUTLOOK



NORTH AMERICA

Foreign-Language Scriptures

THE American Bible Society is co-operating with the Bureau of Reference for Migrating People of the Home Missions Council and Council of Women for Home Missions in providing for the distribution of diglot foreign language scriptures to foreign-speaking newcomers. This will serve the minister, or church worker who has received the name of an immigrant foreign-speaking family from the Bureau of Reference for Migrating People, as a spiritual introduction. Diglot scriptures are in two languages, English and a foreign language, both appearing on one page. For instance, diglot "Fatti Degli Apostoli" is the "Acts of the Apostles" in Italian and English, the right-hand column of the page giving the English, and the left-hand column the Italian, verse for verse.

The gift of a diglot copy of the scriptures which can be read in the newcomers' own language may serve to reawaken interest in the Book of books, help them to connect with a church in the new home, exert an influence for good, and acquaint them with the English language.

The Bible Society has supplied the Bureau with special request blanks for the use of ministers to whom the name of a foreign-speaking family is sent. This enables the minister to forward a request for a particular diglot, direct to the branch agency of the American Bible Society nearest him.

The Result of a Survey

FOR seventy-four years Methodists and Presbyterians worked side by side in Placerville, California. A survey of the county showed that about half of the people in it had no oppor-

tunity to attend religious services. The Methodist and Presbyterian churches formed a federation under the name of the Eldorado County Federated Church. Although the work is organized as one parish with one program of activities there are two pastors, one a Methodist and the other a Presbyterian. A recent report indicates that six places outside of Placerville are now regularly served with occasional services in other communities. The people have responded to this type of program with increased financial support.

Pioneer Hardships Today

A DISTRICT Superintendent in Central Tennessee does not drift toward heaven on palatial airships," writes the Rev. E. M. Nunally, District Superintendent of the Baxter District, Central Tennessee Conference. Last Thanksgiving he started out through the mud and drove thirteen miles until he could go no further on account of a muddy hill. He and the local pastor left the car and walked to the bank of Caine Fork River. He says: "We found no boat or canoe. We had no road. Had to walk through muddy cornfields, climb back on the hill and descend over a rocky cliff and wade through mud caused by a recent tide until we came at last to the river bank where we were carried across in a canoe. Then we had to walk nearly two miles to the church through mud. The business session of the first Quarterly Conference fixed the pastor's salary at \$350. They had paid the pastor this quarter \$13. However, we visited two old widows, enjoyed a good dinner (no turkey), visited a home where a baby was sick, but where a four-year-old girl ran to us and threw her arms

around our necks. We also visited another family whose little girl had headed off in the muddy road to invite us to her home. We held a prayer service in one home. After all we felt that we had enjoyed a good Thanksgiving."

Education for the Negro

COLLEGES for Negroes in the U. S. have more than doubled in number, and enrollment has increased six times in the past ten years. In spite of this gain, there is urgent need of more and better education. For example, there is but one Negro physician to each 3,343 of Negro population in America. Negro theological seminaries are turning out annually less than ten graduates to fill 19,000 vacant pulpits. It is encouraging that the Negroes themselves are striving to better this situation, having established sixteen colleges and universities, which they own, manage and in a large measure finance.

Nez Perces Missionaries

THE United Presbyterian Church, in its mission in Idaho, has for forty years been training Indians of the Nez Perces tribe for Christian service. Miss M. M. Crawford writes of their work: "The Nez Perces are greatly concerned for the salvation of their red brethren. They have gone from tribe to tribe in parties, paying their own expenses and sometimes traveling as much as 800 miles each way, to reach others with the Gospel of Jesus Christ. For ten years they have been reaching an average of six tribes each year. Our Nez Perces gladly help missionaries of any evangelical faith, and missionaries among many tribes are calling for them. The Indian can reach his own people as no one else can. He knows the Indian background, the temptations of the Indian heart. He knows, too, how to condemn the old sins; and you may be very sure the Nez Perces are not afraid to strike at any sin of their old heathenism.... I once heard one of

our old missionaries say (a man who lacked only one of having enough scalps to make him a chief when the Spirit of the Lord laid hold upon him):

You know when we used to fight our enemies, we neither ate, slept nor rested till we conquered them. Can't we do as much now for our Lord?"

The Gospels in Navajo

THE Rev. Fred G. Mitchell, of the Presbyterian Mission in Ganado, Arizona, preached the first fourteen years of his ministry to the Navajos without a single convert. He now believes that within five years the whole tribe can be reached with the Gospel, and the apparently quickening interest of these Indian shepherds wherever the native evangelists and community workers go support Mr. Mitchell's belief. His twenty or more years on the reservation and a complete knowledge of the language peculiarly fit him for the task for which he has asked a year's leave of absence to devote himself more exclusively to the building up of evangelistic outstations and to the translating of Gospels and gospel hymns. Mr. Mitchell is a pioneer in this latter work, and one of the committee of four which has already reduced the Navajo language to a writing and translated in whole or in part twelve books of the Bible.—*Presbyterian Magazine*.

The Mormons Today

THE United States Bureau of the Census in its recent report of "The Latter Day Saints" in America states that this sect, founded by Joseph Smith in 1830 at Fayette, Seneca County, New York, has now 1,867 churches with 606,561 members. Of this number 592 churches and 64,367 are members of the "Reorganized Church of Jesus Christ of Latter Day Saints." One-fifth of the members are under thirteen years of age. The expenditures of both branches of the church in 1926 amounted to \$3,095,895 and the pupils in Sunday-schools numbered 209,593.

The growth of these churches from 1906 to 1916 showed an 80% increase but from 1916 to 1926 it was only 20%. The annual expenditures, however, between 1916 and 1926 increased from \$949,104 to \$3,095,895 or over two hundred per cent! Of the income reported \$463,749, or about one-fifth, was for missions and benevolences.

The Mormons of the larger Utah branch report churches in forty-five states, the largest number of organizations being: Utah (544), Idaho (270), Arizona (58), California (48) and Wyoming (45). Foreign missionary work is conducted by them in Great Britain and Ireland, all the countries of Northern Europe, Turkey, South Africa, Mexico, South America, Australia, New Zealand and the Islands of the Pacific. They report 1,045 missionaries with 6,735 native helpers, 469 mission churches and 53,089 communicants.

Foreign Missions at Home

JIM LUM is "just the ordinary Chinaman who has a laundry in so many places," an Episcopal rector writes. "He did my laundry and I was struck by the thought that we spend so much money in trying to help the Chinese in his own country and do not bother about him at all when he is at our very doors, oftentimes very lonely and isolated.

"Jim could speak little English, but could understand it better than he could talk it, so I would stop and talk to him. He had a good moral reputation and was easily interested in coming to the services which he learned to enjoy and appreciate. I approached him on the subject of his uniting himself with the church and tried to make clear to him what it would all mean.

"He was the first Chinese who had been presented for confirmation. This was about two years ago and Jim has been one of our most faithful communicants ever since. He has contributed regularly each year more than he promised, to both sides of the duplex envelope, and is always anxious to give. The members of the congrega-

tion have stopped in to speak to him whenever there was the chance and in this way he has felt as one of us.

"Jim had been in the community for a number of years and none of the Christian bodies had ever thought of him in spite of the fact that they were all doing work in China. It quite startled them when he was confirmed!"

LATIN AMERICA

Two Black Republics

THE island of Haiti, where Christopher Columbus landed on one of his voyages to America, contains two distinct republics: the Republic of Haiti, known as the "*Black Republic*," and the Dominican Republic, occupying the eastern end of the island. Because of a difference in complexion there is considerable race feeling between the two countries on the island and, owing to the fact that communication between them has not been good, there has not been a large interchange of population. Now roads are being built, and the demand for labor in the Dominican Republic is bringing large numbers of Negro Haitians to that country. Among these Haitians there is a widespread Protestant movement and hundreds of these Protestant or potentially Protestant people are now in the Dominican Republic, and they are beginning to call upon missionaries there for help. The strong race prejudice between the two peoples makes it impossible to take the Haitians into the Dominican halls, and so missionaries face the dilemma of refusing to minister to these Haitians now living in Dominican territory, or of attempting a task altogether too large for their present resources.—*World Neighbors*.

Bibles in Mexico

BIBLE Institutes are becoming an integral part of Mexican church activity, and are of real value to colporteurs who gather annually for study and prayer. The American Bible Society in Mexico, established fifty

years ago, has had a memorable year, having distributed 47,507 copies, and 1,652,850 volumes in its fifty years' history. The appointment of a Mexican as agency secretary is a forecast of the day when all this work will be in the hands of Mexicans themselves.

A New Indian Mission

THE Indian Mission Committee of America was formed in 1921 for the purpose of taking the Gospel to the neglected Indians of Latin America speaking only their own language or dialect. Dr. Thomas C. Moffett was Chairman and Mr. Dinwiddie, General Secretary. Last Spring Dr. Moffett resigned from the Indian work, of which he had had charge for about twenty-one years, under the Presbyterian Board of National Missions and as a result the Executive Committee was called together and the Indian Mission of America was organized with Mr. W. B. Coleman as Chairman, Dr. Moffett, Secretary, Mr. Legters, Field Secretary, and Mr. Harvey Borton as Treasurer. Dr. Moffett is now on an extended trip to Central America in order to have first-hand information that he may be better able to present the needs in the United States. The Lord has already raised up a Maya Indian, fully equipped with college and seminary training, who is ready to go among his own people. His support has been supplied, and Mr. Legters is leaving on the 24th to make the final arrangements for starting this new work among the Mayas, of whom there are 227,000.—*Report of the Pioneer Mission Agency.*

Revival in Brazil

A REVIVAL of interest in religion has been noted in Brazil in recent years and both Roman Catholic and Protestant churches are attended by increasing numbers. The Protestant churches realize that the time calls for cooperation among the various denominations if advantage is to be taken of the opportunity for constructive work.

In religious education through the

Sunday-schools, in literary output, in evangelistic work among the aboriginal Indians, in theological education, in movements of social reform and in other ways the Committee on Cooperation has been able to promote constructive work. There is also cooperative work with the Church in other lands. Today, school children of Brazil correspond with school children in Portuguese Africa and Japan. A letter from the Transvaal missions announces the liberation of an exiled believer in India, a case in which our intervention had been asked. It was this committee that made it possible to intervene with the authorities in Japan in favor of liberty of conscience of their emigrants to Brazil.

The Earthquake and the Gospel

THE earthquake did not touch us, but it *did* touch the conscience of some who were badly scared—especially one old sinner in Concepcion, who has been attending our Gospel hall. He immediately married the poor dear soul with whom he has been living for years—a thing I have not been able to persuade him to do heretofore. But the earthquake did! We have small shocks here every two weeks or so!.....

In all her history I do not think the *official* doors in Chile have ever been so open to the Gospel as now. For instance, the other day the government granted me written permission to preach the Gospel in every jail and penitentiary in the country. One of the secretaries of the Department of Justice, and later the chief of the Prison Department, in granting the *permiso*, said that we are doing just what they want to have done! To have them express such sentiments in an official position in a Roman Catholic country is a bit surprising.

We have just finished in Concepcion a fine Bible campaign in the big *exposicion* in Concepcion. Last year, we saw the opportunity at a similar fair and promised the Lord, if He would give us the chance, we would put a stall of His Word in the next big

exposition. Therefore, when the notices began to appear about the *exposicion nacional*, I wrote to a good friend in Santiago, and he telegraphed that he would come and help. I immediately took a stall contract and then the fun began! Help came to us from all parts—Valparaiso, Santiago, and Argentine. Tracts, Gospels, Bibles and various exhibits began to pour and we sold or gave out over 50,000 tracts and Scripture portions. Among the sales were Hebrew, Arabic, Yiddish, German, English and Araucano (the main Indian tribe here) besides those in the principle language, *Castellano*. Many of the highest classes were reached with the Gospel messages at the open-air meetings in front of the stall every night.

One afternoon the admiral and the *comandante* of Chile's big battleship stepped up and held a few moments' conversation with us. Before they left, they invited us to speak again at the fleets' winter quarters in Coquimbo.—*Wm. M. Strong, Concepcion.*

EUROPE

Missionary Interest in Universities

BRITISH Universities, notably Oxford and Cambridge, appear to be experiencing a distinct revival in the missionary interests of their students. The postwar pessimistic reaction against idealistic activities has seemingly subsided and is about to be succeeded by a reassertion of faith in, and devotion to, organized movements for the glory of God and the service of mankind.

Groups of students meet to pray for the advancement of the Church throughout the world and particularly in regions where special difficulties are being encountered.

A group of Oxford students spent their long vacation in missionary work in South Africa. We read of a missionary campaign in five Deaneries in England in which students from Oxford, Cambridge, King's College, London and the C. M. S. Woman's Training College, participated. These students sought to exercise their mis-

sionary interest by an effort to expand the interest of other Christians in missions. A group of students, selected for the campaign, made careful preparation under competent leadership and then went forth in small groups to preach in the churches, and to deliver addresses in schools and to other gatherings.—*The Indian Witness.*

The United Church in Scotland

AFTER long negotiation the Church of Scotland, (Presbyterian) and the United Free Church, are coming together. The negotiations for union have been carried forward with patience and careful consideration of those who hesitated over the proposal to give up their historic identity. The promise is that this union will be effected without any serious loss, but a practically unanimous action in both Churches. Legislation was secured through the British Parliament which removed the old objections of the Free Church, and made it impossible for the State to interfere with the internal affairs of the Church.

One small group in the United Free Church voted against accepting the basis of union, and at the meeting of the General Assembly last May threatened to carry on as a "Continuing United Free Church." Later reports, however, show that the large majority of this small minority will be satisfied to have their protest recorded and will not become parties to another ecclesiastical "split."

The meetings of the two General Assemblies this year will be events of tremendous interest. It will be the last time these two bodies will sit as separate and more or less rival organizations on opposite sides of High Street, Edinburgh. Already American Churches are designating special delegates to these meetings when the affairs of the Church of Scotland and the United Free Church, as separate ecclesiastical bodies, will be closed up. In October or November a special meeting will consummate the union. There will remain a few small bodies

of the Presbyterian order which will be independent of this national Presbyterian Church, such as the "Wee Frees." This union should give Scotland a great Church, which will be able to multiply its activities.

Polish Reformation

THE *Protestantische Rundschau* describes a new reformation among the Poles. The National Church in Poland has now fifteen parishes and a hundred thousand adherents.

The first synod of the church was held in Warsaw last June, there being two hundred and fifty present, among them two bishops and three laymen from America. Plans were made for the establishment of a theological seminary and the statement was issued that the National Church of Poland wished to live on good terms with all Christians who based their teaching on the Gospel. All members of the church are equal, the women having church franchise.

If the two Polish Reformed Catholic churches unite it will mean an important secession from Rome, for the Mariavites number 100,000 with 4 bishops, 30 priests, 500 sisters, and 200 lay-brothers. They possess 68 parishes, 7 convents, 80 parish schools, 12 orphanages, and 60 workshops for children, an old people's home in every parish, and a great number of agricultural and industrial enterprises which support the clergy, the sisters, the charities, and schools. The clergy have no fixed salaries. The institutional developments of this reformed Catholic church are evidence of its vitality. In renouncing Rome they also have renounced spirits and tobacco. They are evangelical, but with certain erratic interpretations.—*Sunday School Times*.

Holland Women Unite

ON JANUARY 18TH, delegates from thirty different Protestant missionary circles united to form the Vrouwen - Zendingsbund (Women's Missionary Union) of Holland. The

Union is representative of five Churches and includes both home and foreign missions (in the East and West Indies), medical missions and missions to Jews. The total membership of the affiliated groups is over four hundred and fifty. A scheme for a Home Preparation Union has been adopted and applications have already been received from candidates for Bible study. The organizing secretary is Miss A. E. Adriani, formerly a missionary in Java. Miss Adriani recognized the need for organizing the many isolated groups and circles of women in Holland who were interested in and working for missions and this unified group will undoubtedly strengthen the women's side of missionary work in the Netherlands by making known the need for women to fill posts on the field, by encouraging offers of service and directing courses of preparation. In America and in Great Britain similar organizations of women have been a prelude to the full cooperation of men and women in missionary organizations.

Communism in Norway

IN THE labor parade last year in Stockholm a twelve-year-old boy carried a banner on which was inscribed, with a picture of a Bible burning, the words, "Away with Christ from the schools." The Vice-Chairman of the labor party in Norway, Professor Edward Bull, has recently said: "We of the workers' party will fight dogmatic beliefs both in church and state; also the Christian teaching of non-resistance and humility and its bondage to the letter. We will secularize the schools, the hospitals and care of the sick, burials, marriages, and the registration of births. We are the irreconcilable enemies of the dominant Lutheranism as of all the other stupefying sects. Our church policy is one of attack."

At the last general congress of the Lutheran Church held in Hamburg, Dr. Schabert of Riga spoke of the *ecclesia crucis* ("called-out ones of the cross"). He has been twice impris-

oned by the Bolsheviks, once banished to Siberia, once sentenced to death, escaping as by miracle before execution. The Baltic Christians were crowded into cells in which one could not stand upright. The coarse and tyrannical conduct of the guards, weighed like one of the Alps on Christian prisoners. Those who were sent to execution had to dig their own graves on cold winter nights. Churches were defiled. Yet in spite of all, the spirit of love exhibited itself. People shared with each other and with the prisoners. Among the thousands executed were thirty-six Lutheran pastors. — ERNEST GORDON, in *The S. S. Times*.

AFRICA

Contrasts in Africa

DR. ARTHUR C. BALDWIN gives this picture of the Africa of today:

The changing order in Central Africa presents a challenge to Protestant Christianity.

The old Africa, land of mystery and isolation, has passed. Civilized implements have opened the interior. Commerce is threading its rivers and forests. Where Stanley took 999 days to come down the river Congo, travelers today can go from the east to west coast in two weeks. Huge steamers carrying 1,000 passengers are on the river. Its vast tributaries are mapped and visited by regular lines.

The narrow-gauge railroad from Matadi to Leopoldville is being rebuilt on a better roadbed with a broader gauge. The traffic of all Congo pours down through this neck of the bottle. Automobiles are seen by the hundreds up the river. A highway for auto trucks now connects Thysville and Elisabethville, 2,000 miles away, to the great copper mines.

Infant industries, cotton mills, etc., are springing up. In Leopoldville a cotton mill is now being erected, and it is reported that 500 Belgian girls will be brought down to work in it. The demand for labor is drawing the

manpower out of the villages. Old tribal relations are breaking down. Thirty thousand Negroes now live in the native quarter of Leopoldville. They come from all parts of the Congo and are subject to the fierce temptations and powerful influences of the city.

French, as a common language, is being pushed by the government. A course of study for the schools, including French, is proposed and before many years may be required of mission schools. A restlessness, a yearning to see other places, a shifting of population, a desire for instruction, is manifested everywhere.

A great colonial empire has come into being in the Congo. The same challenge is found also in other states — Cameroons, Liberia.

The Protestant missionary forces must get together and comprehend the challenge. Rome sees it. Three thousand white-robed priests, Jesuits, Redemptors, etc., are working without scruple to overcome Protestant influences and possess the land. — *Missions*.

God Is Able, We Are Able

THE Sudan Interior Mission, with which is united the Abyssinian Frontiers Mission, has as its letter-head motto:

God is Able

2 Cor. 9: 8

We Are Well Able

Num. 13: 30

Not to mention the associated mission which has been noted in previous issues, we emphasize here the work of the older mission, now in its twenty-seventh year, which has received most of its support and force from Canada. Its December circular letter gives good reason for thankfulness. For three years in succession it has made nearly a twenty-five per cent increase annually in the missionary force. Three new stations have been established in the French Sudan and in Nigeria. And the union with the Abyssinian Frontiers Mission is another cause of encouragement and thanksgiving. But when one reads of

their own task, the need of enabling is manifest. The Moslem provinces facing them in Northern Nigeria have five million people unreached except very slightly. The great areas westward from its two stations in the French Sudan, with large pagan tribes, are unentered still. These needs above the normal one for expansion in their older stations and the replacement of losses all call for an able and energizing God. If the spirit of its present staff is continued in the nearly forty acceptable candidates who have offered themselves, and more than half of whom are supposedly on their way, a bit of darkest Africa will see the sunrise of a new life.

New Center in the Congo

A NEW station has been opened in the Congo, under the Southern Presbyterian Board. It is called Lubondai, is 180 miles southeast of Luebo and 20 miles from a station of the Ba-Congo Katanga Railway, recently completed. A splendid motor highway connects the mission with the railroad. It is also on the air mail route from Luebo to Elisabethville. The mission boasts a large number of adobe buildings, dispensary, chapel, classrooms and residences, but as yet only one permanent structure, the Pattie M. Sleeper Memorial Church.

Within the short history of the station forty young men have decided to enter the Gospel ministry, twelve of whom have sufficient training to enter the Morrison Bible School of Mutoto.

"Lions and the Lion-Hearted"

FROM the Luanza Mission, Belgian Congo, comes this tale of a believing African girl, about nine or ten years of age. This daughter of a heathen mother, had become acquainted with the missionaries and longed to attend their girls' school; but her mother forbade her doing so, lest the native teacher's religion should exert its uncanny power to change lives. So the mother turned her over to the witch doctor, "to put fear upon her," which he proceeded to do in this fashion.

Keeping her in the dark, he first tried to scare her into obedience to her mother by his gruesome conjuring, incantations and magic, calculated to raise the hair of a warrior. Not succeeding, he scourged her and then tied her up by her feet to a branch that the new religion might percolate downward and flow out of her mouth. This also failing, he gave her an obnoxious medicine that almost killed her.

Then, giving the child up as incorrigible, her mother determined on a last resort, kill-or-cure remedy. Driving her away from the school into the forest she bound her little daughter to a tree with bark ropes stripped from a sapling, and left her there as food for lions. The dreaded black night enveloped the child in the dreary African forest. Darkness came on and the fearsome noises of the forest; but the angel of the Lord encamped about her, for when a Christian found her the next morning, he saw lion tracks within six feet of her. She had seen their glaring eyes as moving balls of fire, but remembered what she had learned in school, that God had made the lions and her too, and so fear left her; she felt so sure God would not let them eat her up.

Ice in Africa

IT IS said that Africa is a continent of contrasts. Nowhere is this manifested better than in the making of ice practically on the Equator. The ice machine at Central Hospital at Elat, West Africa, has been a source of amazement to the natives, to whom this is the queerest of all the white man's medicines. To the sick it has been a source of comfort and healing. From the wife of a government official to several of our own missionaries, ice has brought relief when other agencies failed. Buried in saw-dust, it was even taken to another station, fifty miles away, for use in a case of severe illness. When not needed for therapeutic purposes, ice has given missionaries an unexpected taste of home. On Saturday afternoons the

missionary children at their school home scramble for the privilege of "lickin' the dasher." It is fun to see the look of bewildered astonishment on the black cook's face as he is first initiated into the mysterious rite of making ice-cream. "Just like a white man," he thinks, "to waste good salt by letting it melt away"—and hastens to catch the icy salt water, which he boils down patiently until he is rewarded by the salt crystalized in the bottom of the pan. The soiled color of it bothers him not at all as he takes it to his smiling wife who carefully preserves it to use in her cooking. "There is then," thinks she, "something gained from the mad whims of the white people."—*The Drum Call*.

WESTERN ASIA

In Saint John's Isle

THE Isle of Patmos, off the coast of Asia Minor, supports 250 churches. A visitor, whether he be Jew or Greek, Catholic, Protestant or agnostic, is received with cordiality at the monastery. For three days he may remain and pay nothing for food nor the use of the library, the most interesting feature of the place. A rich collection of parchment manuscripts includes a fragment comprising the major part of St. Mark's Gospel, and a seventh century Book of Job, written on vellum.

Opportunities in Turkey

A MISSIONARY conference in Adana in January brought together delegates from all mission stations in Turkey. Rev. Charles T. Riggs writes: "Opportunities for service seem to be increasing almost everywhere in spite of restrictions as to religious instruction to children under eighteen. There is a great eagerness to read, and a wide-open door for good literature. The Bible societies are finding an increased demand for their products. But the greatest interest now is in learning the newly-adopted alphabet, and thousands who never tried to learn Arabic are making good progress with the Latin letters. The

change makes it much easier for new missionaries to learn the language. It is also far easier for Turkish children to learn. There is some grumbling about the compulsory change, mainly on religious grounds, since, by forbidding the teaching of the Arabic characters, the coming generation will be prevented from reading the Koran. The Government, while frankly non-religious, does not seem to be planning its measures against the Koran, but this measure is one of the many to bring Turkey up with Europe. The Government does not care what may be the effect on the religious life of the people."

Mount of Olives Bible School

THANKS to a devoted Christian woman of wealth, a site for a Bible study center for the use of Bible students and church workers of all denominations and nationalities, has been secured on the Mount of Olives facing Jerusalem. The land has been given to the Travel Institute of Bible Research and is the first plot to be owned there by a Protestant Organization. It is near the traditional site of Christ's weeping over Jerusalem, above the Garden of Gethsemane and only a few minutes walk eastward from the Brook Kidron. The buildings will be erected and study begun as soon as the funds are raised for the purpose. As the *land* and the *Book* and the *Man* are so intimately related, it ought to be the most helpful Bible School in the world, if its regulations are dominated by the spirit of the late Conference upon the Mount of Olives.—*Sunday School Times*.

Pioneer Evangelism in Iraq

OF THE work of Rev. and Mrs. Albert G. Edwards in Hillah, the new station of the United Mission in Mesopotamia, another member of that mission says: "By courage, friendliness and steadfastness they have made their place in the community." Mr. Edwards himself writes: "We have made almost daily visits in the bazaar,

in the coffee houses, in the various offices, or in the homes of the various ecclesiastics. In these visits about the city, a good many thousand tracts have been distributed, all of which present, more or less fully, the gospel message. Sitting in the coffee houses, we have often had the opportunity of reading the Bible to quite attentive groups, and the literature we have given out is often read to other groups scattered about. In the last few weeks we have received a few more calls at our house than earlier in the year, but we find that on the whole to reach the Arabs in Hillah we have to go out to where they congregate..... There is a general interest and a wearing down of fanaticism, but there has been aroused opposition in some quarters, especially in Najaf, opposition which has been expressed by the printing of very blasphemous books against us, our books, and our Saviour."

Persian Acroplane and Missions

DR. BLAIR of Teheran tells this story, which is here abbreviated. A prominent citizen of Tabriz happened to swallow his false teeth while taking his soup. The partial plate followed the soup only to a point below and behind the larynx and there remained fast. For two days he was able to swallow fluids but then the inflammation prevented all eating and drinking. All the Tabriz doctors tried to relieve him, but lacking special instruments were unable to afford relief. A brother in Teheran, who is a member of Parliament, consulted a prominent Persian specialist, and he urged that he be brought to Teheran at once. The brother chartered an aeroplane and sent for the sufferer, the distance between the two cities over mountain ranges being 350 miles, which by ordinary conveyances would have required fifteen days. The plane left Tabriz about noon and was at Teheran by sunset. The leading Persian surgeon, and the English surgeon refused to risk operating. So he was taken to the American missionary hospital, where the plate was removed

by a neck incision and the patient was at last relieved.

Central Asia's Challenge

THIS part of the world contains Afghanistan, Russian Turkestan, Chinese Turkestan, Tibet and Mongolia. Centuries ago the Gospel was proclaimed in some of these fields, mainly by Nestorians, but it did not take permanent root. Dr. Kilgour of the British and Foreign Bible Society rightly attributes this lack of permanency to the fact that the missionaries did not take to these races the Scriptures in their own tongue. They had a fine translation of the New Testament in Syriac and to the Tibetans and even the Japanese they taught Syriac, but nothing was done for the native tongues. A secondary reason mentioned by him and by other scholarly resident missionaries is the fact that the Nestorians compromised and mingled Christian truths with Central Asian mythologies or half truths, as one sees in the oldest of their monuments still standing in Hsi-an Fu, Shensi. Yet of many of these mid-Asians what Mrs. Burroughs said is true, that, as in Little Tibet which she represents, there is far more concern about religion in Central Asia than in Europe where the lives of the people are dominated by the ever present fear of demons and evil spirits. With the few beacon lights in a territory about 3,000 miles in breadth there is abundant reason for the Central Asia Prayer Fellowship with its London headquarters.

INDIA AND SIAM A Critical Year

THIS is evidently going to be a critical year in India. The movement for political independence is receiving the support of the younger men. The recent National Congress, however, decided by a majority of votes for Dominion Status in the meantime. Mahatma Gandhi threw the weight of his influence in the scale against the impatient idealists. Dominion Status thus represents the largest measure

of agreement among the various parties. But the demand for it is coupled with the provision that if independence is not granted before the end of the year civil disobedience will be resorted to.

The National Congress was notable for other reasons. Pandit Motilal Nehru, the President, made the observation that "religion as practiced today is the greatest separatist force. It puts artificial barriers between man and man and prevents the development of healthy and cooperative national life." It is the Pandit's belief that the purdah and other disabilities of women are a curse and should be wiped out without delay. The Chairman of the Reception Committee said, in his address:

The man power of India must be fully developed and equipped with up-to-date ideals. The women must be free. The thousand and one airtight compartments of the social fabric should be knocked down without mercy. What can we expect from a people with a polygamous habit? A people so pleasure-seeking, so devoid of self-control, cannot show that self-abnegation which is so very necessary in a soldier of liberty. There should therefore be a social revolution which must go hand in hand with political revolution. We do not believe in the progressive realization of freedom.

—*The Record of the United Free Church of Scotland.*

Why Converts Slip Back

DR. S. M. ZWEMER, speaking at the 8th Annual Conference of the Egypt Intermission Council, quoted some interesting statements from a meeting of converts from Islam, held at Lahore, India, during his recent visit there. Reasons were given why converts were not more numerous and why some slip back.

Briefly these reasons were as follows:

1. Because the Church of India is unsympathetic towards the Moslem convert who has lost his old friends and is hungry for new friends.

2. Converts miss prayers and Zikrs in the church. Prayer is not prominent enough. The churches should

be open all the week, and have morning and evening prayer.

3. Islam is a religion of hospitality. Is Christianity? It is common to hear the complaint, "When we were Moslems we could go to anybody's house for a cup of coffee, but now we are Christians we cannot."

4. Too great a lack of teaching after baptism.

5. Christians ignore the Moslem virtues, and emphasize their vices.

6. Social difficulty of marriage.

7. Temporal needs of the converts often blind the missionary to their spiritual needs, and favoritism in supplying temporal needs creates jealousy.

Mortality and Morality in Bombay

THE population of Bombay in 1928 was estimated to be over 1,300,000 of whom 850,000 were Hindus, 200,000 Moslems, 68,000 Christians, 52,000 Parsees, 24,000 Jains and 8,000 Jews. Three-fourths of the population are illiterate and sixty-six per cent of the people live in one room (as compared with 6% in London); out of every 1,000 births 828 children die in the first year! The low moral conditions are shown by the fact that there are over 1,000 brothels known to carry on their trade in the city, employing 20,000 prostitutes. From these brothels 134 children were rescued and over 500 boys and girls were found to be living lives of vice. A Rescue Home is conducted under the auspices of the Vigilance Association.—*Dnyanodaya.*

Women's Moral Reforms

THE Eighteenth Biennial Convention of the Indian W. C. T. U. met in Delhi last November under the Presidency of Miss M. J. Campbell, wearer of the rarely bestowed Kaisiri-Hind medal. Among the resolutions passed by that body are the following:

Resolved that the National W. C. T. U. of India, representing nine provinces and 7,000 members now in session in Delhi, express their hearty appreciation of the appeal for better laws restricting the traffic in strong drink, and pledge their full cooperation and support.

Realizing the terrible effects resulting from the use of opium (especially by giving it to infants) and other narcotic drugs, we urge our members to agitate against the use of the same; and we pledge ourselves as an organization to cooperate with any effort toward the suppression of the opium traffic.

Regretting the evils resulting in lowered moral tone from the use of improper pictures, we desire to cooperate with those interested in their purification. We urge a strict national censorship of all cinema films.

Resolved that we, as an organization, pledge our cooperation with, and our support of, every action against prostitution; and that we urge our members to initiate programs and to carry on personal and cooperative work to eliminate this evil, and also to procure moral instruction in the school.—*Indian Standard, Delhi.*

Sundar Singh and Other Sadhus

A DECADE ago Christians were deeply moved by a truly holy man, Sadhu Sundar Singh, known in Northern India as "the Apostle of the Bleeding Feet." A Hindu by birth, he believes that Christ called him to a life of self-sacrificing service. Today he spends most of his time in the lofty Himalaya mountains, bringing to others the message of his Lord and Master. Hindu Sadhus live in desert places, eat simple food, and with long matted hair, they resemble somewhat the Nazarites of Christ's day, as did John the Baptist. The saintly life of Sundar Singh has made a deep impression upon Hindus and Christians alike.

For these reasons some Christians have adopted a similar mode of life, some true followers of Sadhu Jesus and some as imperfect Christians, have adopted healing as did the Master. A village boy who had studied in the mission high school of the Lutherans in Guntur, believed that he was called of God to be such a sadhu, and crowds by the thousand came to hear him and to receive healing. Such huge meetings afforded excellent opportunities to preach the Gospel, and unable to meet so great a demand he asked Lutheran teachers and pastors to preach at such meetings.

Thus the Word of God was proclaimed mightily.

Reforms for "Untouchables"

THE "depressed classes" of Bengal, numbering eleven millions, sent a deputation to the Simon Commission. The deputation drew an appalling picture of the conditions under which 25 per cent of the population in Bengal live. The "depressed classes" are prohibited from taking water from the wells controlled by the District Boards; they are compelled to sit shoeless at separate benches in the village schools, and are not even allowed to enter the public temples for worship. As their spokesmen pathetically declared: "Even our gods are a depressed class, and untouchable."

Sir John Simon pointed out that the real task was not to reform the social conditions of the Hindus, but to consider the reconstruction of India's Constitution. The retort came, polite but emphatic: "Until we get real direct representation on the Councils our conditions cannot be improved."

Pressed to submit definite proposals, the deputation pleaded for a separate electorate, adult suffrage, and representation by their own people, who are unwilling any longer to depend on nomination by the Government, and are tired of the lip sympathy of other parties and classes, which evaporates whenever the time for practical action comes.

Head-hunters on the Burmese Frontier

THIS custom of savages is not confined to Borneo, eastern Formosa and other remote regions. The October issue of *China's Millions* contains an article about work among Christians in southern Yün-nan on the Burman frontier where head-hunters abound. Gruesome as the details are, the periodical prints them "to stimulate prayer." The reason of the custom here is the needs of agriculture. "The heads when secured are hung up

in a high bamboo frame, while directly below in a space carefully protected from intruding animals, a large pile of loose earth is placed. After the blood and decaying matter has all dripped down, it is mixed carefully with the loose earth and each family in the village or group of villages is given a handful to ensure good crops. The families under each headman have to procure a head each spring at planting time, and the families have to take turns in supplying the heads. If he (the headman) cannot procure a head, the law is that one of his own children has to be killed and sacrificed in the same way." The article says that they have never heard of one of those who have become Christians losing his life in this way. Ps. xlvii 20 is quoted, "The dark places of the earth are full of the habitations of cruelty," as being illustrated by this custom. If the British authorities concerned would take over this "no man's land," the district would fall within the field allotted to our American Baptists.

Moslems and Hindus

MOSLEMS and Hindus in India seem incapable of living in harmony. The Moslems are intense monotheists; the Hindus are fanatical polytheists. At Bombay labor difficulties have arisen. Moslems were attacked and retaliated. Fighting with rifles, knives and stone-throwing has spread to the Moslem and Hindu quarters of the city. The police were unable to cope with the frenzied mob. Many were killed and wounded. Companies of English regiments quelled the rioting. The trouble indicates what will happen to India if the British leave that country entirely to itself.—*Watchman-Examiner*.

Youth and Child Marriage

A DISPATCH from Bombay, March 14th, reports that the Association of Youth of the Jain Community at Ahmadabad obtained from District Judge Davis, a European, an injunc-

tion against the marriage of a girl of fifteen to a widower of fifty-five.

The whole town was thrown into intense excitement as young men of the Jain Association picketed the bridegroom's house to guard against violation of the court's order.

The Youths' Association produced 150 affidavits to show the match was improper and stated that the girl was being forced into the marriage by her father against her consent and asked that she be separated from her parents to prevent undue influence. Orthodox Hindus favored the marriage but the youth of India react against it.

CHINA AND TIBET

Famine Conditions in China

THE Rev. F. J. Griffith, who is doing relief work from Tatungfu, has sent the following account of famine conditions in the province of Shansi, North China, to *The Mission Field*, giving a pitiful picture of the suffering of the people of that province:

In Saratsi yesterday six persons were found dead on the street starved and frozen to death.

The poor people are now forced to eat food that is not usually given even to pigs. Weeds from the fields have been used for several months, but with the frost this supply has stopped.

The outer husks of millet which had no use before are being eaten, also bean cake and bark of trees.

The villages have been largely evacuated. Many women and girls have been sold into slavery.

It is estimated that more than 17,000 women and girls have passed through Yen Men Kuan, the main pass into central Shansi, since the autumn harvest.

In the train yesterday, I heard the remark that the only trade in this district at the present time is this "white slave traffic."

One dutiful son carried his mother 200 li on his back and was moving away farther south.

New Mission to the Hak-ka's

A NEW mission to China has recently been organized, with headquarters at 75 West Street, New York City. It is a mission to evangelize the neglected Hak-ka people of south-

east China. They are called "strangers," having migrated from southwest China to the Provinces of Kwangsi, Kwangtung, Fukien, Kiangsi and Honan. They still remain unique in character, customs and language, and are hardy, intellectual, brave, highly civilized and receptive toward the Gospel. It is estimated that there are over 15,000,000 of them almost wholly untouched by Christian missions. The Hak-ka Mission is being promoted by an Executive Committee of which Dr. A. C. Gaebelein is chairman and Colonel G. N. Sanctuary is treasurer. The Chinese center of the work is Shiuchow, Kwangtung.

The New Chinese Calendar

ONE of the reformations of the new government in China is the adoption of the solar calendar instead of the lunar calendar which has been used in China for thousands of years. The government seems determined to force the acceptance of its will in this matter, and has refused to allow the lunar calendar to be printed. If it is successful in this undertaking it will be an influence in undermining a great number of superstitious practices based on the reckoning of the lunar calendar.

The Power of Christ

DR. J. H. RITSON, secretary of the British and Foreign Bible Society repeats a remarkable story that he heard from Chinese delegates at the Jerusalem Council meeting. The incident was related by a Chinese lady, head of a girls' school. In the fighting two or three hundred Bolshevik troops, mad with lust, broke into the school—poured in like a river. They came up to that lady, little, slight, absolutely helpless apparently, and they put a bayonet against her breast, and threatened to pierce her. She said, "Wait a bit"; and she gathered all the girls together, and with these men standing around dumb-founded, she raised her hand and said "Let us pray." She prayed; then she

said, "Now, girls, line up two by two, and march out of this building singing 'Onward, Christian soldiers.'" They did it while the men stood dumb-founded. She said to the leader quietly "Confucius could never have helped us do that."—*In Dnyanodaya.*

Progress in China

TARIFF autonomy, so long and ardently sought, came into operation on January 1. How much this will mean practically only the future can disclose, but its coming will mean to that extent, "equality and justice" in international relationships.

January 1st was also the date set for the completion of the registration of schools. There are signs that the Government is tending towards a more liberal attitude to religions as such but neither the government or the educational authorities show any tendency to give up the requirement that attendance on religious services and instruction in registered schools be voluntary.

Opium addicts are, after March 1st, to be classified as criminals and treated accordingly. Facilities are to be provided whereby they may break their bonds but after six months the "iron hand of law will know no mercy" to opium addicts. The Nationalist Opium Suppression Committee is made up of one hundred representatives of various organizations, and includes in its membership two leading Christian members of the National Anti-Opium Association, Mr. T. H. Li and Rev. K. T. Chung. Through it the Nationalist Government aims to throttle China's domestic narcotic menace. The yearly consumption of opium in Peking alone is reported as valued at \$44,000,000, or 30,000 Chinese ounces per day.

Fortune tellers, who have been patronized by emperors and coolies alike for centuries in China, must now find some other occupation according to an order issued by the Nanking Government. The order is extended to the entire country, but it is not clear whether the order applies also to as-

trologists, who are called upon to decide lucky days for all important ceremonies, such as weddings and funerals.

Christian Officials in China

ABOUT half the heads of departments in the new government of China, and one-fourth of the other officials of the Central administration are Christians. These Christians hold regular meetings together for prayer for the success of their great task of reconstruction. They are subjecting Christian schools to no stricter regulations than the schools of other religions, and are showing general friendliness to Christian missionaries, restoring to them, one by one, the properties commandeered for military and government purposes during the months of struggle. Of course they have "done things which they ought not to have done," but they have shown so many evidences of real unselfish patriotism and a desire for happy international relations, that we certainly should be able to forgive certain extreme expressions of that patriotism—and some acerbities of attitude toward those who have seemed disposed to deny them the equality which they claim.

The same thing is true, in many ways, of the attitude of the people generally. They are ashamed of the excesses of recent years, and, thoroughly weary of military dictatorships, are earnestly desirous of peace among themselves and with other nations.—*Courtney H. Fenn in Women and Missions.*

Welfare of Chinese Abroad

THE Welfare Association for Chinese Abroad was inaugurated in Shanghai on November 11th to promote and protect the interests of Chinese abroad. Among its directors are well-known Chinese who represent their constituents in the United States, Canada, South America, India, Siam, Singapore, Java, Australia and the Philippines. Such a representative

body is destined to play an important role in Chinese national life.

There are more than 2,200 Chinese young men and women studying in eighty American colleges in fifteen states. More than one-fourth are Christians. Seven hundred and twenty-one Chinese Christians are banded together in the Chinese Student's Christian Association which after nineteen years of steady growth, has now over thirty-five local units. In these associations the Christians meet for social fellowships, intellectual exercise and the cultivation of the spiritual life. The association carries on many lines of activities designed to aid Chinese students in their often difficult adjustments to American social and college life. In addition it aims to assist worthy but needy students who desire to devote their lives to Christian work in China.—*Chinese Recorder.*

Rifles and Chaos in Tibet

MODERN rifles, smuggled in from China, India and Russia, are helping to create chaos and confusion in Tibet. Not only does every little principality now have its army, but every large monastery has one, too, and clashes are constantly occurring. For example, the monastery of Kanze with 3,000 Lamas, equipped with modern rifles, is being besieged by an army from the principality of Drangu.

The Panchen Lama, who, as temporal ruler of Tibet, ought to be maintaining order, is a fugitive in Manchuria, while the spiritual authority of the Dalai Lama is being constantly menaced by the appearance of rival incarnations of Buddha.

Why do Tibetans want Western rifles, but not the religion of Westerners? Is it any more inconsistent with his religion for a Lama to use a rifle, than for a Christian? Considering the terrible burden which western militarism has been to China, how do you account for the fact that one of the earliest products of Protestant missions in China, Yung Wing, in his autobiography, boasts of the

fact that he introduced gatling guns into China, and started the first modern arsenal? Is the Church doing anything adequate to undo the harm which Western munitions of war are doing in non-Christian lands?—*Missions*.

JAPAN AND KOREA

A Japanese View of the Need

THE Executive Committee of the Board of Directors of the Kumiai (Japan) Church states that foreign missionaries are still needed in Japan.

(1) Because of the great task ahead. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians who are without our borders.

(2) For the sake of world progress that will come through the opening of the civilization of the Orient. The urgent duty of the present lies in the direction of a thoroughgoing Christianization of Japanese culture, which is central to the culture of the Orient.

(3) Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this present instance is very great.

Over-Population of Japan

THE *Church Missionary Outlook* says that there are few problems more urgent to the Japanese statesman than those of an evergrowing population and an already over-populated country. In 1926 the people of Japan were a million more than the previous year; in average years the net increase has been from 700,000 to 800,000. Japan has already more people to the square mile than any nation

except Holland, Belgium, and England, and these nations have overseas possessions which afford some relief, whereas Japan's overseas possessions, Korea and Formosa, are already well occupied, and her immigrants are refused a welcome in lands ruled by the white races.

To help solve this problem the northern island of Hokkaido is being developed. At present the population of the island is not more than 2,300,000, but it may eventually reach 10,000,000. The rapidity of development in some districts is amazing.

The C. M. S. started a mission in Hokkaido fifty-four years ago, to evangelize the aboriginal Ainu. Today it is confronted with a far bigger task, that of establishing a church that will bring the Christian message to new towns and cities. Round each mission station is a potential town or village, some of which will become considerable centers of population in the future. The present aim should be to plant the Christian Church in each new settlement before the Buddhist temple or Shinto shrine is built there.

Work with a Purpose

TOYOHICO KAGAWA began work eighteen years ago against the slums of Japan. Tuberculosis, leprosy, trachoma and syphilis are the four worst diseases under attack, and the method has been by public addresses and writing fiction about them. Some pamphlets containing extracts from his novels were distributed in the House of Peers two years ago and this led to the Government's appropriating 20,000,000 yen for a ten year program to destroy all slums in Japan's large cities.

With the money derived from sales of his novels Mr. Kagawa gave 5,000 yen to establish a night school for laborers; others have been organized for peasants. He feels it of utmost importance that these schools be maintained on Christian principles. Christian Japanese and Americans of California contribute \$300 a month, and

in the East a group, called Kagawa Cooperators in America, is raising \$5,000 to enable Kagawa to give half his time to the nation-wide evangelistic campaign, instead of raising money for his social and religious centers by incessant writing of books and articles. Mr. Galen M. Fisher of the Institute of Social and Religious Research, is chairman of the Eastern group of these cooperators and Mr. Harry E. Edmonds of International House, New York, is treasurer.

Christian Literature for Korea

THE Christian Literature Society of Korea is seeking to provide for the publication and distribution of Christian literature in Korea, where there are now more than 300,000 Protestant Christians, the great majority being resident in villages. This union publishing institution meets the needs of practically all the missions working in that land and provides Christian material for Sunday-school lessons, Bible institute studies, theological seminary textbooks, multitudes of tracts for the wayside distributor, and a weekly newspaper, *The Christian Messenger*. Korean authors and translators are contributing to the output of this society.

A Revival in Pyengyang, Korea

LAST October witnessed a real revival in North Korea. As a result about 2,000 men and women decided to accept Christ during the three weeks meetings. The Sunday-school enrollment increased and the churches made special efforts in caring for the new converts. The Christians were stirred with a new zeal in saving souls.

On the last day of the revival meetings, many young people not only registered decisions for life service but some two hundred, mostly students, bound themselves together in a league for daily Bible reading, prayer and leading others to Christ. They have grown in numbers until there are about four hundred young people who

meet in fifteen separate groups every Sunday, except the first Sunday in the month when they unite in a meeting for testimony and prayer.

In the Union Christian College in Pyengyang the influence of the revival was felt. The evening meetings for students from the various schools were attended by about 1,000, many of whom became Christians. Others decided on life work for Christ. In the midst of the strong impact of non-Christians, of infidelity and materialism, where multitudes are not interested in any religion; in the face of constantly increasing skepticism, caused by reading the papers, magazines and books published throughout the Far East, the students are standing firm with strong faith in a sovereign God and an all-sufficient Saviour and Lord.

Mr. Lee of Shantung, China, one of the missionaries sent by the Korean General Assembly's Board of Foreign Missions, tells how the Pyengyang revival meetings stirred Chinese Christians to plan a revival campaign in Shantung. "Chinese evangelists with enthusiasm got Chinese Christians to give time to preaching in organized bands. What wonderful grace of God! We preached in fifty-three villages, giving true witness about Jesus, the Saviour. We preached to 15,683 individuals personally, distributed 14,000 tracts and sold 4,400 gospels. . . . We must bring China to Christ. The revival has begun. Keep on praying."

Korean Christian Student Revivals

SEVERAL students of Union Christian College, Pyengyang, Korea (Chosen), during the Christmas vacation answered calls to conduct revivals in a number of churches. After praying together, they discussed with church officers how to make the most successful attack in several large unevangelized communities. They decided to divide into bands of two each. It was zero weather, snow covered the ground but the warmth of Christ's love in the hearts of these young col-

lege boys made them willing to go to the limit of sacrifice in touching the cold hearts of Christians and giving life to the unevangelized in a difficult section.

In three weeks of intensive efforts over 3,000 were personally approached. Meetings were held every evening at which more than 400 decided for Christ. The Christians, having been stirred, went out to preach to relatives, neighbors and friends, and to lead them to the meetings, thus being themselves greatly revived in leading others to Christ. Evangelist Kim, full of enthusiasm over what had been accomplished, writes: "Nothing short of a miracle. . . . These young men were filled with the Holy Spirit. . . . These students brought new life, new strength to fight the evils, a new vision of the Christ, a fresh hope for the future."

ISLANDS OF THE SEA Unevangelized Millions

REV. R. A. JAFFRAY, of the Christian and Missionary Alliance, recently made a trip of exploration in the unreached parts of the South Sea Islands. We quote from his report:

"Wherever I went, I asked in English and Chinese, 'Is there anyone here who knows Jesus? Do you know anyone who believes on the Lord Jesus Christ?' Often they did not know what I meant; they did not know that there was a Lord Jesus Christ." Mr. Jaffray learned that there is no work being done in any of the following fields:

The east and west coasts of Borneo.

The Boeginese people on the coast of the Celebes, and the wild races of the interior.

The southwestern coast of Sumatra. Smaller islands in the East Indies and Malay Archipelago.

Large parts of the great island of New Guinea.

It is estimated that the unevangelized population of these islands is between six and seven millions. In closing his report Mr. Jaffray says: "If the Gospel of Christ does not soon

enter these fields, the influence of Mohammedanism, which is spreading rapidly, will soon be such as to form a most effective barrier to its progress. Mohammedanism is rapidly displacing paganism. This fact surely makes the evangelization of these fields all the more urgent. As Paul heard the pitiful cry of the man of Macedonia, 'Come over and help us,' so may we today hear the cry of the perishing in Borneo and these islands."—*Report of the Pioneer Mission Agency.*

New Mission in the Philippines

DR. RAPHAEL C. THOMAS, for twenty-four years a medical missionary of the American Baptist Foreign Mission Society in the Philippines, has left that Board and, since March, 1928, has been evangelizing the 20,000 students in Manila. He has organized the first Baptist church in that city, backed by a small group of Baptists who wish to try the simple apostolic method of evangelism. Mrs. Henry W. Peabody of Beverly, Mass., is the chairman of the committee in America, and Miss Traver, a graduate of the Biblical Seminary, New York, is secretary. Dr. Thomas will continue to supervise the work of the new Doane Hall in Iloilo, a great student center. Patricio Confessor, a graduate of Gordon College, is assisting the new missionary, Mr. Castrodale, who has just arrived. Both Mr. and Mrs. Castrodale are graduates of Moody Bible Institute. The new mission asks for buildings, equipment, a small hospital and general support.—*Sunday School Times.*

Religion in Sumatra

DR. WARNECK in the *Berichte* of the Rhenish Society presents some interesting facts concerning religious conditions on this great island. He reports that the struggle with real heathenism is due to two great obstacles: The first is the tendency to an increasing compromise on the part of weak Christians. This he defines

as a mixture of pagan elements with the Christian faith which they profess. The second lies in the fact that so far the Christians number barely one fourth of the whole population. There are in all about one million Bataks and one fourth of these are Mohammedans. The rest live in a very crass heathenism. So there is still much to be done, in spite of mass movements and glorious successes, before the whole island will be turned to Christ. One splendid feature about the real Christians on the island is that they themselves are carrying on Christian missions. They have an organization known as the "Zending Batak," which has its contributors in all of the congregations. Last year their contributions amounted to 28,000 gulden (about \$11,200).

MISCELLANEOUS

The Oriental Dispersion

THERE are about 8,000 students from India, Japan, China and Africa in western educational institutions. In addition there is a vast tide of immigrants, estimated at 3,000,000 from India, 9,000,000 from China and 1,000,000 from Japan. These figures presage an outward amalgamation from a material standpoint. While much has been done by the Student Christian Movement and other agencies, most of the students return not so much allies as enemies of the Christian cause. They know that Christianity teaches equality of races in the sight of God, but they find in the west an evident contempt toward their color. The western world had failed to show them the real glory of the Christian life.—*From an address by the Bishop of Litchfield, at York, England.*

Presbyterian-Methodist Union

THE initial meeting of the Methodist and Presbyterian commissions at Pittsburgh agreed upon a statement that complete organic union was desirable and they named two sub-committees, one on Property with Dr. H. C. Swearingen, of St. Paul, as

chairman, and one on Doctrine, Bishop W. F. McDowell chairman, to consider these aspects of the subject and report to a later session.

Whatever recommendations the commissioners may eventually make, it is evident that this is to be no merely perfunctory discharge of duty. The question of blending these commissions is being discussed in earnest by strong men, who have the larger religious interests of the country at heart.—*The Christian Advocate.*

COMING EVENTS

- RURAL LIFE SUNDAY May 5
- UNITED BRETHREN IN CHRIST CONVENTION, Lancaster, Pa. ... May 14-24
- PRESBYTERIAN CHURCH IN THE U. S. ASSEMBLY, Montreat, N. C. May 16-23
- GENERAL ASSEMBLY, PRESBYTERIAN CHURCH, U. S. A., St. Paul, Minn., May 23-29
- REFORMED CHURCH IN THE U. S. GENERAL SYNOD, Indianapolis, Ind. May 22-29
- NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Detroit, Mich. May 28-June 4
- UNITED PRESBYTERIAN, GENERAL ASSEMBLY, Pittsburgh, Pa. May 29-June 4
- REFORMED CHURCH IN AMERICA, GENERAL SYNOD, Holland, Mich. June 6-12
- NORTHERN BAPTIST CONVENTION, Denver, Colo. June 14-19
- ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM, Boston, Mass. June 19-27
- CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN, Havana, Cuba June 20-30
- WOMEN'S UNION, EVANGELICAL SYNOD OF N. A., Detroit, Mich. June 25-28
- LUTHERAN WORLD CONVENTION, Copenhagen, Denmark June 26-July 4
- NATIONAL EDUCATION ASSOCIATION, Atlanta, Ga. June 28-July 4
- DISCIPLES OF CHRIST CONVENTION, Seattle, Wash. August 8-14
- SEVENTH DAY BAPTIST CHURCHES CONVENTION, Milton, Wis. .. August 20-25
- CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER, Engadine, Switzerland August 27
- EXECUTIVE AND CONTINUATION COMMITTEES, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, Eisenbach, Germany .. September 2-9
- PRIMITIVE METHODIST CONFERENCE, Pittsburgh, Pa. September 11-17



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Are Foreign Missions Done For? By Robert E. Speer. 16 mo. 152 pp. Printed for free distribution. Presbyterian Board of Foreign Missions. New York. 1928.

Already 25,000 copies of this little book have been printed and distributed, chiefly among business men. It is one of the ablest presentations for the cause of Foreign Missions that we have seen. Its strength consists chiefly in four things: (1) In the concrete facts relating to the enterprise; (2) The number, variety and standing of authorities quoted; (3) The unswerving loyalty to Christ and His standards; (4) The presentation of the case with fairness, fearless logic, force and sustained interest.

Every honest open-minded critic should read this little book to learn the facts, which no one knows better than the author. He lets these facts, and the remarkable array of witnesses, speak for themselves, and they speak with no uncertain voice in reference to the missionaries and the disturbances in China; the influence of missionaries in India; the achievements of Christian workers in Africa and the benefits received in Japan. The indirect influence is more remarkable than the direct.

Dr. Speer takes up specifically the contention of some that Christians are not justified in pressing their religion on those of other faiths and shows Christ's need of humanity and humanity's need for Christ and His Gospel. He devotes one chapter to the efficiency of Christian missions and its conduct. Then he explains the policy and program of the foreign mission enterprise and shows its completeness and adequacy. The unoccupied

fields—in geographical areas and in unreached classes—occupy one chapter and show how much remains to be done. Finally he presents the need and opportunities for a "life investment" that make their appeal to men. The book is not a collection of dry statistics. It is full of human touches.

Copies of this book, while they last, will be sent free on request. Address the Editor of the **MISSIONARY REVIEW OF THE WORLD**. D. L. P.

Foreign Missions Under Fire. By Cornelius H. Patton. 12 mo. 180 pp. Paper, 60c; Cloth, \$1. Boston. 1928.

It is always easy to find fault, especially with work or workers with whom we are out of sympathy. Many even found fault with Jesus Christ and His program. Many find fault with God Himself. Such critics unconsciously criticise themselves and reveal their ignorance and lack of vision.

Dr. Patton, who has been for many years in vital touch with Christian missions and their critics, takes up some concrete modern objections to Christian missions and then he proceeds to criticise the critics. The book is a popular presentation in the form of a dialogue or demonstration and is thus well adapted to presentation in a church. Various men—lawyers, business men, pastors, student and editor—make their objections and these are answered by well-informed secretaries and others. One element of strength of the book is the number of actual quotations from recent books and magazines, bearing on the subject. This little volume will be of especial interest and value to practical

business men whose minds are open to the influence of facts.

Dr. Patton, in his discussions, takes up such objections as that missions are futile; that they interfere; that the cost of administration is too high; that native converts are insincere; that we have no Christianity to export; that denominational rivalry is killing the work; that missionary methods are antiquated, and other criticisms. The answers come not only from the secretary but from such men as E. Alexander Jowell (traveler and author); Dr. Charles W. Elliot (Ex-president of Harvard); Prof. Paul Monro (Columbia University); Howard W. Taft (Chief Justice of the United States Supreme Court); Charles A. Selden (Curtis Publishing Co.); The Governor of Bengal, India; Prof. J. F. McFadyen (Queen's College, Toronto); Dr. Thomas Jesse Jones (Director of the Phelps Stokes Foundation); Theodore Roosevelt (former President of the U. S. A.); and, in passing, many voices from non-Christian lands. One striking fact is the contrast between the limited knowledge and standing of the critics and the intelligence and high positions of the defenders of missionary work.

Far Eastern International Relations. By Hosea Ballou Morse, LL.D., and Harley Farnsworth MacNair, Ph.D. Pp. XX, 1128. The Commercial Press, Ltd. Shanghai. 1928.

The three volumes of Dr. Morse, on "The International Relations of the Chinese Empire," have long been standard reference books but are now out of date. Dr. MacNair has now condensed Dr. Morse's books and has added a number of chapters, not only bringing the history down to June, 1928, but also enlarging the scope of the work to include the Far East as a whole. China occupies the larger part of the book, but the international relations of Japan, Korea, Siam, and Soviet Russia in the Far East are briefly recorded.

The book is fully documented. Footnotes are plentiful and valuable, including many cross-references to

other pages. It has maps, a bibliography and a good index. It is another illustration of the splendid work of this Chinese press in Shanghai which is one of the largest presses in the world.

This is an authoritative volume that will not be superseded for a long time. The tone of the book, on the whole, is judicious and fair. The events of recent years, as well as those connected with the beginnings of Far Eastern relations with the western hemisphere, are recorded without bias and with sufficient detail to give the reader a clear idea of this history.

American thought has too long been centered about itself and Europe. Only a small minority of our American people have known or cared about developments in the Far East. The study of this book will dispel that ignorance and lay the foundations for the more detailed study of various aspects of the important changes taking place in the relations of the Far East to the rest of the world and of the political, social, industrial and cultural developments in the Far East itself. Especially interesting are the chapters on the World War; its effect upon the Far East, Soviet Russia and the Far East, 1917-1925; the Washington Conference and the Far East in 1927. They present in concise form the outstanding events and give a calm interpretation of developments of the past decade that have been reported with partisan glamor or feverish excitement. This book is indispensable for the better understanding of the Far East. The missionary who goes to the Far East will need to know the contents in order to understand the questions about which the people in the Far East are very much concerned. The missionary on furlough who is so constantly asked to explain the daily newspaper reports of Far Eastern events and to give his opinion of the significance and probable outcome of them will be enabled to speak with much more intelligence and authority if he will study carefully this really great book. A. L. WARNSHUIS.

NEW BOOKS

- We Believe in Immortality.** Sydney Strong. 193 pp. Coward-McCann. New York. 1929.
- Youth and the World Outlook.** For Young People's Classes and Societies. John Leslie Lobingier. 12 mo. 64 pp. 35 cents. Pilgrim Press. Boston. 1929.
- American Missionary Association—Annual Report.** 79 pp. American Missionary Association. New York. 1928.
- The Chinese Revolution, 1926-27:** A record of the period of the Communist control as seen from the Nationalist Capital, Hankow. H. Owen Chapman. Map. 328 pp. 12s. Constable. London. 1928.
- Some Bigger Issues in China's Problems.** Julean Arnold. \$2.50. Stechert. New York. 1928.
- China's Millions.** Anna L. Strong. 413 pp. \$4. Coward-McCann. New York. 1928.
- India: The New Phase.** Sir Stanley Reed and P. R. Cadell. 175 pp. 3s. 6d. Allan. London. 1928.
- The Untouchables: A Story of Indian Girls.** Lt.-Col. Matilda Hatcher. 141 pp. 2s. 6d. Salvationist Pub. and Supplies. London. 1928.
- Arabia of the Wahhabis.** H. St. John B. Philby. Illus. Map. Plan. 438 pp. 31s. 6d. Constable. London. 1928.



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JUNE, 1929



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THE PROBLEMS OF INDIA
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Volume LII

Number 6



ASK ME ANOTHER ON AFRICA*

1. What punctuation mark is suggested by the outline of Africa?
2. What question does Africa suggest to the world?
3. What part of Africa is now chiefly Moslem?
4. What is the modern name for the land known in Bible times as Ethiopia?
5. Name two people mentioned in the Bible who are supposed to have gone to Jerusalem from that land.
6. Why has Africa been known as the "dark continent?"
7. What mountains in Africa, almost on the equator, are covered with perpetual snow?
8. What are the great lakes of Africa?
9. Name its great waterfall (the greatest in the world).
10. Who discovered it?
11. What did the natives call it?
12. Why did Livingstone make his perilous journey into the heart of Africa?
13. What countries in Africa have their own independent governments?
14. What European countries control the rest of the continent?
15. What resources make Africa desirable as a possession?
16. What group of people first reduced to writing the languages of the primitive African tribes?
17. Name some of the great missionaries to Africa.
18. Into how many African languages has the Bible been translated?
19. What are the missionaries teaching to the people of Africa?
20. Who were the first Protestant missionaries to go to Africa?
21. Who compared the white and the black races of the world to the white and black keys of the piano, both being necessary for the best melody?
22. What Bible verse covers Livingstone's grave in Westminster Abbey?

(See 3rd cover for answers.)

COMING EVENTS

- June. Lutheran World Convention—Copenhagen, Denmark.
- June. Congress on Christian Work in Latin America—Havana, Cuba.
- June 17-23. Congress of the International Alliance of Women for Equal Citizenship—Berlin, Germany.
- June 19-27. Council of the General Presbyterian Alliance—Boston, Mass.
- July 11-21. Committee of the International Missionary Council—Williamstown, Mass.
- July 22-30. International Y. M. C. A. Older Boys' Camp—Burg Wernfels, Bavaria.
- July 25-Aug. 4. Y. M. C. A. Far Eastern Boy's Camp—Japan.
- July 25-Aug. 4. World Congress of Educational Associations—Geneva.

* From *World Neighbors*.

- July 30-Aug. 14. World Boy Scouts Jamboree—Arrow Park, Birkenhead, England.
- August. International Congress of Christian Youth under the auspices of the World's Alliance for International Friendship through the Churches—Germany.
- August 3-9. World's Committee of Y. M. C. A.—Geneva.
- August 7-14. Conference of the International Fellowship of Reconciliation—Lyons, France.
- August 27. Continuation Committee of the Faith and Order Conference—Maloja Palace, Switzerland.
- November 10-17. Week of Prayer of the World's Alliance of Y. M. C. A.

PERSONALS

CHOLI ANDY, native of Ankara, North Travancore, India, at the age of eighty, dropped Hinduism, accepted Christianity, and changed his name to Yesu Dasan. This was sixty years ago, and Mr. Dasan, still living, at the age of 140, is probably the oldest living Christian.

* * *

REV. CHARLES S. REIFSNIDER, Episcopal Bishop of North Tokyo, and President of St. Paul's University, has been decorated by the Emperor of Japan in recognition of services rendered the cause of education.

* * *

DR. LEE S. HUIZENGA sailed for Hawaii on March 8th, on a journey to the Far East as special Medical Adviser to the American Mission to Lepers. He is to stimulate local interest in the leprosy question, confer with government officials, and encourage Leper Mission Hospital Superintendents, bringing them the latest word in connection with the treatment of leprosy. Dr. Huizenga, formerly actively engaged in medical mission and leper work in China, has just completed a year of leprosy research at Yale University. His services have been loaned to this Mission for a year by the Christian Reformed Church of America.

* * *

MRS. J. C. R. EWING, the widow of Sir James Ewing, of the Presbyterian Mission, is returning to India to complete her life service there.

* * *

REV. ROBERT LAWS, D.D., the great pioneer missionary in Livingstonia, Africa, will visit America during the summer, as a delegate to the Pan-Presbyterian Convention in Boston. Doctor Laws expects also to speak in Guilford, North Carolina, and will attend the Women's Foreign Missionary Conference in July and the General Conference of Christian Workers at Northfield, Massachusetts, in August. For other appointments address Mr. Harold Peirce, 222 Drexel Building, Philadelphia. Dr. Laws has a great story of personal experience in Darkest Africa.

Gifts for the June Bride

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Siam's King at Mission Centennial

THE celebration of the centennial of Protestant missions in Siam, held in Bangkok in December, was opened by the King of Siam, who placed at the disposal of the committee the royal Saranromya Gardens.

Following the reception of the king and queen, Dr. McFarland read an address to the king in Siamese.

The king, speaking in English, replied, in part, as follows:

Some people may want to know why the Buddhists are so tolerant of the Christian faith and other creeds in Siam, and also why I and my predecessors have encouraged the missionaries. We rejoice in all merit, and are glad to see merit made under the influence of any religion. I thank the American Presbyterian Mission for the helpful work they have done for this country. They were the first to start education for girls in the Kingdom, and when the Siamese Government started a school for girls most of the teachers employed were ex-students of the school of "Mem" Cole (Miss Edna S. Cole), now termed the Wattana Wittiya Academy. The Siamese respect Miss Cole a great deal for her work.

The American Presbyterian Mission was also the first to bring the people the benefits of Medical science. In conclusion His Majesty wished the whole missionary body all success, and all blessings both in this life and the next.

The king and queen visited the exhibits which had been prepared and as a result of a leper exhibit they gave 1,000 ticals toward a fund of 5,000 ticals for new buildings.

The people have had their eyes opened to the results of the Christian enterprise and the manifest favor of the king and the princes and officials lifts the burden that has rested upon those who have accepted this Christian faith.

His Royal Highness Prince Damrong has written in highest praise of the work accomplished by the missionaries and says, "As regards the American missionaries, their sterling qualities and the good work they have done in educational and medical matters have always been fully recognized, and their friendship with the people of the country extends to all classes."

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DELAVAN L. PIERSON, *Editor*

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United States Religious Statistics

THE Church statistics, gathered by Dr. Henry K. Carroll for *The Christian Herald*, show a million increase in church members over last year. Of this number, two thirds are Protestants and one third Roman and Greek Catholics. The number of ministers and churches also show a growth for the first time in ten years.

<i>Denominations</i>	<i>Communicants</i>	<i>Gains</i>
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,659
National Baptist (Col.) ..	3,515,542	262,173
Methodist Episcopal, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,883	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,724
African Methodist Episcopal	781,692
Missouri Lutheran Synod ..	656,432	11,087
Latter-Day Saints (Utah) ..	586,635	19,316
African Meth. Epis. Zion	500,000
Presbyterian in U. S. (So.)	444,657	5,036
Churches of Christ	438,714	115,777
United Brethren in Christ	403,192	5,246
Reformed in U. S.	356,093	4,167
Colored Methodist Episcopal	338,771	5,769
Norwegian Lutheran	302,232	8,005
Evangelical Synod of N. A.	287,115	d 49,003
Greek (Hellenic) Orthodox	285,000
Lutheran Augustana Synod ..	225,034	505
Evangelical Church	212,671	d 5,264
Russian Orthodox	200,000
Methodist Protestant	195,480	3,852
United Presbyterian	175,075	3,397
Ohio Lutheran Joint Synod ..	162,536	3,736
Reformed in America	156,089	4,808
Wisconsin Lutheran Synod ..	153,506	3,111
Iowa Lutheran Synod	150,431	1,363
	46,571,248	1,036,562

These thirty-two denominations, constituting 46,571,248 of the grand total, gathered 1,036,562 of the total net gains of 1,114,987.

The United States decennial census of religious bodies for 1926 brings a vast amount of valuable information.

It will be seen that the Roman Catholic Church reported an increase of about 3%, the Mormons 3%, while the Methodist Episcopal Church gained only one half of one per cent, the Presbyterians one and three quarter per cent and the Reformed Church in America and the Disciples of Christ over 3%. The largest gains are in the "Churches of Christ" which reports 26% increase and in the National Baptists (Colored) reporting 73% gain! Losses during the year are reported by the "Christian Church," the "Church of God," Evangelical Synod, Friends, and Spiritualists.

OBITUARY NOTES

REV. E. C. CRONK, D.D., the acting Executive Secretary of the Lutheran Orient Mission, died on February 25th, after an illness of several months. Mrs. Cronk, former Editor of our Best Methods Department, died in March, 1927.

* * *

REV. FRANK L. SNYDER, missionary of the Presbyterian Church in Siam since 1890, died at Sritamarat, Siam, March 30th.

* * *

REV. STURGES ALLEN, a missionary of the Protestant Episcopal Church in Liberia, died in Africa on April 21st. He would have been eighty years of age on June 25th. He went to Liberia as a missionary six years ago at the age of seventy-four and was much beloved by the people.

* * *

DR. LOWELL M. MCAFEE, formerly president of Park College, died at his home in Kansas City, February 11, 1929, at the age of 68 years. Park College was founded in 1875 by his father, Dr. John A. McAfee, and after being graduated in 1880, he became a member of the College Faculty until his election to the Presidency, which office he held until 1913. The influence of his life continues in the lives of many students who entered Christian service at home and abroad during Dr. McAfee's third of a century at Park College.



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HUMAN NEEDS and WORLD CHRISTIANITY

By BISHOP FRANCIS J. MCCONNELL
President of the Federal Council of Churches

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OLD AND NEW MISSIONARY MOTIVES*

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

Author of "Across the World of Islam," etc.

NO HUMAN enterprise requires stronger motives than the work of Christian missions. There is no enterprise so vast in its extent, so difficult in its character. It often staggers our faith. Nineteen centuries after the inauguration of evangelism the disciples of Christ still face great unoccupied fields where the name of Christ has never been proclaimed. Missions often disappoint hope; at times where the harvest was ripening the blast of persecution, or the blight of revolution, has ruined the expectations of the reapers. Signs of a new day have sometimes been signs of a false dawn. Think of the missions on the east coast of Africa or of the Armenian Church.

In such a crisis as foreign missions face today, and at a time when new "movements" are on foot, it may be well to consider the old and the new missionary motives. To abandon those that are unworthy or inadequate and to urge those that are true and efficient would seem the part of wisdom.

The history of the Church at home and abroad reveals a multitude of motives that drove men to earnest effort in the propagation of the Gospel, and yet not all of these motives were approved of God or beneficent in their results.

Jesus speaks of the Pharisees of His day, as compassing land and sea to make one proselyte. Their zeal was for Judaism rather than for God. The story of Roman Catholic missions and Protestant sectarianism affords similar instances. The scramble for denominational prestige in an unoccupied field, the multiplication of sects and parties on the frontier of new territory, the missions which are based on rivalry of church parties—all work that is based on mere ecclesiasticism is based on an unworthy missionary motive. We are to lead men to Christ, not win converts to our own sect.

Another motive is that based on Christian imperialism. Because missions promote civilization, encourage trade and produce social progress there have been those who use these outward manifestations as an argument for extending the boundaries of nominal Christen-

* An address given at the 2d General Missionary Conference of the Scandinavian Churches at Helsingfors, Sept. 10-16, 1928.

dom. The flag follows the missionary and trade follows the flag. A pioneer mission may not only create homes, schools, and literature among a barbarous people but may introduce western commerce and civilization so that the result is colonial expansion, not to say exploitation. There is a real relation between Christian missions and social progress but to confound the two or make them coordinate is fatal.

"Pity for the heathen" was once a leading motive in the missionary movement. The exaggerated contrast of the conditions among savages and those in western lands, the grotesque picture of the non-Christian religions in their popular and degraded form of idol worship, suttee, self torture, slavery and other degradation made its appeal to the emotions.

The conditions of the non-Christian world then and now are such as to move hearts. It was Ian Keith Falconer who said before sailing for Aden in 1889, "while vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam the burden of proof is on those who stay at home, why they should *not* go to the mission field." Christ himself had compassion on the multitudes and wept over Jerusalem. But the motive of compassion is one that stirs only the emotions, and leaves the intellect and the will dormant. We need a motive that will lay hold of all the powers of the soul.

Others say that we must urge the success of the missionary enterprise and so win men to complete the task. Statistics can be arrayed to prove that the Kingdom of God is coming with power; that the number of Christians was never

so large; or that baptisms and revivals and mass-movements are proof that "missions pay." Why not invest your life and your money in such a successful venture? But this motive fails piteously in the hardest fields and in most trying circumstances. Robert Morrison had no outward success when he toiled twenty-eight years in China for ten converts. The missionaries in Arabia have endured the burden and the heat and the fanaticism of the Arabs for thirty-nine years and yet in all Arabia there are not *thirty-nine disciples won for Christ* and openly confessing his name. The utter inadequacy of statistics was pointed out by Professor Harlan P. Beach of China:

My observations make me yearn for the filling out of such items as these: Number of missionaries forced prematurely into the work before being fitted for it, linguistically or otherwise; number giving most of their time and strength to financing their station; number annually breaking down from overwork; number who do not find time to nourish their own spiritual lives sufficiently to make them fruitful workers; number of native helpers who are adequately fitted for their responsible duties; number of helpers who are doing as much harm as good; number of converts who are undeserving the name of Christian through lack of instruction and spiritual rebirth; number acquainted with Christianity who might be won for Christ if only tactfully approached; number who will never hear the gospel because the force responsible for evangelizing the region is hampered by lack of funds or men, etc. Such items should furnish the church with food for thought and prayer.

Statistics of success may prove a motive in this holy war, but will statistics of failure bring recruits and resources?

The great motive of duty, Christ's last command to His disciples, the categorical imperative of the New Testament *should* appeal to every man's conscience in

the sight of God. As the Duke of Wellington expressed it, "We have our marching orders." To some minds this appeals strongly and is the final word. Like compulsory service in the World War, those who refuse to enlist and do their part are then slackers or traitors to the cause. Four times the great commission is reiterated in the Gospel record. Yet it is evident from the Acts that the Apostles were not moved by a mere command. The early Church would have been an evangelistic force without it. There was an inner *urge and passion deeper than the sense of duty*. "They that were scattered went everywhere preaching the word." Why did they go? What constrained them to the task? What was the motive of Philip and Silas, of Mark and Timothy, of Paul and the Apostles?

The love of Christ constrained them. His love for a lost world; His love for them; His love in them. This was the threefold cord that bound their hearts to the task and made them eager bond-servants.

But if the love of Christ (understood in this threefold sense) is the supreme missionary motive, why was it not always fruitful in missionary zeal? Peter professed his love to Christ and preached that love to the Jews at Pentecost. But he was unready and unwilling to share the good tidings with a Roman centurion until the threefold vision made his latent love active. Luther and Calvin were lovers of Christ but had no vision of the foreign missionary task and its demands. *One searches in vain in the Reformation Catechisms and creeds for a clear and outspoken message regarding the non-Christian world.* In Bunyan's

"Pilgrim's Progress" and in Thomas á Kempis' "Imitation of Christ," the message is one of personal salvation and personal sanctification. Christian and Faithful stopped their ears in Vanity-Fair instead of opening their mouths to preach to the lost. There are many beautiful prayers in "The Imitation" but no prayer for missions. Why are so many churches and Christians lukewarm toward missions while they profess their love to Christ? Why do many eat of the Bread that was broken, in their love for Christ, but refuse to drink of *His cup of suffering for the lost*? We dare not say that the great mass of Christians do not love Christ; but the missionary societies know that the great mass of Christians have no sacrificial part in the work of missions. It is the vicarious task of the few. Can we therefore find back of all the motives mentioned a supreme and final motive for missions? It would not, naturally, appeal to all or appeal most easily. "The natural man discerneth not the things of the Spirit." The carnally-minded are babes in Christ. Nor would this motive be easily explained or understood. On the contrary because of the spiritual character of the missionary enterprise it would be appreciated only by those who have passed beyond other worthy although less worthy motives.

We believe this motive to be a passion for the glory of God in the coming of the Kingdom. Some motives are ego-centric or cosmo-centric. This is all theo-centric and finds its source and goal beyond time and space in eternity. The chief end of missions is not the salvation of men but the glory of God. "For of Him and through

Him and unto Him are all things"—also missions—"to Him be the glory for ever." Not only Luther and Calvin but in our own day Otto in "Das Heilige" and Karl Barth in his commentary on the Romans have shown that the sovereignty and holiness of God are the basis of all theistic thought and that a Christian world-view is impossible without these *numinous* elements. We find it in the Old Testament prophecies and in the Law of Sinai. "Thou shalt have no other gods. . . . for I the Lord thy God am a jealous God." "Jehovah that is my name and my glory will I not give to another neither my praise to graven images." The absolute character of Jewish monotheism is its distinguishing characteristic and glory. Syncretism is absent from the mind of Isaiah and Daniel when they tell of the coming Kingdom of the Messiah. His glory is to cover the earth. Every knee is to bow before Him. This missionary motive and idea is proclaimed at the Incarnation. "The Word became flesh" and men beheld "His glory, a glory as of the only begotten of the Father, full of grace and truth." There would be "peace on earth and good will towards men" but the angels *began* their song with "Glory to God in the highest." We must not reverse the order. The great commission is preceded by a great assertion: "All power is given unto me in heaven and on earth"—this gives authority to the command. Without it, Jesus the Nazarene sends out his few disciples on a futile errand. With it the Incarnate Word communicates His message and power, His mission and authority to His Church for all the ages.

We read the Lord's Prayer in

Matthew's gospel or the High-priestly prayer in John and are impressed with the same idea: the glory of God as motive and goal. Seven times in his intercession as High Priest, Christ refers to God's glory. "I have glorified Thee. . . . I have finished the work." To glorify God is to finish the work; for Christ and for us.

This motive dominates in Paul's epistles. One has only to turn to a concordance or study the doxologies (that is, Paul's missionary prayers) to be convinced of his passion that his Lord alone might be glorified through his life and death and message (Phil. 2:11; Rom. 16:25-27; 1 Cor. 1:26-31; Eph. 3:20).

In the vision of John, the entire redeemed church from every nation and tongue and people ascribes glory to the Lamb. In their great Hallelujah Chorus we can hear the interpretation of this same missionary motive—glory to God.

Now if we grant that this is the highest motive—namely a passion for God's glory—we must admit that we have here also a supreme standard of values, because everything that is moral must be measured by its relation to its source and aim, which is God. If in "eating and drinking" then surely in missionary administration and execution we must do all to the glory of God. This becomes the test of the spirit of our obedience and the character of our service. It gives a new impetus to prayer. "Thy Kingdom come. . . . for thine is the Kingdom and the power and the glory." Our gifts are measured by the motive back of them and not by their intrinsic value. We contribute not to a Society but to our Saviour. Every mite-box and offering-plate bears the print of

the nails of the open hand of the Risen Redeemer. Who can put a mean or paltry offering into such hands. Our per capita giving shrinks into insignificance when we think of His "per capita"—"O Haupt voll Blut und Wunden," "O sacred head once wounded."

We go and we send with alacrity and eager passion because His glory is at stake. He wills it. Therefore He laid down his Life for us, that we should lay down our lives for the brethren. In the light of God's great holiness and the glory of Christ the non-Christian religions are not only *inadequate* but they are *intruders* and *usurpers*. The Lord is a jealous Lord not only in the Old Testament, witness Moses, Elijah and Isaiah; but He is the same Lord in the New Testament. Paul's attitude to the non-Christian religions, and the final chapters of that terrible drama of missions, in the Apocalypse, are clear evidence. Idolatry, superstition, falsehood, impurity dishonor God. "For this purpose" writes the loving disciple, "was the Son of God manifested that he might destroy the works of the devil." We need to study afresh the teaching of the apostles regarding "spiritual values" in man or in human philosophy to realize that they taught the moral bankruptcy of the whole race and that in Christ are hid, not some, but "*all* the treasures of wisdom and knowledge."

The comparative study of religion may broaden our minds and give us new points of contact with non-Christians; but the study of positive religion revealed in the mind and life of Christ will fill us with a missionary passion for God's glory.

Again, this motive tests all of

our methods. We are workers with God. He has the right to approve or disapprove our methods. That method is best at home or abroad which is most to the glory of God and least to the glory of man. He must increase and we decrease in the administration of the indigenous churches. He is the director of all operations and advance movements, if we acknowledge His spiritual leadership. "It seemed good to the Holy Ghost and us," the apostles wrote in their missionary report. Not *our* time-tables are to be followed, but God's eternal plan, hidden from the wise and prudent but revealed unto babes. Spiritual men only can do spiritual work. Spiritual resources are not commanded by organization, or publicity or money-power. Faith is the victory. Men appoint committees. God finds a man. Prayer is the sole dynamic in the Acts of the Apostles. Life is more than any uniformity of method. God has a way of breaking through barriers and the unexpected is to be expected when He is leading on.

Finally in this motive we find the supreme and only test of success. By other standards, the enterprise may be an apparent failure—our plans may be frustrated, our hopes disappointed—but when we consider the glory of God, success blossoms from seeming defeat. The Cross is always victorious. Peter's preaching not only, but the stoning of Stephen was to the glory of God. The baptisms at Ongole, two thousand two hundred and twenty-two on one day by the Lone Star Mission, and the Armenian massacres, each had a place in the great plan of God for the unfolding of His eternal purpose. Who can tell the infinite from the infinitesimal but God? An event in-

significant to the newspapers has often been as life from the dead to those that sat in darkness and shadow. The harvest is not the end of the annual report but "the end of the world." The reapers are not the missionaries but the angels. We have time to wait on God. His power is infinite. His time limit is eternity. With God the missionary enterprise has in it all the glory of the impossible, the adventure of leading a forlorn hope to certain victory; the glory of ap-

parent defeat and real triumph at the end. If we would glorify God let us finish the work he has given us to do. And we may all learn something from the prayer of Ignatius Loyola, for he too was a missionary with a passion for Christ:

"Teach us Good Lord to serve Thee as thou deservest; to give and not to count the cost; to fight and not to heed our wounds; to toil and not to ask for any reward save that of knowing that we do thy will."

THE GOOD NEWS FOR MOSLEMS

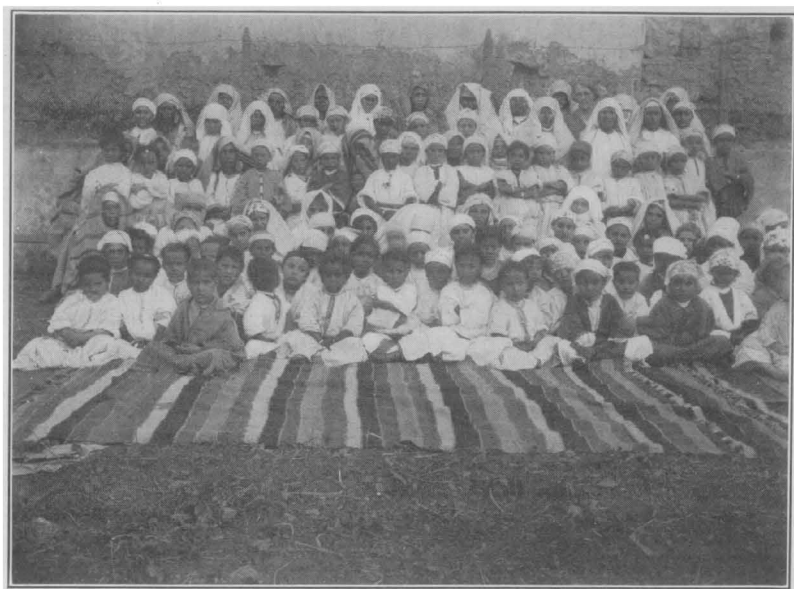
THE good news, and the only good news for sinners, is the Atonement of Jesus Christ. So important is this theme in the apostles' thought and preaching, that it seems incredible for anyone to accept the New Testament and then reject the very kernel of its teaching. "It will be admitted by most Christians," says Dr. Denney, "that if the atonement, quite apart from precise definition of it, is *anything* to the mind, it is EVERYTHING. It is the most profound of all truths and the most creative. *It determines more than anything else our conception of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering. . . . The atonement is a reality of such a sort that it can make no compromise.* The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is *literally to give himself up*, to cease to be the man he is and become another man. *For the modern mind therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point; the Cross of Christ is man's only glory or it is his final stumblingblock.*"

The apostolic Gospel, to Paul and his successors and to every evangelist and every missionary, is a personal mes-

sage and a personal Gospel in the deepest sense. Paul spoke of it as *my* Gospel. "I received" it; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message and the saving message of God's grace can never deliver it to others.

Dr. Chatterjee, the Indian Christian, explains what was the compelling force which induced him to leave home and country and honors by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion, and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due for my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the gift of God."

The true apostolic succession is not a matter of method or of ordination or of ecclesiastical connection, but of the Message. Have we received first of all, and delivered first of all, the news of Christ's death for sin? Do we interpret that death not in terms of human philosophy but in terms of the Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary program?—S. M. Z.



SOME CHILDREN OF THE MISSION SCHOOL IN MOROCCO

TRANSFORMATIONS IN MOROCCO

BY JAMES HALDANE, Mazagan, Morocco

MOROCCO cannot be classified geographically among oriental countries. In spite of its geographical position, the manners and customs of the people and, indeed, the whole atmosphere of the land is akin to that of the East, other than African.

While other backward nations, during the last fifty years, were opening their doors to Western life and commerce, Morocco continued to resist interference from all outside sources and remained wrapped up in its exclusiveness and mystery. Only during the last fifteen years has the country felt the impact of modern civilization. During that short space of time, changes deep and far-reaching have taken place. A new gush of

life is carrying the young people far away from the primitive position so long held by their forefathers and is bearing them into a new world of thought and activity.

American tourists, usually known by their clean-shaven faces and tortoise-shell rimmed glasses, parade the streets followed by men and boys who have abandoned their manual labor for the easier and more lucrative job of guides. Railways have been constructed, superb roads link up all the towns, the *Cie Generale de Transports and Tourisme* has three hundred cars which cover more than ten million kilometers annually.

The camel, which for centuries carried its load unchallenged, has been ousted from trade routes by

the motor lorry. French hospitals and dispensaries are established all over the country, with the result that the native doctor's practice has dwindled to a fraction of its former proportions. The storyteller with his weird gestures, Dervish dancers marshalling all their passions to sway the crowd, and snake charmers, calling upon their patron saint for help, are all having a lean time in the face of the competition that comes from attractive European cafes and cinemas. In a word, Moorish primitive life is being pulverized under the hammer of civilization and the older folks unable to catch up with the new movement, live away in back streets where they spend their time in dismal reminiscences of a glorious past, almost eclipsed by the corruption now prevailing. But no protest can arrest the march towards the set objective; the old order must yield to the new.

The native population of Morocco is estimated roughly at eight million souls. It is divided into three distinct groups:

(1) The original Berber tribes who speak the *Shelha* language. Their origin is somewhat obscure but according to Renan, the famous French historian, they are "the people whom Joshua the son of Nun drove out before him." They occupy the district south of Agidir, known as Soos, the Riff country in the north, where Abd-El-Krim waged war against French and Spanish troops, previous to his capture last year. Others are found in the region of the central and greater Atlas.

(2) The Arabs, descendents of the invaders who live in the country and are engaged in agriculture.

(3) The Moors, a term used to designate the towns dwelling peo-

ple who are all shades of color from white to black as a result of intermarriage with other races. Their habits in many respects are far removed from those of the Arabs.

In all the towns there is a strong sprinkling of Jews, descendents of those driven from Spain in the fifteenth century. Then far away to the south are the *Shelha*-speaking Jews who are said to have lived in the country prior to the Arab invasion. Let us examine these groups separately in their relation to the task of the Christian missionary.

The Moors

These pride themselves on being vastly superior to all the other groups. They are good tradesmen and have always furnished themselves with a certain amount of comfort and even luxury. Since the French occupied the country some sixteen years ago the Moors have shown a growing inclination to discard the standards of discretion set up by their forefathers, until today they find themselves hoisted to heights that give them an entirely new view of life.

Now, it is generally assumed that civilization, by breaking through hoary customs, dragging to light superstitions that have flourished in darkness and setting up a higher standard of living by putting more money in circulation, has facilitated the missionary's task. Such judgment is usually based upon things that catch the eyes, but when we dip beneath the surface we cannot disguise the fact that in some respects, at least, the last state of the Moor is worse than the first. For example, many a Moor has abandoned the Koran and has gone to the cask; his false

beliefs and superstitions have dwindled away but his drinking habits have increased. It is as difficult to point to an advertisement for Scotch whiskey and convince him that the stuff is harmful, as it is to open a page of the Koran and show that its remedy for the consequences of sin is inadequate. The crowd that once gulped down the gossip of the story-teller, gains nothing if caught by the glamor of a corrupt cinema. If Western life has created conditions under which a multitude of women have been emancipated from the irksomeness and degradation of the harem, it has also brought into being the licensed brothel, to which many of these same women turn. To drive out the pig and admit the wolf is simply ousting dirt to make way for danger. The resultant gain is doubtful. The protectorate power that introduced civilization cannot be held responsible for these corrupt developments.

There is another type of Moor who finds himself in a dilemma, and whose aspirations towards this new mode of life clash with his theological beliefs. He is not courageous enough to pass a sponge over the past, neither is he content to be treated as old-fashioned and out of date. He realizes that to know no book save the Koran, and to be bound to a system of belief which, under modern conditions, cannot be forced into action, is a serious handicap. He now realizes that a quotation from the Koran will not suffice to clinch all his arguments and, that the world he now lives in is too heavy to rest on such a flimsy foundation.

So he attempts a blending of Christianity and Mohammedanism. He fasts in Ramadan and shows his sympathy with the Christians

by putting on his best clothes at Christmas. He reads the Koran which says that Jesus did not die and pretends to accept the New Testament which asserts that He was crucified. He wears European clothes to show that he belongs to the progressive party but still wears the fez which links him to the past. The result is that life and religion are thrown into unintelligible confusion. It reminds one of the man who had liver and lung trouble and who was ordered by his doctor to take violent exercise to cure the former and rest to save the latter.

We are compelled to admit that converts to Christianity are very few. There is no native church, although in some towns small groups of four to eight men gather weekly for prayer and Bible study. Mission dispensaries and night shelters bring us into contact with large numbers of adults, while our schools for girls and classes for boys open a door for work among the young. From the standpoint of numbers and results achieved, this is the most encouraging feature of our work.

Arabs

One of the outstanding features of Arab life is summed up in what the horse is supposed to have said:

Just a little straw and a lazy life
It's better than hard work with corn
rife.

A favorable climate, coupled to a rich soil, enables the Arab to extract a living from the land with the minimum of effort. He lives in a thatched hut or a tent, has no agricultural implements beyond a wooden plough and a hoe, builds no storehouses, provides no means of shelter for his animals. The greatest pleasure life can offer him

is just to be allowed "to sleep out this great gap of time."

Morocco is an agricultural country; its riches are bound up with the soil and, if genuine progress is to be made, these Arabs, who form the great bulk of the population, must be lured from their laziness by some kind of bait. Consequently the authorities have set up, in various parts of the country, model farms, worked by Europeans and supported by all the equipment attached to scientific farming. It was believed that the Arabs, on seeing the well-kept ground, groomed horses and bumper harvests, would emulate these efforts; the necessary equipment to be supplied on credit. The Lurmise was wrong for, while a few erected stone dwellings and brought the iron plough into action, the vast majority refused to be stampeded out of their easy-going ways and hoary methods by the hope of gain that might melt away in heavier taxation.

There are no missionaries living among these Arabs but by car, mule and cycle visits are made to the villages and country markets. The Arabs treat the missionary in the same way as a group of expert astronomers would treat a boy who, after studying a primer on astronomy, informed them that their facts about the heavens are faulty. Every revelation given to man up to the time of Mohammed is considered at best a preface; to him was given a book stamped with finality. Those therefore who cling to the older revelation and reject what they believe to be the last and greatest of all revelations, have only a superficial knowledge of things eternal and unseen. When we pitch our tent among them they believe we are on holiday; if we

say we have come to teach them the way of God, they dismiss it as an idle gesture. Their own selfishness has deprived them of the capacity to believe that any one would step across the pathway to help them save for gain. There seems to be no sensitive surface upon which to make an impression. The readers among these Arabs are not more than three per cent, there is no wide field therefore, for the distribution of literature. Another drawback is that a number of men who read classical Arabic easily and fluently, have only a hazy idea of its meaning. The meaning of words and the interpretation to be placed upon them is a task for the learned *ulamas*. The belief prevails that the reading of the Koran, without necessarily understanding it, is a highly meritorious exercise.

These people do not like hard work, and neither do they like hard thinking. Their minds are cast in a mould; they are like water confined to a pipe, not like the river that overflows its banks and breaks into new territory. For them the earth is flat; "falling stars" are devils being thrown down from heaven. It is obvious, therefore, that to get these people to grasp the details of any religion but their own, is a task calling for unlimited patience. I once tried them—I was young then—with an argument for the historical trustworthiness of the gospels; it was an overwhelming puzzle.

Of course if one's aim was to write a glowing report instead of a true one that faces the facts, isolated gatherings where Arabs have taken the message seriously could be used to fill pages, as could also the stories of individual cases where one has had reasonable ground to believe that Christ was



MOROCCO BOYS AND GIRLS AT THE MAZAGAN SCHOOL

accepted according to their capacity to understand Him. But these are like cases in the desert of a barren land.

At present we have only missionaries enough to occupy the towns, and these can leave their work only on rare occasions to visit the country. To attempt the evangelization of Morocco with the means now at our disposal is as likely to be successful as an effort to irrigate all Africa from the waters of the Nile.

Ships have passed down the west coast of Africa during the last fifty years, carrying missionaries to Nigeria, the Congo, the Cameroons and Angola, but few have felt the tug toward Moorish territory. Yet, here is a country four days' journey from London, not white unto harvest, but rather, waiting for the plough to turn its soil. It

is a fact beyond dispute that the majority of the people have neither met a Christian missionary nor heard his message.

The Berbers (or Shluh) were the aboriginal occupants of Morocco. Their lineage has been traced back to Canaan, but philologists are not agreed on this point. Under pressure of the victorious hosts of Arabs many of the Berbers living in the plains embraced Mohammedanism. The rapacity of their conquerors, however, became intolerable and gradually they withdrew to the mountainous regions, where they have remained ever since. Living as they do away in the Riff and Atlas, no census has ever been taken of the population, but a rough estimate places the figure at two millions. When the French protectorate was established over Morocco, the coun-

try from Agadir southwards was closed to Europeans. Previous to the establishment of these restrictions a few missionaries had made excursions into Shluh territory but were never able to make a prolonged stay. The Caids of the various districts they passed through were suspicious of their motives and, tribesmen being fanatical, could not be trusted unless these Caids would guarantee protection, which they would not do. No later than the summer of 1927, a gang of these Berbers, in the district of Beni Mellal, surrounded several Europeans who were hunting in the forest and carried them away captive. They were released only after three and a half million francs had been paid as a ransom. It was also stated that a gramophone be sent with the money. The chief away in the mountains had heard from some of his people, who had lived in some northern town, of this wonderful machine that could talk. An English firm of gramophone makers on hearing of this strange request supplied the instrument free of charge. So there it sings away in the silence of an unexplored district.

The language spoken by these tribes is called *Shelha*. It has no written characters but the language has this affinity to the Semitic tongues that all its sounds can be expressed by Arabic letters. The only part of the Bible translated into *Shelha* is John's Gospel.

Several of these *Shelha* men who lived and worked in mission houses made profession of Christianity and, after a sufficient time of testing had lapsed were appointed colporteurs to their own people. For some years they distributed gospels away in the Atlas region and made an effort to preach Christ.

Unfortunately, it was discovered that the work of some of these men was not quite free from unsavory features and was abandoned until such time as their efforts can be brought under the control of some missionary living in the district.

Steps are likely to be taken soon to open up the country to civilization and commerce. It is generally believed to be rich in minerals and many Europeans have their plans ready and interpreters engaged to invade the south as soon as it is declared open. Here, it is to be feared, we lag behind. We ought to have young missionaries learning the language and preparing themselves generally for the task of evangelizing these people; and yet, if the door so long barred and bolted, yielded to the pressure now upon it and suddenly burst open, we would have to stand outside, through lack of men and money, while others rushed in to exploit the soil.

There is something singularly pathetic in the fact that small communities of Jews live in that mysterious district, surrounded by Mohammedans, yet still preserving their own religious customs. Most of them have never moved far from the locality in which they were born and have seen no more of civilization than their father Abraham saw. Undoubtedly, they are about to emerge from their long seclusion and will be called upon to play an important part as links between the natives and European traders.

Who, we wonder, will be the first missionary to stand at the door of their mud-built synagogues, as they come out from prayers, and proclaim to them this message, "For unto you is born a Saviour which is Christ the Lord."

CHANGING PERSIA

BY REV. WM. N. WYSHAM, Teheran, Persia

THE Persia of today is undoubtedly changing. There are evidences on all sides, and these changes are sure to effect, and ought to accelerate, the progress of missionary work. In order to understand the missionary situation in Persia, one must have some knowledge of present developments in the country.

Reza Shah Pahlevi, the new kind of Persia, is a powerful and forward-looking man. He has his faults but, on the whole, is making Persia constantly more self-reliant and is developing as rapidly as possible her great natural resources. In history he may be known as "The Great Road Builder." Old roads have been widened and made suitable for motor traffic; new roads have been built across deserts and swamps and through giant mountain barriers. Sections of Persia where untold generations have never seen a wheel are now blessed with excellent motor roads. There are now two good roads clear across the country from two ports on the Persian Gulf to two other ports on the Caspian, and the Shah himself has just completed a tour of inspection of every section of these roads. He is constantly on the move all over the country and has the habit of dragging reluctant viziers along, telling them plainly that they must see the poverty and decay of the outlying districts and work out remedies for them, instead of writing letters from arm-chairs in Teheran. When one sees all this, the long-promised railroad across Persia seems assured, though most Persians are still scepti-

tical about it. At least the survey is in the hands of competent American and German engineers, two good harbors are being built, and the first shipment of rails for the terminals have just been landed. Persia is entering a new era of easy transportation and a constant welding together of every part of its large area, and because of this, along with the security from brigands which the Shah has also provided through his well-drilled army, the whole life of her people and missionary work for them are sure to be deeply affected.

The Shah's energy is also transforming every city in Persia. Nearly everywhere one goes, the inhabitants point proudly to their new public park and to a wide avenue driven straight through the center of the city, regardless of former streets and buildings. The avenue is usually named for the Shah or the Crown Prince and is but the beginning of a new system of streets which, thanks to the automobile, will soon replace narrow, crooked alleys all over Persia. Teheran, the capital, is really being transformed. There is a perfect fever for widening streets, and the new neat brick fronts to shops and dwellings have changed the whole aspect of the city and ushered in a new building boom. Hundreds of laborers are making a new easy-grade boulevard to the mountains to the north where the summer colonies are located, and giant passenger buses, operated by a Danish company, run to all parts of the city. One wonders where the money comes from for all these

physical improvements, but at least work is being provided for thousands. Teheran is already being called the future Paris of the Middle East, and Persia has probably not experienced such changes since the palmy days of Darius.

But changes of custom are the most startling of all, and here, too, the Shah is in the forefront. He has ordered that all men, except a limited number of Moslem ecclesiastics who must pass theological examinations, shall wear a European short coat and the Pahlevi hat—a stiff cap with visor much like the cap of a railroad conductor in America. Collars so far are optional and only the most modern elect to wear them. This order has apparently been obeyed everywhere, though doubtless with soreness of heart on the part of many, especially the thousands of former ecclesiastics now shorn of their garb and their former easy income. Even from Azarbaijan in the northwest, always a contumacious province, comes word that, though the order caused serious riots at first, everyone is now submitting like a lamb. On the surface, a mere change of costume seems of no importance, but psychologically the effect is tremendous. Gone forever are the turban, the ample robes, the green girdle of the direct scion of Mohammed, in many cases the beard, too, for a flowing beard looks ridiculous with the new costume. All this means a loss of much that is picturesque, but it means also a definite break with the past and, most important of all, a terrific blow at Islam and its prestige, for all the past is summed up in Islam. Somehow, too, the new costume seems to give to men a new feeling of liberty and desire for progress, and thousands who

were completely under the power of the ecclesiastics now welcome new ideas. The Persian leaders of Islam must realize all this, and perhaps the most astounding thing about Persia's transformation is the fact that the Shah not only decrees such changes but openly affronts the ecclesiastics without any noticeable resistance on their part.

As yet the women are behind the men and Persia still has the veil, but surely not for long. The decree abolishing it may come at any time. Already it is understood that women who voluntarily take off the veil will not be molested by the police, and more and more are quietly doing so. If an alteration in the costume of men has been so revolutionary, what may we expect when Persian women throw off their badge of inferiority and come out of their seclusion?

A New Era for Missions

It takes little imagination to realize that missionary work in changing Persia is facing a new era. Will it be more difficult in the future to proclaim the Gospel in Persia or not? Will Persia imitate Turkey in an intense nationalism which seems to exclude Christianity, or will she welcome the Gospel as one of the great aids to her new life? Some of us at work here feel we have strong reason for believing that, because of the fundamental courtesy and good-will of the Persian people, something at least approximating the latter situation will face us, though we realize that we must take every advantage of present opportunities before infidelity and materialism get in their deadly work.

In the fall of 1927 many predicted that we were about to repeat the experience of mission schools

in Turkey in the relation of our schools to the Persian government. The Ministry of Education had made definite demands that our program conform absolutely with that of the government schools, that we teach Moslem law and the Koran, and give up the teaching of the Bible. While conferences were going on with the government, we faced a most difficult situation. Some local representatives of the government proved difficult to deal with and in December, 1927, three American schools in the Hamadan district were closed by government order and our schools in Tabriz were kept open with the greatest difficulty. Prospects were black, but negotiations continued, and after several months the closed schools were reopened and classes were graduated as usual. Finally, just before the opening of schools in the fall of 1928, a working agreement was reached by which all mission schools in Persia, both British and American, were to adopt the government program after a reasonable interval for adjustment. It was agreed that pupils should prepare for examinations in the Moslem law and Koran in their homes, and the Bible was not to be used as a textbook in the classroom, though our schools were left free to use selections from the Bible in all their teaching, chapel exercises were not interfered with, and Christian work among pupils could go on as before. On this basis we have carried on educational work all over Persia this school year and pupils of missionary schools have the same rights and privileges as those in government institutions. There has been scarcely any difficulty and most schools are having perhaps the best year in their his-

tory. Certainly evangelistic work has not diminished and there is a new confidence in us on the part of government authorities, and a new spirit of cooperation with our schools, both of which appear to be lasting and which ought to enable mission schools to continue to lead the way in educational method and in the training of the men and women who will be the future leaders of the new Persia.

Powerful factors in this training will be the American College for men and the Sage College for women, both located in Teheran. The former is already an institution of 400 students, including the preparatory grades, and owns a campus of 60 acres, located in the finest section of the city, immediately adjoining the new Pahlevi boulevard. It has a growing faculty of American men, though many needed places are still vacant, one beautiful new main building, and only one dormitory, crowded to the very windows with the beds of students who have come from all over Persia. In 1928 the two first graduates received the A.B. degree, and the class of 1929 will be larger. The interest in Christianity among the Moslem students is strong and a steady stream of them confess Christ and enter the Teheran church. In order to do its best work, however, the college is in dire need of a larger faculty and of funds for new buildings and general expenses, for with its remarkable prestige, it must keep ahead of the growing educational program of the Persian government.

Through the generosity of Mrs. Russell Sage, Persia will soon have a college for women as well. Some of the money left by her will for missionary work has been reserved

for this memorial to her. An excellent piece of land has been purchased in Teheran near the college for men, and ground has just been broken for the first building—an attractive dormitory for Persian girls. College work is already being given in the Girls' High School and when Persian women are really emancipated, a full-fledged college with a beautiful campus will be ready for them. Here, also, in dormitory and classroom the Christian Gospel is lived and taught, and perhaps no influence in Persia today has greater possibilities for the molding of future generations than the new Sage College for Women.

In many other cities of Persia, mission schools for boys and girls are being conducted by both the British C. M. S. and the American Presbyterian Mission, which divide the whole field of Persia between them, the former in the south and the latter in the north. Armenian, Assyrian, Jewish, Zoroastrian and Moslem Persian children attend them. Many will go out to form the backbone of the new church of Persia. Those who do not confess Christ will learn to know Him and will take places of leadership in government offices, in business, in the professions and in the homes of the country by reason of a more thorough training and a higher idealism than those in non-Christian schools. At present the schools are probably more effective than any other form of mission work in Persia, and as Persia changes, their influence should deepen.

Medical work of some kind is carried on in all the fourteen centers of missionary endeavor in Persia. In nearly all of these stations there are hospitals, and

everywhere the medical work is linked up closely with evangelistic effort. The C. M. S. missionaries have especially emphasized this, and the churches in the south have been built up largely through the hospitals. The church in Isfahan, comprising the largest group of Moslem converts in Persia, is a monument to this healing ministry. In the north, the same is true in Kermanshah and the shrine city of Meshed, where there are no schools, and Meshed especially is evangelizing a large field by regular medico-evangelistic itineration. Missionaries are thankful that the science of medicine is making rapid progress in Persia and new government hospitals are being established in many cities, but these can never take the place of those who heal in the name of Christ. Within the last week the writer has heard of two cases in the same mission hospital where both patients used the word "angels" in speaking of those who cared for them there. One was a Moslem woman who was completely puzzled at the vast difference between her treatment in the mission hospital and a former experience in a Persian institution until an evangelist read to her the story of Christ, and then the light broke upon her. The other was a Zoroastrian man who desires to become a Christian entirely as a result of what in his illness he experienced of Christian love.

An Astonishing Contrast

There are new opportunities for school and hospital in changing Persia, but in direct evangelistic work the contrast of the present with the past is nothing short of amazing. To fully understand the present situation, one needs to re-

member that Persia is 98% a Moslem country, with all the fanaticism and intolerance that this means. Islam is the national religion, and freedom of religion has no legal status. Men have been killed for becoming Christians in Persia, in entire conformity with Moslem law. Danger to life, incessant persecution, social ostracism, economic boycott—these are weapons to make the bravest quail, and it is no wonder that few have had the courage to confess Christ in the past and that it has been a herculean task to build the Church of Christ. Nevertheless, in many cities churches have been established, and men and women have continued to fight against these heavy odds. It is no wonder that one of the earliest converts of them all, now a grizzled veteran of Christ of thirty years' warfare, has always made the coming of religious liberty to Persia the burden of his prayer. Surely that prayer is being answered today, for Moslem converts are showing remarkable boldness without molestation, though many of the minor disadvantages of being "unclean" still obtain. Scores of former Moslems have insisted on being registered as Christians in government records. Recently three of them, entering Teheran by automobile, were required to give name and religion at the city gate, as is the custom. The names were 100% Moslem—Ali, Ahmad, and Khaleel—and the guard nearly fainted when one after the other announced himself as a Christian. He predicted dire consequences when his report was handed in, but nothing ever came of it. Less than three years ago a young man belonging to a prominent family of ecclesiastics became a Christian.

It aroused a furore of opposition; he was arrested, nearly killed, and finally taken to the border of Mesopotamia and exiled. Later he found his way back into Persia, and only a few weeks ago sent the writer a telegram from Isfahan: "I received Christian baptism yesterday," with a Moslem name signed. A few years ago such a message would have been refused at the telegraph office; today no one even expressed surprise.

Such freedom is of course possible even yet only in the larger cities, but the result of recent itineration to smaller places also offers a great contrast to two or three years ago. Not long since an attempt by missionaries to do medical work in a fanatical city in western Persia nearly occasioned a riot; today an evangelist and his wife are regularly stationed there, and are quietly working without open opposition. Several times in the past, missionaries have been ejected from another city on the Caspian Sea near the Russian border, but a missionary recently spent several weeks there with a Moslem convert and had an excellent response to his message. The province of Mazanderan on the Caspian shore, hitherto shut off by high mountains, has recently been joined to Teheran by one of the new motor roads mentioned and the people seem positively eager for the Gospel. An American and a Persian evangelist in November last held regular evangelistic meetings for a number of days in one of the cities of the province, and the crowds of men who came were only limited by the size of the meeting-place. Nearly a score confessed their faith in Christ and most of them boldly announced that they had become Christians. From still

another province in the east the report has just come that the people in one of its chief cities have altered completely in their attitude in two years, and the itinerating missionary writes that this is due to recent medical tours there and to the Pahlevi cap and other changes of custom. He says that the hold of Islam on many, many people is broken and that the people nearly mobbed him in the bazaar, not because he was a Christian, but to get copies of the free Christian literature which he was distributing. On this one trip about 3,000 pieces of literature were sold or given away—1,600 of them being the Sermon on the Mount. These trips perhaps represent the actual founding of the Church of Christ in the three cities mentioned.

Christian literature is rapidly assuming a more and more prominent part in the evangelization of Persia. Hitherto it has been impossible to print Christian literature in Persia and dangerous to bring it in from the outside. Moreover, until three or four years ago there was no adequate literature, except for a very few important books. Recently, however, the missions have cooperated in an Inter-Mission Literature Committee which, through the generous financial support of friends in England and America, has been able to pour forth a stream of new books and pamphlets just in time to cope with the longing of new Persia to read and to learn new things. Today Christian books of all kinds are being imported without any hindrance, and non-controversial publications are printed in Teheran without difficulty. Thus translations of some of the best Christian books in the world, and original

testimonies from Moslem converts are finding their way by the hundreds into the hands of Persians everywhere. The inspiring spiritual pilgrimage of one leader in the Persian church, written by himself a year ago without solicitation, has appeared also in English in *The Moslem World* and may soon appear in an African translation for the Moslems of South Africa. Most of the new literature is evangelistic in character and invites Persia fearlessly to Jesus Christ, but a large part of it also has the Persian Church in mind, and new commentaries, a large Bible dictionary, and a history of the early church written especially for Persians are now being produced by the inter-Mission committee.

To build up this new Church of Persia is the ultimate goal of all missionary work in that land today and every effort is being made to make the building worthy of the Master Builder. Probably without exception every individual church in Persia is prospering today, and though the additions to its membership are still slow, they are steady and sure. The eloquent testimony of the Christian lives of scores who grew up in Islam gives the lie forever to the old saying that a Moslem cannot become a true Christian. Some churches especially are developing a spirit of corporate worship and a capacity for self-government. In several churches educated young men predominate and give rich promise of Christian leadership for the future. It is still most difficult for young women of the better class to confess their faith openly, but the baptism of a young girl of a well-known Moslem family just as this article is being written is an

earnest of what will occur many times when freedom comes to Persian women. This girl, who will graduate in June, was baptized without her veil and states that she will never wear it again.

One of the most promising characteristics of the Persian churches is their growing interest in each other and their desire for church unity. All missionaries are heartily cooperating in this and are trying not to let any possible differences in government or worship, due to their own Church of England and Presbyterian background, affect in the slightest degree a future united church of Persia. In the summer of 1927 an all-Persia church conference was held in Isfahan, which laid plans toward future union, and in the summer of 1928 a continuation committee of four Persian leaders of the church, two from the south and two from the north, conferred together in Teheran. Missionaries did not attend the meetings of this group, one of the results of which was the decision to open in a city hitherto unoccupied a new work staffed by Persians only. Thus was home mission endeavor born in Persia.

The future of the Church of Christ in Persia seems likely to grow brighter for every change in the new Persia. Even a possible

resurgence of reactionary Islam with a resultant persecution of Christians can only stiffen the backbone of the church. Persia has changed too much to make any such reaction serious. To the eyes of missionaries there is only one danger which might seriously retard the rapid evangelization of this old land after a weary wait from the time it first heard the Gospel soon after Pentecost. That danger immediately affects the readers of this article. The churches of Great Britain and America seem to be faltering somewhat in their missionary giving and interest. It would be a tragedy if the home base should to the slightest degree cut off the stream of money and men and prayer flowing out to build up the Church of Christ in Persia before this brave church itself can gain numbers and strength enough to pour through the great breach which changing Persia has made in the dykes of Islam and win the Moslem world to Christ. Most of us cannot believe that this will happen. Surely the church of the west has vision enough to seize this first great opportunity for the Gospel since Omar, the general and caliph of Islam, smothered another Christian church of Persia thirteen centuries ago.

I went out to visit the mission fields of Asia and Africa, a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity, and an earnest desire, above all things, to be tolerant. I was determined to eliminate "heathen" and "heathenism" from my vocabulary. I resented that "holier than thou" sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate the fundamental unity of all faiths and endorse the idea of their eventual synthesis. But the articles were never written, "heathenism" went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive. . . . It was not made a condition of my going that I should change my mind. But it proved to be the unescapable consequence of the things I saw and heard. Out where the missionary works, the Christian Gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it.

—STANLEY HIGH,

SADHU SUNDAR SINGH AT SABATHU *

BY DR. A. J. APPASAMY, Madras, India

English Editor of the Christian Literature Society for India

SADHU SUNDAR SINGH lives now at Sabathu, on the top of a pine-clad hill. From his veranda are seen the Himalayas, lying range beyond range, eternally the same and yet ever changing. On moonlight nights the hills slumber like mighty giants wrapped in dark robes. The clouds float all day long, forming themselves into innumerable shapes. On clear days Simla, the summer capital of India, is visible in the distance, lying like a small patch dotted with white specks.

Sundar Singh's house stands by itself, hedged off from the rest of Sabathu by the "jungles" which Sundar Singh loves so well. At the bottom of the hill is a secluded spot where a hyena lives; this hyena prowls about the neighborhood at night in search of food; once or twice its cry has been heard near the veranda. The nearest railway station is Dharampore, ten miles away. Sabathu itself, 4,000 feet above sea-level, is a small military station, and its barracks and bazaars lie beyond hearing distance. The only sounds heard here are the occasional songs of birds and the jingling of bells on pack-laden ponies as they trot along a neighboring road.

Sundar Singh has chosen Sabathu as his home because this was the place from which he began his work as a sadhu in 1905. The Himalayas exercise an irresistible fascination over his mind. Their calm and peaceful heights have laid their

spell on him and Sabathu is in his beloved Panjab. Everywhere one sees the strong and stalwart Sikhs, "the first to give their lives for religion or revolution," as he aptly describes them. Not a hundred miles distant is his own native town of Rampur, in Patiala State.

When I saw him five years ago he was living in a house, bought with his father's money, near the congested and noisy bazaar, but his health has been so poor of late that he has had to move into this quiet house in a healthy locality. He has presented the house near the bazaar to the devoted friends who nursed him back to life during a serious illness. The present house was the property of the American Presbyterian Mission which has closed its work at Sabathu and sold the house to the Sadhu for a considerably reduced price. Dr. J. W. Peoples and his family occupy one part of the house. Dr. Peoples is a medical man and works in the Leper Asylum near-by.

In his rooms Sundar Singh keeps a few photographs of his friends. His love of children explains the presence in his room of copies of a popular picture of Jesus sitting with children of different races. A Hindu girl in *sari* is on His lap; A Chinese boy, a European girl and a girl from the South Sea Islands stand near-by; an African boy sits down in front and gazes into the face of Jesus. On two small shelves there are a few books, some of them showing marks of careful study.

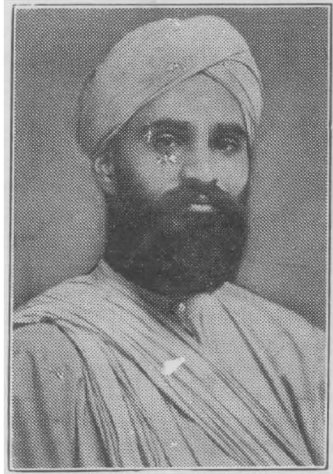
Sundar Singh's enemies have not been slow to point out that, in buy-

* Condensed from *The National Christian Council Review*, March, 1929.

ing a house, he has not lived up to his sadhu ideal. During the week I spent with him recently (October 24th to 31st) our conversation turned on more than one occasion on this subject. This is the gist of what he said: "My ideal has never been renunciation for the sake of renunciation. There is no merit attached to renunciation. Everything in the world has been created by God, and whatever God has created is good. The harm comes, not when we use God's gifts, but when we misuse them. Before my father died, he wanted me to buy a house. He also wanted to leave me some money, so that I could have something to fall back on in my old age. I said that I would not live to old age and that I would need no money. But I found, after his death, that he had actually left me half his landed property and money. The land I have relinquished to my brother. With some of the money I have bought this house and the rest is in a bank. I have written a will to the effect that this money and house should be used for missionary work in Tibet and in the Himalayas, for the education of poor children and for the giving of prizes for knowledge of the Bible. I have never asked anyone for money, but the money has come unasked. It has been of great use during months of serious illness and consequent weakness. But I am sure that, if I had not had any money, my loving Father would have provided for me. The disciples were not given any money at first. When they had learned the lesson that God would provide for their need, they were allowed to handle money. Such has been my experience. When I had no money, there was not one occasion when I had to suffer. I am using as little

money as possible on myself and am giving away the rest to God's work."

What Sundar Singh says now on renunciation is quite in line with what he has been saying all along. As to whether a man following the Sadhu ideal should own a house, even if his health should begin to fail, is an open question. In his way of life Sundar Singh is still as simple as before, wearing the



SADHU SUNDAR SINGH

simples clothes and eating plain food.

Though the Sadhu is not yet forty, he began his active career twenty-three years ago, while his physical powers were not fully developed. During these years he has travelled much and worked hard. At times he has been put to unusual hardship and suffering. He has literally poured himself out. As he says, "It is better to burn quickly and melt many souls than to burn slowly and not melt any." Constant public work is exhausting. On his tours even the kindness of

friends, he points out, was killing, for after a day full of meetings, they would beg him to join in some social function and to sit up late. This strain is now bearing its fruit. He has constant trouble with his heart. Sundar Singh is now unable to undertake long journeys and constant speaking engagements. His stores of energy have become much curtailed and he has to husband them as best as possible. His declining health has imprinted itself on his personal appearance to this extent—the beard has begun to grey and a bald patch has appeared. Otherwise he looks the same as before.

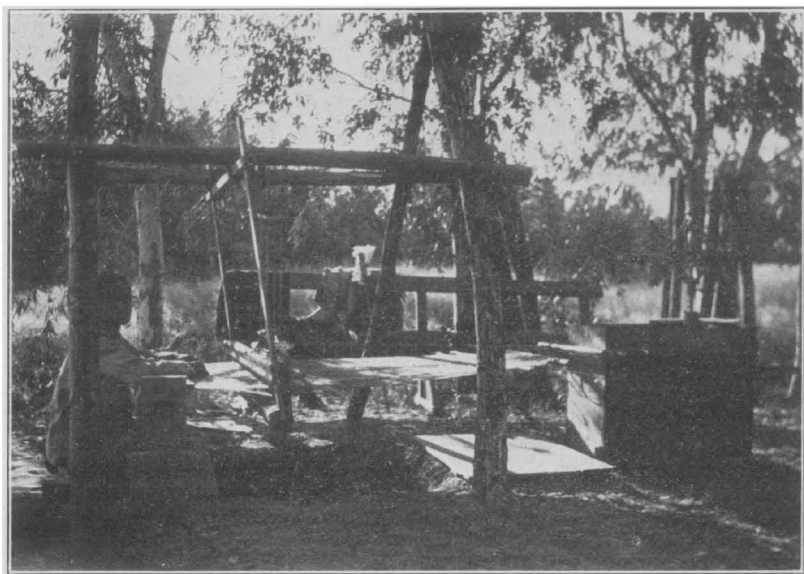
But it is not in Sundar Singh to keep quiet. The passion for work consumes him still. His quiet retreat has its carefully regulated life. He goes out every month on short preaching tours. When he stays at home he is busy with prayer and meditation, correspondence, personal interviews and literary work. His prayer and meditation occupy a considerable share of his time. "Peace has been the greatest tonic in my weakness. Life is sometimes unpleasant on account of constant ill-health, but never unhappy." This peace arises from that external and objective Reality, God. "How, otherwise," he passionately asks, "can this experience have continued with me all these years? Several philosophers have been thinking hard for years, but have never attained peace. How can the mere fact of dwelling upon the idea bring about such a result?"

He receives a number of visitors, who consult him about their spiritual difficulties. Once he had a strange interview. An Arya Samaj preacher came with the deliberate intent of winning a victory over

him in debate. He brought with him two or three people to witness his triumph. Sundar Singh allowed him to talk as long as he liked. The quiet way in which he listened gave the Arya Samaj preacher the impression that he was winning an easy victory. After he had said all that he wanted to say, Sundar Singh said quietly, "I cannot argue with you. But this is my personal experience." Then in a few words he related his personal experience. And those who had come corroborated the Sadhu's words and said that they had known the Sadhu personally and that all that he said was true. The Arya Samaj preacher retired in confusion.

Sundar Singh is now spending some of his time in literary work. So far five little books have been published, *At the Master's Feet* (published in 1923), *Reality and Religion* (1924), *The Search after Reality* (1925), *Meditations on Various Aspects of the Spiritual Life* (1926), and *Visions of the Spiritual World* (1926), *With and Without Christ* (1929). All these books are written with the Sadhu's characteristic simplicity and earnestness. They have been translated into thirty-two languages. Sundar Singh himself realizes that he is no writer but his impaired health and the numerous letters of encouragement about his books lead him to set forth in writing his message. Sundar Singh writes his books first in Urdu, and translates them into English with the help of some friend. His latest volume tells some of his personal experiences.

If there is any change in Sundar Singh it is a deeper absorption in the After-life. Thus he is giving expression to that other worldliness, which has all along been the leading trait of his character.



A TIGER KLOOF LOOM WHERE AFRICAN GIRLS LEARN TO WEAVE

CHRISTIAN INDUSTRIAL TRAINING IN SOUTH AFRICA

BY REV. A. J. HAILE,* M.A., Vryburg, Cape Province
Principal of the Tiger Kloof Native Institution

South African theory and practice are curiously at variance in this important question of the economic value of the native people. While many white South Africans are shouting that we must segregate the natives, even banish them to the north of the Zambezi or to South West Africa, not one is prepared to dispense with his own native servants in house, farm, factory or shop. We say they must be kept in their Reserves "to develop along their own lines," but no one

has yet said what "their own lines" are. The merchant and shop keeper are certainly doing their utmost to see that they develop along *their* lines. Even the most rabid negrophobist admits that the native's money smells sweet, and all our pet theories of color bars, the elimination of competition between white and black, the "keeping of the native in his place" and so forth, are being ruthlessly smashed by the one inevitable economic law, which is that money, trade and commerce know no color bar.

Below the surface great forces are at work, of far greater import than Acts of Parliament, and these

*The writer of this article has to plead ignorance of any first-hand knowledge of Africa north of the Zambezi, but within the territories of the Union, the adjacent Protectorates and Southern Rhodesia, of which he has fairly intimate knowledge, ample opportunities are provided for studying *in parvo* the industrial problems that either exist today or will emerge very soon in other parts of Africa.—A. J. H.

forces we are beginning to understand. We owe much to the Economic and Wages Commission of 1925, whose report is not very widely known, but whose findings are guiding the policy of even reluctant legislators. We also owe an immense debt to the Johannesburg Joint Council of Europeans and Natives. A few simple facts are emerging, so simple that we wonder we have ever gone against them. They are such facts as these—that the higher the native develops, the greater will be the opportunities for white civilization itself, that in the natives we have millions of potential consumers, that from the economic standpoint it pays to give the natives as much education as they can reasonably take, because (on the most materialistic basis) if they cannot be trained to earn a decent living, they cannot consume the white man's goods. It is also becoming apparent that the native must receive greater remuneration for his work. In South Africa we have been fighting against these "natural" laws and we are now beginning to see the folly of it. Civilization is *one* and our job is so to educate the native that he may be the best possible citizen of the state. I emphasize the economic aspect in particular, because that is what this paper deals with. The Economic and Wages Commission Report states "The ultimate destiny of the majority of native people is to be absorbed in and assimilated to the economic system which Europeans have introduced."

Another friend of South Africa has recently been studying our problems—Mr. Butler, Deputy Director of the International Labor Office at Geneva, and he, too, has helped to clarify our thinking. He

sees that the white man, say in the mining industry, believes that the native, as he progresses, will be prepared to do the same work as he does at substantially lower wages, thereby lowering the whole white standard of living. The native on the other hand is conscious of his own growing ability to do much the same work as the white man. He resents the barriers to his progress; he seeks to organize his fellows in an Industrial and Commercial Workers' Union. "There is substance," says Mr. Butler "in both the white man's fear and in the native's grievance." That is where the problem lies: we have to seek for a *modus cooperandi*. Mr. Butler sees no royal road to a solution, but he does see, for one thing, that things must be done both on the land and in the cities. We believe that agrarian reform is essential, and this must include the parcelling-out of land to native tenant farmers, to take the place of the now dead and almost buried policy of segregation. Also we have to bear in mind that in spite of all color bars which the Government and public opinion may seek to impose, the capable native industrial worker will always be sure of his job. The Wages Board is also tackling the problem and its chairman has said "Industry has been organized with the native as an established factor in it. Economic laws apply to him just as much as they do to Europeans, and it would be idle to try and isolate him economically from the European worker."

The Filling In of the Gap

One of the great problems in South Africa today is the filling in of the gap between skilled and unskilled labor. It is entirely neces-

sary to fix steps that will enable natives to pass from one stage to the other. Generally speaking, Europeans start on the higher grade.

It is in this particular sphere, in the no-man's-land between skilled and unskilled labor, that I see a great future for the trained native artisan, supplying chiefly the needs of his own more enlightened people. Especially will this be so in urban areas. Taxation demands work, for work means wages: hence the drift to the towns where great native communities are springing up. Under these new conditions there is a growing demand for an improved style of living, and this is the opportunity for the skilled artisan. There is no exactly similar process in the great Reserves, but there again the general influence of civilization is towards the purchase and use of European commodities.

Industries to the Glory of God

Bearing in mind this filling in of the gap, this building of a bridge of capable industrial workers by means of whom the native people themselves will be helped to pass over, without losing their foothold, into modern civilization, we now ask ourselves—What kinds of industrial training are most useful? It is still the privilege of missions in general to have a large share in the shaping and carrying out of policies of native education. Our time is not past. Let us then lay it down, in the first place, that the aim of Christian education is to discover and develop to their fullest extent, the physical, mental and spiritual resources of the native for the good of the whole community. First and foremost must be the keeping of his eyes fixed upon

God, so that his life may be lived to the glory of God. The various means of developing his manhood and his usefulness must then be sought out, and from the industrial point of view we must ever, if we view Africa as a whole, give first place to agricultural training. The problem of agricultural education is fundamental for all races everywhere. Wealth comes from the land. This is being more and more recognized in African native development, and from several schools agricultural demonstrators are being turned out. There is too, a response to it which is indeed encouraging in the more enlightened districts of South Africa. The Government of the Union, the Imperial Government in the Protectorates and the Government of Southern Rhodesia are without doubt aware of the importance of improved land and stock training for the natives. Native agricultural shows are being encouraged and definite instruction is being given in moderate methods of cultivation and management and care of stock. If it is impossible at this late date to add greatly to the area of native reserves, it is certainly incumbent upon the governments concerned to see that present holdings are beneficially used. Again we would emphasize that in the last resort, there is only one kind of civilization in these matters, and to leave the natives in their areas to "develop along their own lines" would only mean, if it meant anything at all, a reversion to barbarism, to the lasting hurt of the whole country.

After agriculture, what ought we to teach? Simple native crafts are not enough. European trades, European products, are in the ascendant. Moreover, the natives

themselves are opposed to the revival of purely native crafts as being an insidious attempt "to keep them down." Older native industries of real value are being ousted by cheap European productions—clay pots, for instance, give way to paraffin and petrol tins and enamel dishes.

Everywhere civilization is on the march. In our review of the economic position of the native, we have seen that his development is more and more along the lines of modern European life and it is certain therefore that he will be attracted to those trades and crafts which will most help him in this development. Such trades are building, carpentry, tailoring, shoe-making, tinsmithing and wagon-making. Motor-mechanics is nowhere "taught," but it has been "picked up" in a remarkable and rapidly increasing manner. If the native artisan lives in a fairly backward native reserve, his labor of whatever kind, is not valued in money unless he is paid by the Government or the Mission, and he finds his own people are the worst payers. Under their communal system of life, they are unaccustomed to paying cash to members of their own family or clan; but modern living requires cash remuneration. The greatest progress therefore today in European crafts among the natives is undoubtedly taking place in the urban areas, amongst the more or less detribalized people, where we find a growing body of native artisans. Where are these men being trained? There is no recognized trade apprenticeship system for natives in South Africa. Many of them just pick up their trades, as the mechanic does, by contact with European life, as best they can. The

only recognized technical training ground is the Industrial Institution. But the teaching of these trades is expensive. I suppose all the missions at work in South Africa would subscribe to the view that industrial training is of the greatest value, but, except for a few notable exceptions, they have concentrated on teacher-training as being less expensive and more simple. Those who undertake to train apprentices are constantly faced with the need for capital outlay and the handicap of restricted markets.

I have the honor to be at the head of a Christian Institution which lays emphasis upon industrial training, and there is no doubt that the better we train our apprentices the more likely they are to work for their own people and assist in the process of filling in the gap and leading them across to a more civilized type of life. We missionary educationalists are often accused of training natives to take the bread out of the white man's mouth, but I would urge that it is the master of the untrained low-paid boy who depresses trade, while the trained native artisan wants above everything else to be "on his own" and thus he materially assists in that civilizing process which means better markets and more money.

A few years ago I undertook a census of the fifty apprentices who had left Tiger Kloof Institution within recent years, having completed their course in one or other of our trade departments. The following figures of that census are illuminating:

27 were working at their trades, at or near their own homes;
13 were working at their trades, but

away from their own homes, in industrial centres;
 5 were not working at their trades;
 2 had died;
 3 were not traced.

Of the forty working at their trades, thirty-three were "on their own," or in company with other natives, while four were working for white men, two for Malays and one (a colored boy, as distinct from a native) for the Government.

would be no sense in trying to apprentice progressive boys to such "industries." At the same time, while our industrial development is undoubtedly along European lines, we must proceed slowly, avoiding expensive plant and machinery, and keep pace with the development of native life. We should concentrate on those trades which are of most use. The nearer they are to the real needs of the people, the better. We at Tiger



THE NATIVE INSTITUTION, BUILT BY STUDENT APPRENTICES, AT TIGER KLOOF

The Method of Training

Economic laws compel us, if we are to teach industries at all, to teach those industries which we may call European. I see no future, in South Africa at any rate, for indigenous native crafts except as useful forms of handwork, in schools, for the training of eye and hand. Pottery, basketwork, clay modelling, string-making from aloe fibre, penknife and chisel work on bones and wood, all these have an educational value in elementary school work, but they have practically no commercial value. There

Kloof are pioneers in tanning and leatherwork, for instance, and I can certify to the value of this trade as being very close to native life. The natives have always dealt in stock, and have alas! lost innumerable quantities by disease and poverty. It opens up great possibilities for them to be able to make leather and work it up into veldtsehoens, sandals and boots, harness and saddlebags, indeed an almost unlimited variety of useful articles.

In laying down the principles of industrial education in our schools,

we have to correlate very carefully the educational and commercial aims of the work. Let me take an instance from tailoring—If you turn out a boy who is simply a good trouser-hand, if you keep him at trousers day in and day out in order to fulfill certain business contracts, you not only make him dissatisfied (he has paid fees to be taught his trade), but you defeat your own aim, for he goes out unable to make anything but trousers and he has perforce to become a mere tool in the hands of some ready employer. But if you give him a full course of instruction in his trade from A to Z, over a period of, say, four years, and teach him how to measure, order, cut, sew, try on, and in the end turn out a decent article and render a thoroughly business-like account, you have educated him up to his trade. No doubt this means to you a loss in the possible revenue of your tailoring department, for you have to cut out piece work, you have to stand the loss of spoilt garments and slow work, and you have to release boys from practical work and give them time for theoretical instruction, but you have the satisfaction of knowing that you have not subordinated the educational aims of your department to the claims of commerce. Industrial training then must be definitely theoretical, as well as practical, and it must be “all round.”

There are many other questions worth discussing under the head of industrial training, but space forbids. We may mention only a few. What, for instance, should be the

aim of agricultural and industrial training in those parts of Africa where transportation facilities are at present almost non-existent, and where markets are scarce? Why teach people to raise more and better crops when already they have enough for their own needs and cannot dispose of a surplus? What about African girls? A vast question this.

These and many other matters are pressing for a solution. We have only been able here to deal with some of the problems facing us in the more advanced areas of South Africa. It is quite certain that the African is slowly but surely entering into civilization as we know it. Though the influence of a missionary industrial institution may be as nothing compared with the vast civilizing influence of a great town; though the influence of missionary teachers, scattered here and there, may be as nothing compared with the daily contact of black and white in the shop, the home, the factory and on the farm, yet it is indeed a great and challenging task that confronts us, to have in our hands the training of the few who will be the leaders of their people. Under strong Christian influence, under the discipline of a school, in daily contact with teachers whose sole job it is to do the best they can for the uplift of their pupils—all this is bound to tell in the long run, and under the guidance of God, we believe we shall find some day that we have been able to build up at any rate a few native industrialists on a solid basis of character and efficiency.

A MODERN PROPHETESS IN MADAGASCAR*

BY ELLEN GOTZSCHE

IN THE Acts of the Apostles we read that the Evangelist Philip had four unmarried daughters who prophesied. Thus it was not unknown even in the early church, that women expounded God's Word and witnessed of the salvation in Jesus Christ.

In far off Madagascar there has been, during the last half year, much talk about such a "prophetess." Below the awful mountain Ambondrombe, where the superstitious people say that the spirits of the dead have their dwellings, in southern Madagascar, lies a little country town. Here in an ordinary hut, lives a plain Christian woman, now sixty years old, who from her youth has been a faithful and respected worker in the London Mission and a friend of the missionaries. She is little, but strongly built. The years and work have marked her brow with deep wrinkles. Her hair is gray; but her eyes have a clear and penetrating look. It is a common belief, that she looks right into people's hearts and she has a peculiar ability of getting hold of their deepest secrets.

During the last few months the whole island from north to south and especially the capital city has been busy talking about this woman, Ravalonjanahary. The newspapers have published long articles about her and sent special correspondents to her. Snapshots have been taken of the crowds that have sought help from her. Motor com-

panies have arranged extra trips across the long country road to her little village, and hundreds have gathered about her hut. The country folk cling to her with unbounded confidence.

In the Protestant Christian circles in Madagascar, she is regarded as a servant of the Lord—a prophetess, filled with the Spirit of God and working for the salvation of souls with an ardor and power coming from her inner life of faith in the Lord. She has a gift of guiding, supporting and lifting up which is truly a gift of God's grace.

Ravalonjanahary lives like other ordinary country people, in a hut built of sun-dried brick and thatched with grass. She rises up at dawn, puts her house in order, works her little plot of ground for her support, and when she has finished her work is she ready to receive those who come to consult her. She accepts no gifts or compensation of any kind!

There is no furniture in the room where she talks with the sick. Only a few Bible pictures on the wall, some mats woven of grass on the floor, and rolled up in a corner stands her mat which becomes her couch at night.

A part of her work is done in the little chapel of the London Mission, only twenty-four feet by twelve, where she can receive only 30 to 40 patients in a day. A larger room is being built near her dwelling.

When the sick enter, their names are written down and they are treated in the order of their com-

*A Danish missionary contributes this intensely interesting article to the *Danish Missionsblad*. C. T. BENZE.

ing, without respect of persons. Hundreds may wait for months, before their turn comes. Small, poverty-stricken dwellings are built on the hill-side for the pilgrims to dwell in and here, even in the rainy season, live people who in their own homes are accustomed to every comfort. They have come merely to talk with Ravelonjanahary. Many, especially those who had nervous afflictions, have gained health of body and soul under her calm, loving and beneficent influence.

Ravelonjanahary always treats the sick singly and she is never hurried. For a few moments she looks into their faces with her penetrating glance without saying a word. Then she asks a question, sometimes many; but all are directed to the one thing, that the sick should get a clear idea about their relation to Jesus Christ and faith in Him. Only after that does she begin to ask about illness and tells how it will turn out. She takes the greatest pains to assure the patients, time after time, that she can do nothing of herself, that Christ alone can heal. Repentance, confession of sins, a living faith in Him,—that is the only way to salvation both for soul and body.

Ravelonjanahary has a rare gift for understanding the character of the sick and very often she makes surprisingly clear observations in these matters, while quietly and gently talking of the salvation of souls. Thus she leads exceedingly many from the life in the world to the life in God. In the case of bodily ailments she often follows the Lord's example, to prove their faith, by sending them to the nearest brook or dam and commanding them to wash the affected part in the water. As a rule she both in-

tercedes for and prays with the sick and sings hymns. She asserts that the angels sometimes sing with her.

Those present have reported that, at the time of her treatments, the very air seems charged with power. It often happens that the sick burst into tears and their sympathizing friends are deeply stirred. Many physically sick are healed, but especially those whose afflictions come from nervous disorders. There are printed and certified reports to this effect. Others seem to improve at first and then to relapse into the previous condition. But it cannot be denied that, when it comes to spiritual results, there are many conversions, many awakenings of believers to a new life, many workers who are seized with a new and burning longing for the salvation of souls.

A number of Christian ministers from Tananarive, the capital, traveled to Ravelonjanahary and stayed near her for a whole week. They observed her mode of action, took part in her meetings, had conversations with her and prayed with her. They returned home strongly impressed with what they had seen and heard, and new life started in several congregations of the capital.

Quietly and unassumingly this woman leads her life and brings many to Jesus Christ. Once in a while she preaches publicly and then she is dressed in a long white dress over which she wears the pretty striped native garb. With the open Bible in her hand she bears witness to the Saviour. Her entire activity is consecrated to His glory. She seeks nothing for herself. It is to be hoped that she may retain her real humility until the close of her life.

APOLO OF THE PIGMIES*

APOLO was a boy in Uganda in the days of Alexander Mackay and the early Uganda martyrdoms. Impressed by the courage of the martyrs, he, too, became a Christian. His adventurous journeys took this African missionary farther and farther west, till at last he crossed the great Ruwenzori Mountain to the vast pygmy forest beyond where dangers and adventures awaited him.

The storm broke with a vengeance. One poor, deserted woman whom Apolo had protected, had become a Christian. The priests cursed with terrible oaths any other women who should become Christian. The king, a weak and vicious chief, proclaimed that he would give a large present to anyone who would burn Apolo's house to the ground with Apolo inside. Very soon, as Apolo knelt in prayer within his hut one night, he heard whispers outside, and then the pungent smell of smoke came drifting through the walls. He quietly prayed on. Suddenly there was a shout, and a body of men broke into the house, now blazing from thatch to floor, and dragged him outside. Spears gleamed in the firelight, yet none laid a finger on him. They led him away to the king. "Why did you not kill him?" he roared. They replied, "We were afraid."

For a time he was unmolested. Then the king, urged on by the witch-doctors, again sent men to forbid him to preach, or he would be killed. Apolo said to them: "Go

and tell your master that God's messengers were often killed in days gone by, but it did not stop other messengers from taking their places; tell him that I cannot cease." Then the king, in a rage, sent men with cords to bind him. Apolo quietly asked leave of his captors to tell them about God's love. Spellbound, they listened; then they rose and cut his cords and returned, saying: "Apolo is doing no harm; he is only teaching the people that God loves them; we could not bring him."

Then the king sent his prime minister, with a fresh bodyguard, who led Apolo, manacled, to the king's quarters. There he was stripped naked, and thrashed with twenty lashes from a hippopotamus hide whip. The lash made its way through the skin and cut cruel wounds in his flesh. Weak, and sick with pain, he was driven to his house, where he lay for days in agony. When he recovered, he summoned the people again to the small church which he had built. They came, and he taught them and prayed with them fearlessly as before.

The worst was now to come. He was once more captured and bound. This time the king was determined to kill him. Lash after lash fell upon Apolo's naked body, until at last he tottered and fell unconscious. Then the order was given to take up the body and throw it into the long grass of the jungle. "For," said the king with a sneer, "if life remains, it will not be long before he is carried off by the wild beasts." So the stricken, bleeding body was taken into the jungle, to

**The Chronicle of the London Missionary Society.* December, 1928.

be a prey for the hyenas and wild-cats.

But they had made their reckoning too soon. The Christian woman whom he had befriended stole out secretly into the jungle, to the lonely spot where the body of her teacher and friend lay pale, motionless and bleeding. She knelt and wept beside it. It should at least have decent burial. Suddenly, to her intense joy, there was a flickering movement of the body. "He is alive; he is alive!" she whispered to herself. Quickly she ran to a stream and brought water to bathe his face and wash his wounds. She carried him, with almost superhuman strength, to a deserted hut on the edge of the forest, laid a fire of sticks, and with soft fresh grass made a rough bed for him. Then she went stealthily to her own hut and fetched food and water and fire.

For many a long week in that lonely hut she tended him secretly and carefully like a child, till gradually his dreadful wounds were healed, and his strength slowly returned. When he was quite well again, he told her he must go back and preach to the people once more. She besought him with tears to fly secretly from Mboga. But that was not Apolo's way.

One day he made a dramatic appearance in the village church, calling the people to worship by beating the church drum which had so long been silent. There was no mistaking that sound. The whole place was soon in a ferment. "Apolo is risen from the dead," was the cry. The king, trembling with fear, wrapped his cloak around him and set out to the church to know the truth. He found everything as in the old days. Apolo, book in hand, sat

reading the Gospel story to the people. When he saw the king, he rose, and, with a cheerful smile, welcomed him to the service.

Then a marvel happened. The king knelt humbly before the Christian whom he had tried to murder, and begged for forgiveness. He asked that he, too, might become a reader, and promised to help the work with all his power. Apolo took the king's hands in his, and lifted up his heart and his voice to God in prayer and thanksgiving. Praise rose from that grass-built sanctuary to heaven, where "the angels of God rejoice over one sinner that repenteth." Before long, there was another feast in Mboga, when "Tabalo," the king, became "Paul," the servant of God.

A new church was soon built, for the people in scores were becoming Christians; and when Apolo called for volunteers for missionary work among the pygmies of the dark forest, they readily came forward. The pygmies know now of One kinder and better than the cruel, strong "spirit of the forest" who was worshipped with offerings of honey and fruit and meat in the hut-temples of the deep forest fastness.

.....

Canon Apolo Kivebulaya (for he is now a Canon of the Church of England) is an old man, and known throughout all the Uganda Church as a leader and a saint, but he is today as humble and unspoiled, cheery and unselfish as in the day when he trudged up the mountain-side of the Everest of Central Africa, with his knapsack on his back, Christ at his side, and the great missionary adventure still ahead of him in the dark pygmy forest.



A CHURCH THAT IS NEEDED IN HAVANA, CUBA
The proposed Union Church building for the Christian worship and activities of
Evangelical foreign residents in Havana

TWO PATHS IN CUBA

BY J. E. BUDD, New York

"Moonlight, music, a fountain playing, flamingoes among the roses—where more romance than the Casino Garden?".....

"Free beverages distributed at shady tables make the brilliant Tropical Gardens a pleasant place to linger."

"Connoisseurs of horse-racing turn out in full force for a thrilling contest of thoroughbreds under tropic skies."

"There is formal dancing at night in the Casino, or you may choose to try your luck at one of Havana's gaming tables. A swift match of Jai-Alai, the Cuban national indoor sport, is exciting to watch and later you may like to look in at the famous 'Sloppy Joe's' and drink an *El Presidente* cocktail or sip a *Da-quiri* on one of the smart hotel roof gardens."

THESE are not advertisements for 1890 in the southern States but an attempt in 1929 to draw crowds to Cuba—two hours by airplane from Florida. The appeal is increasingly developed as more and more money is being spent on advertising for the tourist trade. In the midst of such a life

live a group of American and English boys and girls and business men and women, their lives cast in a sunny but very tempestuous place morally.

The appeal to the senses is so evident in Cuba and the temptations are so glaring that it is strange that so little attention is paid to the small handful of Christians who are upholding higher standards in the Union Church of Havana. In the mind of the Cuban, the influence of an outstanding Christian business man is of even greater importance than that of a mission worker. Temptations are theirs in no abstract way. One has only to pick up any folder describing this island to realize that it means much for the boys and girls of the Union Church to devote three hours every Sunday to definite Christian work. It means

definitely that they have chosen to be on the Lord's side. Christianity is no passive thing with them; they must definitely choose to spend time in ways that make for the formation of the best habits. To them religious services and the work of the Church is not sentimental talk, not something into which they have drifted—but a reality.

The road to the Cuban Vanity Fair leads on Sundays and in leisure hours to swimming in waters of a lapis-lazuli hue, tropical foliage, tennis, horse-racing, golf, dancing, drinking, gambling—a *strange mixture of innocent enjoyment and insidious vices*, all surrounded by that charm of the tropics which holds a fascination for wayfarers in a strange land.

The other road is more difficult but it offers a challenge to mind and spirit. Sunday is given over to the development of moral fibre, worship of God and the teaching of others through Bible classes, week-day religious schools, and young people's services. It is as though a voice said: "See, I have set before you this day life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live."

The average business man in Cuba is not interested in looking after his employees outside of business hours. The way they spend their lives outside is their own business. But whose job is it to see that these young people are surrounded by forces which develop character? If this is neglected, other forces, destructive in their influence, are working hard to capture the youth of Cuba. Large American business interests, with increasing financial resources, are backing the racing and the games of chance which are closely linked

together. Large publicity schemes are at work to make Havana a second Monte Carlo. The Christian forces in Cuba, foreign as well as native, cannot afford to slacken their efforts or to loose their hold; they must roll up their sleeves and work hard for the moral and spiritual development of Cuba.

In 1925 the Union Church in Havana, seeing the need for new facilities, took an option on lots in one of the best residential sections of the city, in the center of the English-speaking population. The building program calls for three units—a church, a community building, and a minister's residence. The money must be on hand for each separate unit before it is erected. Beauty is combined with efficiency, in order that the work of the church may compare well with other work in the city, to hold the respect of Havana residents and tourists. Already \$85,000 has been raised to meet the expense; the people of Cuba are making themselves responsible for one fourth of the whole amount in addition to carrying the running expenses. The Presbyterian Board of National Missions has voted \$30,000 for this \$300,000 project and others are asked to join in this worthy undertaking. The Federal Council of Churches has agreed to cooperate. The Union Church of Havana stands before the world as an illustration of practical church comity. It is a real piece of international Christian friendship, a veritable church League of Nations. Its membership includes people from Canada, Ireland, Wales, England, Scotland and Australia, from Germany and the United States, Argentine Republic, France and Holland, from Spain, Russia, Syria, Persia and China as

well as South America and Turkey. Mr. Chappel, pastor of the church, one day entered the room used by the Christian Endeavor to find three Armenians, two young men and a woman, singing "My Country 'Tis of Thee" with great feeling. They had learned it at a mission school in the Near East. Twenty-one of the male members of their party had been massacred and the survivors, since they have lost hope of going to the United States, are finding comfort and a home among the Christians of Havana.

The Federal Council of Churches recognizes that there is in Cuba no up-to-date cooperative Christian work—no union hospital, nurses' training center, no federated book store or paper, no union press, seminary, school or college and no adequate meeting place for a civic or religious English-speaking organization. The Union Church is the first enterprise of this kind in Havana, therefore a community building will be erected first, with an assembly hall, dining room and adequate rooms for social fellowship under Christian auspices.

But the supreme reason for the Church is the need of a spiritual life for the English-speaking people of Havana. Worship of God and strengthening of moral fibre in order to live a Christian life is the chief aim of the Union Church in Havana. Worship with a group of people to whom one feels a natural kinship is of great value to the individual and to society. The

business man or woman, young man or woman away from home who either loses this habit or fails to develop it, feels lost on his return to his home community. The Union Church in Havana, because of its setting and the background in which it is placed, pushes the need of this emphasis vividly to the fore. It serves the Christian community in Havana but equally those hundreds of scattered Christian groups in English-speaking lands all over the world to which the Havana residents will eventually return.

To the average American, Cuba may mean only sugar plantations, absence of prohibition, palm trees, tropical climate or whatever may interest the individual. To the hotel men it means opportunity to offer many physical pleasures to the rich Americans seeking to escape the climatic conditions and laws in their own land. To the shipping men it stands for competition in the growing tourist trade. To the eight thousand English-speaking men and women living in Havana, mostly young people, it means a land of milk and honey with a great opportunity to get ahead while living a gay life socially but without spiritual restraints. The Union Church of Havana aims to offer a Christian home to the American and English people in Havana, helping them to avoid the pitfalls and temptations and to develop strength of character and usefulness in Christian service.

"I PRAYED to God to take me and use me. He lifted me up and showed me the world. I saw oceans separating different countries, different colors of skin separating people; but to God the world was one big ball. There were no differences to him. I learned to love the whole world, because I saw I was a citizen not of one country but of the whole wide world."—Mrs. Sugino. (*Woman's Missionary Friend.*)

LUCY BAINBRIDGE — MISSIONARY

BY REV. A. H. MCKINNEY, D.D., New York
Superintendent of the New York City Mission Society

IN A VERY marked degree Mrs. Lucy Seaman Bainbridge was a world-wide missionary. Her interest in foreign missions was not only extended, but very intense and prolonged until the end of her earthly pilgrimage on November 17, 1928, in her 88th year. Her devotion to her country was also intense and the riches of her varied experiences and the climax of her eventful life were devoted to City Mission work.

In the enthusiasm of youth, at the call of her country, Lucy Seaman volunteered as a war nurse. During the Civil War, at City Point and other great battlefields, she helped care for wounded soldiers behind the lines. Since her birthplace was Cleveland, Ohio, and her childhood and early girlhood days had been spent there, she was known as Sister Ohio. While nursing the wounded, she made the acquaintance of the honored Clara Barton and of the revered Abraham Lincoln, and later with General Grant. She tirelessly devoted herself to the welfare of those who were struggling to maintain the Union. Later, as the wife of the Reverend William Folwell Bainbridge, as teacher of large Bible classes, as an active worker in the Woman's Christian Temperance movement, she did her full share for the moral and religious advancement of her country.

In 1867, with her husband, Mrs. Bainbridge traveled through Europe, Syria and Palestine. Later, when world mission visitation was seldom made, she took a trip around the world, studying the progress of missions in many out-of-the-way places in Asia, Africa and Europe, to see exactly what was being done. On her return home, impelled by a sense of overwhelming duty, she wrote "Round the World Letters" and many articles on

foreign mission work. She visited many parts of the United States and was very active in stimulating interest among young women going out in mission work to devote their lives to the Master's service at home and abroad.

When more than seventy years of age she again traveled around the world through Japan, China and across the Trans-Siberian railroad, and brought back a new message which she put into her book, "Jewels from the Orient."

But Mrs. Bainbridge will be remembered longest as a leader in City Missions. With her husband she engaged in this work in Brooklyn where she was the organizer and later a developer of the Woman's Branch of the Brooklyn City Mission Society. This was a preparation for the more difficult position of Superintendent of the Woman's Branch of the New York City Mission Society whose field of operation was then south of Fourteenth Street in Manhattan. This densely crowded, polyglot district, swarming with new Americans from many parts of the globe, is the most difficult foreign missionary field in the world. Any one who questions this statement has but to consider seriously the conglomerate mass of denizens of this section of the metropolis. Here are found people of diverse racial characteristics, diverse tongues, traditions, outlooks and ambitions. Here is an unassimilated mass of human beings, many of whom are intensely suspicious of all those who approach them in the name of religion or citizenship, while others are radically hostile not only to Christianity but also to American institutions. To win from this so-called "melting pot" those who will become followers of the Christ and useful citizens of our country is a task that would phase any but a stalwart per-

sonality motivated by convictions based on knowledge of the great need on the part of those to be influenced and on a reliance upon a power that is beneficent as well as omnipotent. To this task Mrs. Bainbridge set herself unflinchingly. How well she performed her part is evidenced by the following excerpt in *The City Mission Monthly* on the occasion of her resignation as active superintendent: "Both by her unusual executive capacity, by her skill with tongue and pen, and by her indefatigable industry, Mrs. Bainbridge was able to advance the work of the Society to a position which it never before occupied. In all these years her influence among the missionaries, among the supporters of the Society and among those for whom the Society is working, was powerful for good, in season and out of season, sometimes with considerable sacrifice on account of ill-health. Mrs. Bainbridge has always been loyal to her responsibilities and has discharged them most nobly. . . . In recognition of Mrs. Bainbridge's services, the Woman's Branch has elected her as Honorary Superintendent."

In her work as leader of the Woman's Branch of the New York City Missions Society for over seventeen years Mrs. Bainbridge manifested unusual zeal, courage and conviction. It was in her personal contact both with the missionaries and nurses whom she led and advised and also with the people whom she helped that she proved that her observation was keen, her knowledge of human nature great, her heart large and her capacity for dealing with tragic situations unusual. While she recognized the composite nature of people and endeavored to benefit them physically, mentally and socially, she always considered the spiritual as of the utmost importance and the development of character as the end to be aimed at in all efforts at betterment. She put first things first.

The story of "Annie Laurie" as narrated by Mrs. Bainbridge in her volume, "Helping the Helpless in Lower

New York," is an evidence not only of her large heartedness but also of her tact in dealing with unusual situations. Through scholarships, which she secured for the benefit of young people, she helped many to become influential men and women. Annie was one of these. A teacher of marked ability who had a criminal father, an artist, an exceptional teacher of music, an editor coming up from great poverty, a writer, a lawyer and an Italian lad who studied the life of Abraham Lincoln at night in his tene-



LUCY SEAMAN BAINBRIDGE

ment home and shined shoes on a ferry boat during the day, but who lived to have the prefix "Honorable" attached to his name, all bear living testimony to the success of her efforts. She took a personal interest in those whom she endeavored to help, and she had an abiding faith in God.

Enthusiasm is a word with which to conjure and many use the term lightly. Enthusiasm means God in us. This indwelling more than anything else is the explanation of Mrs. Bainbridge's brilliant success in dealing with people. Her body was the temple of God. She was His agent. Through

her He worked and to Him she gave the glory for all that was accomplished.

Shortly after Mrs. Bainbridge entered into the larger Life, one of a group of men remarked, "Isn't religion a curious invention?" Instantly came the reply: "If you had had a mother like Dr. Bainbridge's mother, you wouldn't say that religion is an invention." A calm review of this life of more than eighty-seven years leads us to affirm that she made God real to many persons in various ranks of life.

Dave Ranney,* a young man with a nominal religion but no vital contact with God, experienced the truth of Gladstone's statement that "It is a dangerous thing for a young man to start out in life without the thought of God." Dave went down step by step until he became a panhandler on the Bowery. After his conversion Mrs. Bainbridge helped him to get acquainted with God and he lived for over forty years to serve as a missionary on the Bowery. He was one of a great company to whom God became more of a reality because of this woman's faith and fellowship with her heavenly Father. In this age, when consciousness of God is becoming indistinct, what greater work could one do than to make Him real to others?

Mrs. Bainbridge profoundly influenced her fellow-workers and those whom she directed in the manifold activities of City Mission work, not by saying, Go, do this or that! but by drawing them on by her magnetic power. Many, catching some of her enthusiasm, worked with her in helping the helpless, in strengthening the weak, in encouraging the strong, in inspiring the devoted and in advancing the Kingdom of God.

The genius of greatness is to refuse to be a quitter, and Mrs. Bainbridge was royally great. After her retirement from the arduous activities of City Mission endeavor at the age of

seventy, three published volumes, "Helping the Helpless" (1917), "Jewels from the Orient" (1920), and "Yesterdays" (1924), represent her literary activity. Despite physical disability, by correspondence and personal interviews, she inspired many to engage in more enthusiastic service for humanity. Among many achievements she commissioned her son William Seaman Bainbridge, M.D., to make a missionary tour around the world in order to give physicians and nurses engaged in medical missionary service the benefit of his long, varied and successful experience as a surgeon.

During the last five years of her life, the struggle against the infirmities of a fractured hip, pneumonia twice, a fractured arm, gradual loss of sight and then blindness, were a testimony to the reality and power of God. Her life seemed to say to those nearest:

My times are in thy hand, my God; I wish them there.

My life, my friends, my soul, I leave entirely to thy care—

My times are in thy hand; I'll always trust in thee;

And, after death, at thy right hand I shall forever be.

To Lucy Seaman Bainbridge there was no end of time and beginning of eternity, for she lived in eternity for many years; when the spirit left the body, she merely turned the corner to go into the presence of Him who died for her that she might live with Him.

SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold that every believer may find his adaptation.
2. The work is committed to all that none may feel left out.
3. The work is one that all may be united in cooperation.
4. The work is responsible and therefore no one can shirk duty.
5. The work of each is necessary and no one can with impunity neglect it.
6. The work is distributed by the Spirit, hence no room for envy or discontent.
7. The work is God's work through us, and hence no ground for pride or despair.

—A. T. PIERSON.

* See his autobiography: *Dave Ranney*.

THE PROBLEMS OF INDIA*

BY MRS. WM. I. CHAMBERLAIN

MR. SAVEL ZIMAND, in his recent volume on India,* has admirably compressed into brief space an outline of the history of more than three thousand years. We are conducted swiftly, but intelligently, through Aryan invasions, Mogul conquests and the winning of the Empire by Lord Clive, to the reigns of the Viceroy, until we arrive, somewhat out of breath, at the present day "Young India" of the Nationalist party.

The tone of the book is impartial and punctiliously fair, although it appears plain that the author's sympathies are with the Nationalists rather than with the British Government. It appears equally plain, however, that in a country where two hundred and thirty million Hindus worship three hundred and thirty million gods, where fifty millions of these are "untouchable" by the others, where seventy million Moslems are in more or less constant warfare with the Hindus over such matters as music and cows, as Mr. Zimand says is the case, there is not much hope of an immediate era of effective self-government.

"Of Indian problems," says the author, "poverty is the most vital." The masses live in the seven hundred and fifty thousand villages and seventy-five per cent of the population depend upon the soil. "An American expert in rural economy testified before the Indian Economic Enquiry Committee in

1925 that the crop yields of the peninsula were about the lowest of any country he knew of." "Precarious rainfall, excessive subdivision of holdings, primitive methods of tillage, debts, lack of education and sanitation" are responsible for this poverty, in Mr. Zimand's opinion. But that India's appalling poverty and disease are due, primarily, to her religion, with its cast-iron doctrines of *Karma* and *Caste*, no one who reads Mr. Zimand's chapter on "The Might of Hinduism" can reasonably doubt. As he says, "one must know the essentials of the religious and social system of Hinduism to have even a glimpse of inner India." A religion which kills desire, whose objective is absorption into the universal consciousness, whose chief characteristic is a belief in the transmigration of souls with all that it involves of fatalism and fetishism, does not arouse in its devotees a taste for practical affairs. A country in which two hundred and thirty million people subscribe wholeheartedly to the belief that contemplation and not industry leads to attainment, will not go far in the economic realm.

Mr. Zimand gives considerable attention, as many others have done, to Miss Mayo's "Mother India." In his chapter on "Child Brides" he regrets her failure to distinguish between the marriage ceremony and the final consummation of marriage, the result of which, he says, "is an assemblage of a great amount of accurate misinformation on the subject." At the same time he admits that

* *Living India*. By Savel Zimand. 8 vo. 300 pp. \$3.00. Longmans, Green & Co. New York. 1928.

"every minute that an unmarried girl lives after puberty accumulates sins for her father and mother." The attempt to prove by hospital statistics, in which Mr. Zimand is not alone, that the prevailing age for first motherhood in India, among the millions of young married girls throughout the length and breadth of the land, is in the neighborhood of seventeen, eighteen, or even nineteen years of age, is to disseminate as grave a variety of "accurate misinformation" as that of which Miss Mayo is accused. Everyone who knows India knows that millions of girl mothers in that land never see the inside of a hospital. Only the more enlightened and Westernized and those who are in the vicinity of the larger cities, and those in very limited numbers, go to these hospitals for confinement, or are attended by a trained physician. We are told that there are only 3,500 hospitals in the whole of India, not enough to accommodate even a small proportion of the girl mothers in the villages of that vast area. That conditions have improved in recent years is happily true. That educated and enlightened Hindus have done much to improve them is also happily true. That missionary effort and a civilized, if merely nominal, Christian government have, however, been the main-springs of the reform movement, is even more definitely true. But that Miss Mayo is not very far wide of the mark when she sets the average age in India for first motherhood as fourteen or fifteen years at the highest, cannot be disputed by any one who really knows not merely the New India—but the old and still vitally existing "Mother India." It may well be that, when the first shock of Miss Mayo's

revelations shall have passed from the minds of India's more progressive sons, it will be found that her delineation of "things as they are" has produced a more profound and reforming effect than a century of missionary work.

As for the New India, not even Mr. Zimand is without doubts. The old hatreds between Hindus and Moslems are still smoldering, as is shown by the recent riots in Bombay. Gandhi's peaceful policy of non-cooperation holds Young India in a humane but uncertain grasp. A program of immediate complete independence, such as the younger and more extreme Nationalists desire, may result in still greater confusion between the warring elements.

As Mr. Zimand truly says in this admirable book, "Great Britain has to her credit real achievements in India. But her greatest opportunity still lies ahead." All who know and love India must wish for her a triumphant liberation from the shackles of the past. But those shackles are not primarily the shackles of a foreign domination. They are the fetters of a religious and social system which she has forged for herself. For her own sake it must be hoped that she will not soon be "added to the lost dominions of the British Empire."

A PRAYER FOR DEEDS

Grant us the will to fashion as we feel,
Grant us the strength to labor as we
know,

Grant us the purpose, ribbed and edged
with steel,
To strike the blow.

Knowledge we ask not—knowledge thou
hast lent—

But, Lord, the will; there lies our
bitter need,
Give us to build above the deep intent,
The deed, the deed!

—John Drinkwater.

A BIBLE CRUSADE FOR LATIN-AMERICA

A Movement for the Distribution of a Million Testaments in Mexico, Central and South America, and the West Indies

BY GEORGE T. B. DAVIS

THE blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands. The plan is not merely to circulate Testaments; but to water the Seed with such a volume of prayer that a great spiritual awakening will sweep over the Latin-American Republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portuguese adventurers went to South America seeking for *gold*. Three hundred years ago British and Dutch pilgrims came to North America seeking freedom to worship for *God*.

The results that followed the two quests have been without a parallel in the world's history. In South America—there has been spiritual darkness, superstition and ignorance. In North America—prosperity has accompanied spiritual blessing due to the open Bible.

Now is the opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin-American nations. After four hundred years of spiritual darkness the dawn is breaking. One after another of the Republics have proclaimed religious liberty, this is only the first step. Now they

need spiritual freedom. Most of the 95,000,000 inhabitants of Latin-America are still groping about in ignorance of God, without the lamp of His Word to guide their footsteps. Their souls are starving for the Bread of Life.

A British Professor of philosophy, who gave up all to preach Christ in South America, recently declared that there is scarcely an anti-Christian book published in Europe that is not reprinted at once in Spanish in South America. In spite of all difficulties there is a great hunger after higher things in those lands.

A year or two ago an American traveller, Mr. L. L. Legters, was making a tour of exploration in Mexico to discover how to bring the Gospel to Indian tribes that had never been reached. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred Evangelical Christian believers. Mr. Legters tells the story of his remarkable discovery in *The Sunday School Times*:

We were the first Protestant missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before, an old Indian had heard the Gospel while away from home. Someone had given him a Gospel in Spanish and when he returned home, a nephew who had learned a little Spanish, was pressed into service. As the old uncle heard the Good News, he would hurry with the lad to a neighbour to share it with him. As a result of this work there were nearly three hundred Christian

believers in this Indian town—more than half of the village when we visited there.

The British and Foreign Bible Society and the American Bible Society report many striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary says that he has felt led to offer a copy of the Scriptures to anyone who was desirous of reading the Book. Then he made this striking statement: "In every case the person who received the Book has been led to Christ."

A colporteur in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guayra. Early last year Colporteur Rivera was permitted to visit this Leper Asylum with his Books and to speak to the inmates. He found that forty of them were professing Christians."

The President of Chili, when presented with a copy of the Bible, several years ago by the Evangelical churches of Chili and the Bible Society, in accepting the gift said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

A colporteur of the British and Foreign Bible Society in Argentine wrote: "I entered a barber shop and offered a man a Bible; but he replied, 'Thanks be to God, I

have one.' When I asked how he obtained the Book, he told me the following story: 'In the magazine called *El Mundo Argentino*, I read an announcement recommending readers to obtain the Gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which so pleased me that I ordered a complete Bible.' His wife also gave a wonderful simple testimony to conversion through reading the Bible, without having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveler wrote to the American Bible Society:

Brazil, as a field for Bible distribution, becomes more and more attractive every year. Its immense area adds to the difficulties of travel, but perhaps there is no country in the world from which there comes such a wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the Gospel.

Dr. H. C. Tucker, an agent of the American Bible Society stationed in Brazil gives a glowing testimony to the power of the Word of God: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

Millions in Latin-America have never seen a copy of the Word of God; and multitudes do not even know of the existence of such a Book! Mrs. Henry Strachan, of the Latin-American Evangeliza-

tion Society writes: "Our duty is to give the Word of God to the people who do not have it. No one can say that more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age who cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word, watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Will Christians throughout the world concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land? Mr. and Mrs. Henry Strachan, in an urgent appeal for intercessory prayer on behalf of Latin-America, say:

Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called *hangs, perhaps*, the destiny of a continent—millions of souls whose destiny is at stake.

A quarter of a million prayer cards will be sent to God's children giving suggestions for intercession for God's blessing on the production and distribution of the Testaments; for an outpouring of God's Spirit upon the missionaries, pastors and workers; and that the hearts of the unsaved may be tender and receptive to the Word



SON OF A MEXICAN INDIAN CHIEF

He confessed Christ and carries with him a pocket Testament—the first of a million for Latin America

of God and the Gospel. Send for a supply of these prayer cards to pass on to others to help in enlisting believing prayer for these lands and the people still in darkness.*

* The cards will be sent free of cost on application to The Million Testaments Campaign, 323 N. 13th Street, Philadelphia, Pa.



METHODS FOR WORKERS



BY MRS. F. I. JOHNSON, New York

President of the Federation of Woman's Boards of Foreign Missions

THE spring and summer out-of-doors conference seasons are almost here; also, the mite-box opening time in many of the denominations. The editor of this department has received many letters asking for suggestions along these two lines. The major portion of the Methods in this issue is therefore devoted to the consideration of these topics.

WHY SUMMER SCHOOLS FOR RURAL PASTORS?

RALPH S. ADAMS

Today as never before the country pastor must be a man especially trained for his field of service, for many are the problems in the rural community which beset the path, not only of the church but of Christianity itself. Both have suffered greatly in the last quarter century because of the rapid advancement in the knowledge and application of the scientific laws of nature as exemplified in the marvelous inventions and the modern methods in industry, agriculture, communication and their reaction. These developments are inevitable and in the direct line of progress. Unfortunately the conception of religion as embodied for the most part in the country church program and methods has been antagonistic and unsympathetic to this modern advance. Rural depopulation has been cutting down church membership while the automobile and Sunday recreation have made serious inroads upon church attendance. The children wish to attend the church school with their friends and playmates of the public schools.

Youth is no longer responsive to "thou shalt not" and is demanding an opportunity to share in the responsibilities of the church and her work, and is very insistent upon having something to do. There are many neglected groups and families in nearly all rural communities which the present local church leaders in many cases deliberately refuse to serve because of some personal, unChristian distaste. Many such leaders look upon their church as a seclusive society of saved souls and upon their church membership as a fire insurance policy to be extended only to a favored few. They in turn have no hesitation in demanding support from their denominational home missions board to continue their selfish and unChristian enterprise in the community, "in the Name of Jesus Christ."

These conditions demand the best type of pastoral leadership the church can provide; a leadership which has been trained not alone in theology and denominational programs, but also in the psychology of the farmer mind and the rural youth, in the economic and social background of country life, and in the native spiritual atmosphere which naturally associates itself with birds, flowers, trees, crops and animals. The rural pastor of today must know the great country life movements and intelligently make himself a part of them. He must know the other agencies of country life; the farm and home bureaus, the community nurse, the grange, the farmers' cooperatives, the schools, and many other agencies which contribute to the farmer's welfare. More and more we

realize that we cannot separate religion and life, nor would God have us *to do so for the peculiar talents* with which each has been endowed are God-given and are therefore as truly spiritual as teaching a Sunday-school class or performing any other specific task on the generally accepted church program. We need a ministry in the country which will teach and demonstrate that Christianity *is* life, and that as such the church is responsible for determining and interpreting the spiritual purpose of the various fundamental functions of society. In reality, the rural pastor must be a rural social engineer leading the community to a larger conception of Christianity in life and *training local leaders*.

The denominational seminaries for the most part are not preparing men for these new demands. Consequently the country church continues to be the stepping stone to the city church; therefore, the country church problems remain unsolved, the congregations continue to decrease, salaries are unattractive and the vicious circle continues.

Denominational and inter-denominational summer-schools in sufficient numbers throughout the United States would help mightily in solving this problem which demands immediate solution. These schools are to be distinguished from church conferences and ministerial retreats for they are conducted on the same educational basis as seminaries and colleges. These schools should be under the direction of denominational seminaries and state colleges and universities of several states, using their local faculties and such additional experts as the curriculum demands. There are some such summer schools but the number is too few for the impact to be appreciable.

The summer schools for rural pastors are still in the early stages of experimentation, but the returns already evident make it obvious that the agricultural colleges with their department of agricultural extension

serve as powerful allies of the rural church. These schools reveal to the *local pastor the possible services* of the agricultural college to the local community and prepare him to become a spiritual leader in the whole of farm and community life, rather than only in the purely devotional and religious educational life of his constituency.

It should be one of the chief aims of denominational and inter-denominational effort to further the development of summer training stations for rural pastors. *There is no time to lose!*



A POSTER SUGGESTION FOR RURAL PASTORS

AN IDEAL MORNING WATCH AND VESPERS

MRS. W. C. McCULLOUGH and
MRS. H. C. BELL

The general theme for the Morning Watch is, "Following The Master," based on S. D. Gordon's book of that title. Select four leaders long in advance. Assign each member of the school to one of the four groups; table card, ideal. The period should be fifteen minutes, not more. The six topics:

1. THE CHRIST WHO WENT BEFORE.
2. THE ROAD HE TRAVELED.
3. WHAT FOLLOWING MEANS.
4. MAKING A DECISION.
5. THE COMPANIONS OF THE WAY.
6. THE GLORY OF THE GOAL.

The leaders use the selected topics but choose the scripture passages and determine their own form of treatment.

The general theme for the Vespers is, "My Father's World." Select six fine leaders. These are to be out-of-doors twilight services attended by the entire school. The period, thirty minutes. The six topics:

1. MY FATHER'S WORLD—The Call of its Hills and Valleys.
2. MY FATHER'S WORLD—The Lessons of its Flowers and Trees.
3. MY FATHER'S WORLD—The Stories of its Lakes and Seas.
4. MY FATHER'S WORLD—The Challenge of its Hidden Treasures.
5. MY FATHER'S WORLD—The Beauty of its Living Creatures.
6. MY FATHER'S WORLD—My place in It.

At the dining-room doors hang two big posters, each an outdoor scene. Have these so prominent and lovely that no one can leave the room without seeing and studying them. The one at the right announces the Morning Watch. The hour and the names of the leaders are permanent features of the poster; a slit on either side of the bottom of the poster admits of the daily insertion of the topic for the following morning, this being beautifully printed on cardboard to conform with the loveliness of the rest of the poster; this should be a sunrise or early morning scene.

The poster announcing the Vespers should be of evening's calm. Its place being at the left of the door. On this also the hour and names of leaders are permanent, the topic inserted daily.

If the details of this plan are systematically worked out, the results will repay the committee. The method lends itself admirably to use in local churches.

GOD'S GREAT OUT OF DOORS

(A TWILIGHT SERVICE)

Leader

Thou who hast made Thy dwelling fair
With flowers beneath, above with
starry lights,
And set Thine altars everywhere,
To Thee I turn; to Thee I make my
prayer,
God of the open air. (Van Dyke.)

Hymn Verse—Tune Nieaea

Bring, O Morn! thy music! Bring, O
Night thy silence!

Ocean chant the rapture to the storm
wind coursing free.

Sun and stars are singing, Thou art our
Creator,
Who wert, and art and ever more shall
be.

Leader—We bring together three books
tonight; the book of nature; the book
of revelation; and the hymn book of
the Church, and helped by these we
will look at God's Great Out of Doors.
Let us sing as an evening prayer the
hymn verse on your sheets marked A.

Hymn Verse—

The shadows of the evening hours

Fall from the darkening sky;

Upon the fragrance of the flowers

The dews of evening lie.

Before Thy throne, O Lord of heaven

We kneel at close of day

Look on Thy children from on high,

And hear us when we pray.

(Tune C. M. D.)

Leader—If I should ask you which chap-
ter of the Bible you think of first when
your attention is called to the wonders
of the world God has made, which
would you say. Yes, the 19th Psalm.
Let us use this Psalm in hymn form.
We will sing it to the old tune of
Aurelia.

Hymn—

The heavens declare Thy glory,

The firmament Thy power;

Day unto day the story

Repeats from hour to hour;

Night unto night replying

Proclaims in every land

O Lord, with voice undying,

The wonders of Thy hand.

The sun with royal splendor

Goes forth to chant Thy praise,

And moonbeams soft and tender,

Their gentler anthem raise.

O'er every tribe and nation

That music strange is poured,

The song of all creation,

To Thee, creation's Lord.

Leader—Let us think of some of the
things of nature, that bring Bible
verses to our minds. Will you mention
some of these and give the thought of
the verse, if you cannot quote it.

(N. B.—In answer to this the leader will
probably arrange that some one in the group
will mention mountains, lilies, birds, fishes,
pearls, rivers, etc.)

(a) *The Mountains:*

They call us to worship—"I will
lift up my eyes unto the hills
from whence cometh my help."

They call us to trust—"As the mountains are round about Jerusalem, so is the Lord round about them that fear Him."

They call us to service—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

(b) *The Flowers and the Birds:*
They remind us of God's care
(Matt. 6: 26-30).

(c) *The River, Clear as Crystal:*
The tree of Life; remind us of
the glory of Heaven.

(d) *The Sower:*
The mustard seed, the pearl, the
fishes—tell us the story of the
Kingdom of Heaven; how
planted; how it grows; its
value.

Hymn—My Father's World—
This is my Father's world—
And to my listening ears
All nature sings and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and rills, of skies and trees,
His hand these wonders wrought.

This is my Father's world;
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world.
He shines in all that's fair.
In the rustling grass I hear Him pass,
He speaks to me everywhere.
(Babcock.)

Leader—Let us listen to the Psalmist as
he calls on all of nature and on us to
praise the Lord of Creation.
(Psalm 136: 1-9; 148: 1-6; 148: 7-13;
150: 1-6.)

Leader—Closing Thought:
God, that madest earth and heaven
Darkness and light;
Who the day for toil has given;
For rest the night.

May Thine angel guards defend us,
Slumber sweet and mercy send us;
Holy dreams and hopes attend us
This livelong night.

Hymn Prayer—
Now from the altar of our hearts,
Let incense flames arise,
Assist us, Lord to offer up
Our evening sacrifice.

Prayer, closing with the Lord's Prayer.

Note—This can be carried out by having
mimeographed song sheets, or other evening
and nature hymns can be substituted, taken
from hymnals at hand. But slips with the
song numbers and the verses to be used should

be passed out or the hymn numbers placed on
a chart or board, so there may be little con-
fusion and no calling for numbers.

PRAISE SERVICE

Note—The Bible verses are read, each set
by a different reader, as the organ or piano
plays the hymn softly, and at the close of the
reading the audience sings the hymn. This
can only be used by having song sheets, or by
substituting more familiar words.

A—PRAISE AND ADORATION UNTO OUR GOD.

Reader—My soul shall make her boast
in the Lord.

Let such as love thy salvation say
continually the Lord be magnified.
O clap your hands, all ye people.
Shout unto the Lord with the shout
of triumph.

For the Lord most high is terrible.
He is a great king over all the earth.
Sing praises unto God; sing praises.
Sing praises unto our King; sing
praises;
Sing ye praises with understanding.
O magnify the Lord with me, and let
us exalt his name together.
Give to our God immortal praise;
Mercy and truth are all his ways.
Wonders of grace to God belong;
Repeat His mercies in your song.

Hymn—(Tune Nicæa.)

Holy, Holy, Holy, Lord God Al-
mighty!
All Thy works shall praise Thy
name in earth and sky and sea;
Holy, Holy, Holy, Merciful and
mighty;
God in three persons, Blessed Trin-
ity.

B—PRAISE AND THANKSGIVING FOR OUR CHRIST.

Reader—Thanks be unto God, who
giveth us the victory through our
Lord, Jesus Christ.

In the beginning was the word and
the word was with God and the
word was God.

The word was made flesh and dwelt
among us, and we beheld his glory,
the glory as of the only begotten
of the Father, full of grace and
truth.

Jesus Christ, our Lord, through
whom we receive grace.

Far be it from me to glory, save in
the cross of our Lord Jesus
Christ.

Children of the heavenly King,
As ye journey sweetly sing,
Sing your Saviour's worthy praise,
Glorious in His works and ways.

Hymn—(Tune Beecher)

Alleluia! sing to Jesus;
His the scepter, His the throne;

Alleluia! His the triumph,
His the victory, alone.
Hark, the songs of peaceful Zion
Thunder like a mighty flood;
"Jesus out of every nation
Hath redeemed us by His blood."

C—PRAISE AND PETITION FOR THE CHURCH.

Reader—The Church of the Living God, which is the pillar and ground of the truth.

Christ loved the Church and gave himself for it, that he might present the church to himself, a glorious church, not having wrinkle or spot or any such thing, but that it should be holy and without blemish.

Far down the ages now,
Her journey not yet done,
The pilgrim church pursues her way
And longs to reach her crown.

Hymn—(Tune Austrian Hymn).

Lift we now our joyous praising,
To the Lord of earth and heaven!
Loud our alleluias raising
For the Church, throughout the world.
On the love of Christ she's founded,
In her fellowship is found,
Love and service, peace and blessing.
For the church let praise resound.

Prayer, Hymn Verse; by one voice (Tune Litany).

Jesus, with Thy Church abide,
Be her Saviour, Lord, and Guide,
While on earth her faith is tried,
We beseech Thee, hear us.

D—PRAISE THROUGHOUT LIFE.

Reader—Every day will I bless thee.

I will bless the Lord, at all times:
His praise shall continually be in my mouth.

I will sing aloud of Thy praises in the morning.

Make a joyful noise unto the Lord.
Sing forth the glory of His name;
Make His praise glorious.

While I live will I praise the Lord,
I will sing praises unto the Lord while I have any being.

Let everything that hath breath praise the Lord.

Praise Him, ever, Bounteous Giver.
Praise Him, Father, Friend and Lord.

Each glad soul its free course wringing,
Each glad voice its free song singing,

Praise the Great and Mighty Lord!

Hymn—(Tune Ripley).

Lord, my heart's deep, ardent feeling
Vainly would my lips express;
Low before Thy footstool kneeling
Deign Thy suppliant's prayer to bless.

Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And since words can never measure

Let my life show forth Thy praise.

E—PRAISE THROUGHOUT ETERNITY.

Reader—I will praise Thy name forever and ever.

I will bless Thy name forever and ever.

I will give thanks unto Thee forever.

I heard, as it were, a great voice of a great multitude in heaven saying Hallelujah, salvation and glory and power belong to our God; for true and righteous are his judgments.

And I heard, as it were, the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunders saying, Hallelujah, for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad and let us give glory unto Him. And every created thing which is in the heaven, and on the earth, and under the earth and on the sea and all things that are in them, heard I saying; Unto him that setteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever. Amen.

Hymn—(Tune Beecher).

Hark! the sound of holy voices
Chanting at the crystal sea;

Alleluia! Alleluia!
Alleluia! Lord to Thee.

Multitudes, which none can number,
Like the stars in glory stand,
Clothed in white apparel, holding
Palms of victory in their hand.

Amen.

Closing Prayer of Praise, closing with the Lord's Prayer.

A MITE-BOX DEMONSTRATION

There have been many insistent calls for this demonstration which has been used at Lakeside School of Foreign Missions, Northfield Summer Conference, St. Petersburg School of Missions, Chautauqua Summer Insti-

tute of Foreign Missions, Mountain Lake Interdenominational Institute of Home and Foreign Missions. With a few changes it can be adapted to use for home as well as foreign programs.

President, stop, look, read! Here is the help for a mite-box program that you have been asking for.

THE PLEA OF THE MITE BOXES

(Four enter dressed as mite boxes. Choose slender and fleshy ones carefully.)

No. 1. Well I guess we are all here. My, how that mite-box secretary will enjoy taking out all the nickels and dimes it has taken us all the year to accumulate.

No. 2. She surely will! I never felt so full before.

No. 1. How strange it would seem to be full. The little children in the famine sections of India are as well fed as I am. How in the world a woman expects a mite box to live a whole year on six little coppers is more than I can see! But it is not the thinness that hurts me most; physical hunger is nothing to heart hunger. I am ignored and forgotten.

No. 3. You would not say that if you were in my place. I am so full my sides are bulging out and my top nearly bursting. It has been great fun to be a mite box this year.

No. 4. Well, do tell us how you do it!

No. 3. All right, I'll tell you, girls, but I want you to know that last year I was just as flat and hollow as any of you. I think my weight is due to being well fed and carefully looked after. Mrs. B. was so proud of me when she took me home *(heavy sigh from No. 1)* that she gave me the most prominent place in the house—on the living room mantle. Then she said to me, smiling, "Little mite box, you look hungry. How would you like a dime for lunch?" Reaching for her purse she took out a shiny new dime and dropped it right into my mouth. My, but it tasted good! So much better than copper or even nickel. That very

night some callers happened in and the preacher and a lawyer fell to discussing the merits of their respective professions. My owner said, "This is good. When you are through, every one will vote for the best argument and the loser will have to put a quarter in the mite box." They had lots of fun and finally the preacher said, "Well, while my work is by far the most desirable, I will admit that both are necessary. The undertaker's business is better because of the doctors, you know, and so with the lawyers and preachers. You hunt up and advertise crime and we kill it." Everybody voted for the preacher, so the lawyer had to give me a quarter. I was glad it ended that way, for lawyers' quarters are harder for mite boxes to get than preachers'.

No. 5. *(Limping in, groaning).* Ouch! Oh, my poor side! I really didn't want to come, girls, looking so bad and feeling worse.

No. 1. You poor thing, you surely do look bad! What has happened to you? Let me help you.

No. 5. This year I went to a doctor's home to live. Mrs. A. really meant well and wanted to treat me kindly. I was fed regularly and well, the first week. My trouble began the very first Saturday when the newsboy came, and I heard him say, "It is twelve cents, Mrs. A." Well, she looked in her pocketbook and found she had no change. Then she came over to me and, being a doctor's wife, she naturally thought, "Shake well before taking." She cut my mouth open a little farther, then shook me until I gave her two nickels and two pennies. From that time on, I was fed just enough for Johnnie's candy, Mary's gum and Mrs. A.'s postage. Each time I began to feel encouraged I was shaken, shaken, shaken, until I might just as well have been in the Japanese earthquake. I did want to say, "Oh, don't you know when you do that you are taking money that should pay missionaries salaries, build schools, or provide doctors for suffer-

ing children?" *Why do people have no mite-box conscience?*

No. 2. My family has. I really mean it when I say that I never was so full before. I know you never expected it, for I've heard people say they wonder how poor Mrs. C. ever manages, her family is so large and her husband earns so little. But I never spent a happier year. Probably I didn't have as much silver as some of you—but such a quantity of pennies! Mrs. C. said, "Now I'll put in just two pennies every Saturday night." She didn't fail once. That made one dollar. Then one day Mr. C. came home sick. The doctor shook his head and said, "It acts like pneumonia." They were careful and prayed, and she took good care of him. In three days he was back at work. "Just think," said Mrs. C., "How terrible it would have been if Jim had been laid up with awful doctor's bills to pay." So she fed me a whole quarter as a Thank-Offering. Yum, yum, it was good! Everything that happened for which she was thankful meant something to me, so I kept sending up mite-box petitions for their continued success, for mine was sure to follow. I know so well that what I get goes to hospitals far away and can help furnish doctors for little children. Just think of the souls and lives we are expected to save!

No. 5. *Ouch! Ouch!* Did I tell you about my operation? (*All act bored and turn away, seeming to be leaving.*) When I had been shaken until I was on the verge of a nervous breakdown, and had no nourishing food to build me up, Mrs. A. started down town one day to shop. She opened her purse and said, "Dear me, no carfare. Nothing but a five dollar bill"—whatever that is.

No. 4. Is that a kind of money?

No. 5. I don't know, but if it is it must be foreign money.

No. 3. No, sir! For I'm a well-kept foreign mite box and never tasted one.

No. 5. Well, anyway, she was in too much of a hurry to shake me so

she just made an incision here in my side and left me almost lifeless. I suppose having a doctor for a husband she does not consider operations serious, but if she could see, as I can, the little pinched faces of the sick children and no doctors for miles and miles, maybe she would think twice before taking back the money she had given me to work for the Lord, in building the King's Highway. All the year she talked about reducing, but she likes to eat so well that she succeeded in reducing only her mite box. Oh, if I could only have kept what she gave me I should have been proud today instead of ashamed of myself and her. I can't try again. (*Heavy sigh.*)

No. 1. I feel that way, too. Here I am covered with dust (*tries to blow it off*) and if the preacher had not moved little Jane's heart to the point of giving me a penny, I should not have been in sight when my great opportunity came. A neighbor came to pay Mrs. D. a nickel she had borrowed. Mrs. D. said, "Why, my dear, I couldn't think of taking so small a sum; forget it." The neighbor said, "All right, I'll drop it in your mite box." And she did. I was encouraged for weeks. A whole nickel! Why is it that when a woman thinks of putting a nickel in her mite box she is sure she can't afford it, but when her neighbor wants to return it, it is too small for consideration? I suppose God knows. I can't go on. My heart is broken. I am deserted and alone.

No. 4. Cheer up girls! You know there are two ways to spell our name. I prefer M-I-G-H-T myself. We are not so big but we are mighty. If we were filled with radium think of the wealth, power and healing we should contain. We cannot have radium, but if we could all be filled full of nickels and dimes, think of the curative power we should hold, for that money can so easily be changed into these things. This spelling means so much to me. The M stands for *money*, I for *inside*, G for *get it*, H for *hold it*, T for *treasure*. The whole thing in a nutshell:

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

THE WORLD DAY OF PRAYER

In France the following letter was sent to twenty-eight chief Protestant periodicals:

DEAR MONSIEUR THE DIRECTOR:

Some time ago I received a letter from the Federation of Woman's Boards of Foreign Missions of North America. The committee of the organization of this Federation asks me to call to the attention of the women of France the date of February 15, 1929, as being the day set aside this year for Christian women of the entire world to be consecrated in prayer. May I beg you to give this attention, pastors and parishes through your journal? Thank you.

In America, in each locality the women of different Protestant denominations come together in a church, chosen in advance for these gatherings, and there hold various services, according to a fixed program. . . . If we are not yet so far advanced in France, we can nevertheless unite with those women through prayer in spirit and in truth.

Will not each pastor call together the women of his parish, either on the evening of February 15th (Thursday evening) or on the day itself (Friday), and pray with them for all the work of home and foreign missions. This is a small beginning which with time can be developed and brought to bear lasting fruits.

I am ready to give you more precise information on the subject of this day of prayer if you desire it, and thank you most sincerely for the good deed of these lines in your journal.

Very truly yours,
(Miss) MARCELLE WALDNER.

Miss Waldner says:

".....you will be glad to know that our seventeen Methodist parishes will remember the day, and do what is best in the way of meeting.

"This morning I also received the answer of a Lutheran pastor who said, that he would keep the day with the women of his parish; yet, he also is of the opinion that the day has not come yet to have alliance meetings

between all the women of all denominations. It may come later on, in years to come. However, there is a certain willingness to pray.

"Yes, we need prayer more than anything else. Many Christians here pray for a revival and for the outpouring of the Spirit of God. Only a revival can solve all our present church and country problems.

"Please give the love of all French women to the women in America. We are thankful for your intercession and your help in every way. May the glorious day soon come, where all will be one in Christ!"

From Holland the following letter has been received:

DEAR MRS. HOUGH:

When I received your letter (dated July 26, 1928) asking me if I could take measures to enlist the women of my country for the observance of the World Day of Prayer on February 15th it was not the right time of the year to begin such an activity. I put it off until autumn.

Then I had a talk with the president of the Federation of the Christian Women's Organizations, who was too busy at that moment, but in the month of November we started our action.

I wrote an article to explain the object and the method of this beautiful habit, and got the permission of the presidents of several of the principal Women's Christian Organizations to put it in different women's papers, with their names under it.

I translated the program you sent me, adapting it somewhat to the needs of our country, in cooperation with two ladies of the Federation, but we changed as little as possible. Instead of the English hymns, we chose those of our own hymnbooks, which had more or less the same content. The little poem, made for this year's Day

of Prayer, I translated, as well as two of the hymns: "Where Cross the Crowded Ways of Life," and "The Church's One Foundation," which I specially like, and which were read in the meeting.

As it was the first time the "day" was observed, we did not expect a large response. In our country we are rather afraid of new things, and apt to be a little suspicious of new methods. So we began with the printing of *five hundred* programs. After a few weeks *five thousand* had been distributed up and down the country. The general response has been such, that people who could better than I judge of the possible results, were greatly surprised. I sent a letter, to all the leaders, who had asked for programs, with five questions:

1. Were the leader's expectations justified?
2. Was the cooperation general (different churches)?
3. How many women were present?
4. Did you, and the other women, agree with the program?
5. How is the appreciation of the whole, as far as you are able to judge?

In fifty different places a meeting was held. It lasted about one hour. There are, in Holland, up till now, only a limited number of people who are not absolute strangers to this way of holding a meeting. Our churches are *all* Presbyterian, long sermons, no liturgy, free prayer, slow singing. A few of our leading women have attended conferences and meetings abroad, and have learned to appreciate other ways than those they have been accustomed to since childhood. But we cannot change things too fast. And yet, the way many women from different churches and walks of life have responded to this call, seems to me to be a sign of a real need, of which we were too little conscious before. In some places the wish has been expressed to have such a meeting not only once a year, but more often.

There has been some criticism, but it was rather kind. Some thought the following of a program too formal, or

the program itself somewhat vague; others wanted more singing, or more opportunity for free prayer. Next year we can remember those wishes.

The terrible cold we had in those days was a real hindrance to quite a number of people. I led the meeting in my own village. As only thirty or forty women were expected we were amazed at having nearly a hundred! I had cut out in white linen the letters of the text: "That They All May Be One," and had sewed them on a piece of dark red cabinet, which I fastened to the wall behind the leader. With some plants and flowers the small hall looked quite attractive.

Now, all I told you is simply a token of how *God* works, when there are a few single souls who put their trust in Him. After having sent that small article to different papers, and written a few personal letters we could only *wait* for the results, and when, in all those different places, one or a few women dared to begin this work, they also could only wait for the response. There has certainly been prayer behind all this.

Now I want to thank you, that you have put me on this trail, because I am absolutely sure that this activity will bear fruit in making our women more conscious of the great need of unity among the different churches of our country, which stand so coldly and suspiciously over against each other.

Believe me, with kind regards,

Yours truly,

(Baroness) E. VAN BOETZELAER.

WOMEN IN THE CHURCH

The General Assembly of 1925 requested that a study be made as to the place of women in the Presbyterian Church. This study will culminate in a conference of representative Presbyterian women, called by General Council, to consider the scope and form of organization of women's work and their ecclesiastical status, with a view to strengthening their service in the church. The Biennial will elect

from its membership delegates to attend this conference.

The Committee that is making this study in a report to the General Council in Philadelphia included the following:

The question of the place of women in the church was considered by the General Assembly of 1920, at which time an overture was sent down to the Presbyteries, the effect of which would have been to make women eligible to election to the eldership as well as to the diaconate. The overture was lost.

It is felt by many that any presentation of the matter today should be in the form of some restatement that would review the whole question with relationship to the thoughts and tendencies of our own time. It is our conviction that there should be a very careful restudy of the whole question of the teaching of the Scriptures with reference to the place and work of women in the church.

The committee recommended that an overture be sent down to the Presbyteries proposing:

The removal from the form of government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the church.

PEACE

The second study conference to consider *The Churches and World Peace* was held in Columbus, Ohio, March 6-8, 1929, attended by 124 representatives of 35 communions and allied religious organizations.

From the Affirmations we quote:

We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that He did mean.

As Suggested Next Steps in Peace Education for Children it is recommended:

"That wide publicity be given the program and materials of peace education, through denominational, interdenominational and secular publications.

"That a careful study be made by ministers, teachers and local committees on religious education of the purposes, plans and materials of peace education, and a particular study of their own lesson materials to determine the amount of peace material therein and to discover ways for more effective use of such materials.

"That all denominational groups be urged to include peace education in the plans for all future study courses."

Other helpful suggestions are given in the pamphlet "*The Churches and World Peace*" which may be ordered from the National Committee on the Churches and World Peace, 105 East 22d Street, New York, N. Y. (5 copies for 25 cents.)

MR. C. F. ANDREWS

Mr. C. F. Andrews went to India twenty-five years ago, a missionary of the Church of England. For ten years he continued with the organization but with an inner revolt against the attitude toward the "native" that prevailed in many missionary compounds. At length he cut loose from the organization and living with the Indian people, working with Tagore and with Gandhi, has gained their point of view. They have appreciated his understanding.

In conference with a group of missionary board people he tried to convey the feeling of the men of India about things religious and to show the need in our work of "a clearer focus on the main object of missionary effort." He emphasized the following:

We have not realized in missionary effort sufficiently nor understood that it is the way of life of the missionary in details that gives the converting touch rather than the words he speaks or the dogma he presents. India is sensitive, observant—demands that the way of daily life shall be the message. To *be* is more important than to *do*. Quality is esteemed,

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York

WEST INDIES

Porto Rico Relief

The hurricane which struck Porto Rico September 13, 1928, was undoubtedly the severest tropical storm of modern times. Senator Hiram Bingham who visited the island shortly afterward gave it as his judgment "that no section of the United States at any time had suffered damage in proportion to that which Porto Rico had, in the area covered, the productive property destroyed, and the number of people made homeless and dependent."

The property losses, suffered by the evangelical churches were approximately as follows: Baptist, \$60,000; Christian, \$3,500; Congregational, \$40,000; Disciples, \$51,000; Episcopal, \$118,600; Methodist, \$40,000; Presbyterian, \$90,000; United Brethren, \$3,600. These figures represent replacement values. The heavy loss suffered by the Episcopal Church is represented principally in the destruction of their hospital in Ponce.

In addition to above losses, some of the missions report losses in the matter of self-support. The Congregational Board estimates that it will need \$5,000 for scholarships to keep children in their school and \$5,000 for charity work in their hospital. The Presbyterian Board estimates that it will have to make good some \$20,000 in revenues of hospital and churches. The Baptist Board will have to make good some \$2,400 for the first year in pastoral support; in addition to this sum it is asking for money for relief of pastors who have lost all their possessions.

The response to the special appeal for reconstruction and relief funds was very unequal in the different denominations. The Presbyterians re-

port the largest success, having received \$140,000. The Baptists have received \$67,000, the Episcopal Church approximately \$55,000, the Congregationalists \$46,000, the Disciples of Christ \$28,000, and the Methodists out of funds given also for Florida relief expect to have available for Porto Rico from \$15,000 to \$20,000. Altogether sufficient has been received to assure the continuance of the evangelical movement with unimpaired vigor.

One of the most important phases of relief administered by the Red Cross is the aid given to families in rebuilding their homes. A large proportion of Porto Rican laborers had previously lived as squatters on large estates in shacks of flimsy construction. Very rightly the Red Cross was unwilling to put money into construction of laborers' homes on land belonging to others. Plans are being formulated for the creation of hamlets, where agricultural workers can live close to their work and yet in independence of the estates for which they work. This means a new organization of rural life, having in it great possibilities for good and making easier the evangelization of the country people.

The Caribbean Congress on Christian Work

A committee in Havana and another in New York are preparing the program of this important conference, which will embrace missions in Colombia, Venezuela, Central America, Mexico, and the West Indies, and will also include the Spanish-speaking churches of the United States. It will be held in Havana, June 20-30, and will be predominantly Spanish-speaking, a majority of the delegates being nationals of the different countries.

Neglected Churches

A recent visit to America of the Rev. E. Thompson, Secretary of the Wesleyan Missionary Society of Great Britain, has brought afresh to the attention of our Home Mission Boards certain problems overlooked in the West Indies. For nearly one hundred years British Missionary Societies have had work in this area. They have founded Christian churches among Negroes in the British islands and in some neighboring islands under other flags. Many of these churches were brought to self-support, but afterwards declined and some of them have become extinct due to a lack of supervision and of contact with other Christians. Now that Santo Domingo and Haiti have such close governmental relationships with the United States, and have also come under our sphere of commercial influence, the British societies naturally feel that their responsibilities should be taken over by American societies. For example, the Wesleyan Society of London twenty-five years ago had eight foreign missionaries in Haiti and Santo Domingo; now they have but three, and some of their churches have been left without pastoral care. On Turks Island and the Caicos Islands and at three points in Santo Domingo is a neglected sphere of churches that owed their life to the Baptist Missionary Society of Great Britain. The population of the Turks and Caicos Islands is about 5,000, two thirds of whom are listed as Baptists, and yet they have been left without a pastor, as also the three churches in Santo Domingo. The chapels of these latter are closed and fast deteriorating. Most of the members were English-speaking Negroes from Jamaica.

In St. Andrews and Old Providence, two islands, and one hundred and fifty miles east of Nicaragua, are seven thousand English speaking Protestant Negroes under the flag of Colombia, whose official religion is the Roman Catholic. These Negroes have their Baptist churches, originally founded in

1855, by a missionary of the American Baptist Home Mission Society, but long since forgotten by the parent organization. Two years ago a Presbyterian missionary in Colombia through his contacts with members from those churches brought to the attention of the Baptist Home Mission Society their need of a pastor. The island Baptists were able to support a pastor, if only one could be sent to them. One was sent from the United States, who remained not quite two years, and who brought to the people new courage and hope. Now an effort is being made to find another leader for them. With the backing of the Colombian government, priests and nuns are trying to make the islands Roman Catholic. Pressure is exerted on parents to send their children to state schools where the Roman catechism is taught. It has been a severe struggle for the islanders to maintain their own church schools.

From these examples it is evident that what is needed in certain areas of the West Indies is regular visitation and supervision. Hitherto neither the American Methodists nor the American Baptists have been able to undertake this new responsibility.

CHARLES S. DETWEILER.

THE GOLDEN RULE

From the *Unity Magazine* we quote the Golden Rule as contained in the holy writings of each of the seven great religions:

The Hindu:—"The true rule is to guard and do by the things of others as you do by your own."

The Buddhist:—"One should seek for others the happiness one desires for oneself."

The Zoroastrian:—"Do as you would be done by."

The Confucian:—"What you do not wish done to yourself, do not to others."

The Mohammedan:—"Let none of you treat your brother in a way he himself would dislike to be treated."

The Jewish:—"Whatsoever you do not wish your neighbor to do to you, do not unto him."

The Christian:—"All things whatsoever ye would that men should do unto you, do ye even so to them."



WORLD-WIDE OUTLOOK



AFRICA

Missionary Fellowship in Africa

THE burden of the unreached peoples of Africa has rested heavily for many years upon missionaries whose labors have brought them into close contact with the unfinished task. The present year has called forth a conviction that the time has come to seek for the completion of this great endeavor. To this end, the Africa Missionary Fellowship (a movement for the evangelization of unreached peoples) has come into being not as a new organization, but rather as an organism, to seek to coordinate the spiritual forces concerned in the evangelization of the great continent.

The societies cooperating at present are—*North Africa*: Algiers Mission Band, North Africa Mission, Southern Morocco Mission; *Central Africa*: Africa Inland Mission, Qua Iboe Mission, Regions Beyond Missionary Union, Sudan Interior Mission, Sudan United Mission; *South Africa*: South Africa General Mission, Zambesi Industrial Mission, Nyasa Mission. The total personnel of these combined societies exceed 800 missionaries.—*The Christian*.

Abyssinian Frontiers Mission

ANOTHER new field has recently been entered for Christ. Alfred E. Buxton in *The Christian* writes of this new frontier mission as follows:

"On Christmas day, a year will have elapsed since the first party of nine entered Abyssinia to take the Gospel to the Southern Abyssinian Frontiers. Since that time another nine have sailed, and by the spring, God willing, the Sudan Interior Mission will have twenty-five workers in that great unevangelized Horn of Africa.

"But while South Abyssinia is beginning to get a little light, across the border, in the northern part of Kenya, nothing is being done. A few months ago we received the center page of the *East African Standard*, making a definite appeal for some mission to initiate work among the eight or ten neglected tribes of that region. A few weeks later a letter came from a son of Paget Wilkes, who is farming there, definitely offering for service. Coinciding with this came the first gift toward the venture."

American Negroes Not Wanted

WHY cannot American Negro girls be sent to Africa for missionary service?

They could easily be found but the government of some parts of Africa will not permit American Negro missionaries to come.

Presumably the reason is that it is feared that when Africans come into contact with American Negroes there will be a tendency to learn a new love of freedom and, therefore, to become restless under the limitations imposed by their white masters.

The Kingdom of God is frequently long delayed by Government regulations.

Giving in West Africa

THE Bishop of Lagos, writing in the *Church Missionary Outlook* for April, says that the church in his diocese pays all its own African workers, clergy, catechists, teachers, and even its African bishops. This is accomplished by the regular systematic gifts of every member of the church. The grace of giving is a remarkable feature in the lives of Christians in West Africa. Not only is there the

regular weekly or monthly contribution to "church dues," but also the annual subscription and the thank-offerings. These latter are noteworthy. If a Christian goes on a journey and returns safely he is sure to give his thank-offering. The same is the constant practice when other blessings are received, such as recovery from sickness, success in a trading venture, or the birth of a child.—*Church Missionary Society.*

In Portuguese Africa

AT THE recent session of the South-east Africa M. E. Conference, held in Gikuki, Portuguese East Africa, it was voted to approve the plan for the erection of three tuberculosis buildings as soon as money is available. Young men, while working in the gold mines in Johannesburg, contract the disease and after they return home their relatives do not take good care of them, so they come to the missions. So far there has been no place for them to stay, except among other patients in dispensaries and hospitals. Separate buildings are imperative. Each new building will cost about \$300. Other urgent needs are a hospital for the insane, and a home for old women. Old men are cared for by relatives—not so the aged women.

Destruction at Elat

IN MARCH a tornado completely destroyed the Presbyterian Church building at Elat, West Africa. Although this catastrophe took place shortly before the afternoon service, no one was injured. When the extent of the damage was seen, \$5,000 was quickly collected to replace the building with a brick structure, which the Africans have been wanting for some time. The congregations number approximately 2,000 every Sunday.

One member of this church deserves special mention, Bulla Mfum, a Christian physician who heals not only the bodies but is vitally interested in the souls of men. The governor of Cameroon has recently given him a

great honor in the form of The Medal of Native Merit, accompanied by a certificate which reads:

"The Governor of the Colonies, representative of the French Republic in Cameroun, officer of the Legion of Honor, awards to Bulla Mfum, an intelligent and devoted native who is a splendid example for his people, and an interne in the Hospital of the American Presbyterian Mission of Elat, where he has served for fifteen years with rare devotion, the Medal of Native Merit."

Bulla Mfum is one of a staff of men connected with Central Hospital, similar to internes in hospitals in the United States. Voluntarily he assumed the responsibility for night calls in order that the missionary in charge might rest.

Machemeje, New Station

THE Congregational Fairfield County Association of Connecticut some years ago adopted as their "project" a young African, C. Kamba Simango, who hoped some day to engage in missionary work in Portuguese East Africa where he was born. Mr. Simango was a child of paganism, became a Christian at fourteen, and was persecuted for his faith. Later he fled to America where he won honors at Hampton Institute, was graduated from Teachers' College, New York, and holds credentials from the highest educational authorities in Portugal.

The opening of the new station in East Africa involved the purchase of land, erection of buildings and the maintenance of a budget, all of which the Fairfield Association agreed to assume. Twenty-five hundred acres of land have been secured on a ridge 400 feet above sea level, and the station will be called Machemeje.—*Missionary Herald.*

A Cannibal Tribe Converted

MONDOMBE on the Congo is in charge of Mr. and Mrs. Moon of the Disciples of Christ. Ten years ago they landed there on the bank

and started life in a rude mud hut. They had their long struggle with fever, the chief was unfriendly, and in the first six months they saw but three whites with none of whom they could speak because of differing language. Now they have a large plant for hospital, school, and industrial work as well as a church building. During six years they have baptized 1,683 people and sent out sixty-three converts as evangelists. John Eliya, one of these evangelists, has brought a great cannibal tribe almost wholly to Christ. Paul Bokese, working at this station, is the son of a great war chief with cannibal past. The son, standing by the Lord's Table not long ago, took the cup and said, "This is not human blood such as our fathers drank, but it becomes to us the blood of our Master who cleanses us from sin." Calls for teaching are coming from new tribes.—*Sunday School Times*.

WESTERN ASIA

Mohammedan Youth Associations

THE "Egyptian Gazette" reports the following resolutions adopted in the Old Palestine Conference of Mohammedan Clubs.

Mohammedan Youth Associations should be founded on the lines of the Young Men's and Young Women's Christian Associations; that schools should be opened for the Mohammedan population so that they may be induced not to send their children to schools directed by foreigners; that the Government should be asked to increase the capacity of schools and to revise the curriculum; that Arabic badges and an Arabic national hymn should be introduced, and an Arabic banner with Arabic colors provided; that Arabic Boy Scout troupes should be organized and affiliated to the Boy Scout Organization of Beirut; that Friday should be observed as a day of rest; that the Arab workers should be organized in trade unions and evening schools opened for them; and, finally, that an Arab theater should be set up.

Uprisings Among Moslems

THE Associated Press states that the "fear of Moslems that their sacred religion was being undermined by the introduction of the Latin alphabet and other measures was believed to have resulted in plots which were suppressed by the Government at Sivas and Broussa.

"There have been reports of plots at Stamboul as well as Sivas and Broussa, and these have caused considerable excitement in Constantinople. It was rumored that the plotters were arranging an armed revolt against Ghazi Mustapha Kemal and the Government.

"The Moslems at Broussa and Sivas feared that recently introduced reforms were designed to crush Islam. The daily newspaper *Ikdam* said that the thirty-five Turks recently arrested at Broussa were engaged in spreading propaganda detrimental to the acceptance of the new A B C's."—*The Alliance Weekly*.

Mosques Demolished in Turkey

CONSTANTINOPLE dispatches announce that as a consequence of the deposition of the Ottoman Caliph and his high priest, the Sheik ul Islam of the Moslem world, the number of mosques in Constantinople has been found altogether too large. Hence the Angora government, recognizing the uselessness of the mosques, has decided to sell a hundred or more of the small mosques occupying land which has increased in value and is in demand for modern apartment houses. The modern Turk devotes less attention to the mosques and since many of these houses of worship are deserted the utilitarian republican government has decided that they do not justify the expense of maintenance. This does not necessarily mean a decline of religion which has become a private affair. Turkey, trying to run on western time, lacks the leisure for the full-time prayer requirements of the Moslem dispensation. The last of the projected radical re-

ligious reforms is the change of the public holiday from the traditionally Moslem Friday to the Christian Sunday. This is a utilitarian and not a religious reform, made to put Turkey in touch financially and commercially with the western nations.

Turkish Women as Pioneers

THE *International Review of Missions* publishes an interesting article on "Turkish Women as Pioneers," written by a Western woman resident in Turkey. She gives credit to the mission schools as being leaders in the emancipation of women, the first of these to give higher education to girls being Constantinople Woman's College, which has graduated outstanding and able Turkish women. Some of these as medical students are giving their energies to the question of public health. "The American Hospital in Constantinople, conducts the only training school for nurses in Turkey along western lines. This is developing a new and much needed profession for women. In 1926 the Governor of Smyrna invited the American superintendent of the hospital to assist him in establishing a baby clinic in his city. One of the first Turkish graduate nurses was put in charge. The work of this young trained nurse is having phenomenal results in the reduction of infant mortality. Nursing as a profession in Turkey demands the pioneering spirit among girls to overcome public opinion, which does not yet set upon it the stamp of social approval."

Difficulties Overcome in Persia

MANY have been uniting with the missionaries in Persia in earnest prayer for the removal of the difficulties that threatened the educational work in that land. Now we can give thanks for a great improvement in the situation. While freedom for religious teaching is not as unfettered as before, the restrictions are not such as seriously to hamper the Christian teaching and witness in the schools.

Moral instruction, given with the aid of textbooks containing extracts both from the Old Testament and the Gospels, may be included in the curriculum as a required subject. Further, there is to be no restriction in the holding of voluntary Bible classes, Sunday-schools, or chapel services out of school hours. From experience in other countries there is good reason to expect that the boys and girls in mission schools in Persia will gladly attend such classes and services, and that with their voluntary attendance will come a greater eagerness to listen and respond to the teaching.—*Church Missionary Outlook*.

An Arabian Problem

ONE serious problem of any pioneer mission field, says Dr. Sarah L. Hosmon, of Muscat, Arabia, (Reformed Church in America) is the necessity for bringing in trained helpers from other fields, thus introducing another foreign element into the work. Eastern Christians as a rule are not filled with a foreign mission zeal, and Arabia is one field that tests them severely, for they are placed in a Moslem community with little Christian fellowship. They must, of course, learn the language. Then again, their relatives write of illnesses, or urge them to find a job nearer home. The monotonous diet of the Gulf Stations makes for discontent. How to keep these trained helpers happy, contented and faithful year after year seems bigger, at times, than all other problems combined.

The outstanding factor in keeping these helpers at their posts has been their course of Bible study, the assignments heavy enough to keep them busy. God's Word is both inspiring and refreshing.

INDIA AND SIAM

New Movements in India

YOUTH movements have come to life spontaneously and simultaneously in various Provinces of India. Some of them have their own

newspaper, like that in Bombay, *The Young Liberator*. The "Champion of Awakened Youth" attributes this new movement in India to the influence of the youth of Germany, Turkey and Persia. It emphasizes the results obtained by the youth of China who have contributed more than any other element to the liberation of their country from foreign influences.

The Young Liberator thus expresses the aims and ideals of the Bombay Youth League.

The object of the League is to promote union among the youth of the Bombay presidency by the pursuit of common ideals, and by means of common organization, to infuse in them the spirit of service and self-sacrifice, and to prepare them for the service of the motherland, with a view to achieving complete national independence for India.

The League approves communalism in every form, and fosters among its members a tolerant and cosmopolitan outlook; it works for the abolition of antiquated social and religious customs; it seeks increased facilities for physical and military training in schools and colleges. It aims at the promotion of Swadeshi; seeks to devise ways and means to mitigate unemployment among youth; demands the introduction of free and compulsory primary education throughout the presidency, and the extension of higher and vocational education; and seeks to develop in the youth the habit of a sound study of public questions and independence of thought. It seeks to promote an understanding of international questions, and to further other activities in which the youth of the country are vitally interested.

This is the first time that any movement in India has taken up so definite a position in favor of the independence of the country in opposition to the politicians, who are at present merely demanding "home rule."

Mohammedan Baptisms

ON NOVEMBER 9th the American Baptist missionary, George H. Brock, of Kanigiri, South India, baptized five young Mohammedan men,

and on December 9th, he baptized the headman of the village from which they had come. These six are said to be the first Mohammedans to be baptized in the Telugu mission. There is a large community of Mohammedans at Kanigiri and it is hoped that many more may be brought to accept Christ.

India's Free Women

IN KERELA, South West India, which is almost entirely cut off by mountain ranges from the rest of the country, Indian women are "free as the air," and have enjoyed full proprietary rights in the property of the family of which they are members. This was stated in an address to the All India Women's Social Conference, by Her Highness Maharani Setu Parvatibayi, the Junior Maharani of Travancore. As quoted in the *Calcutta Modern Review*, she said:

"In my own country of Kerela, the woman is the pivot of the family, and her rights are fundamental and extensive. A large proportion of the property in Malabar stands in the name of the woman as the head of the household, and innumerable examples of careful management and masterly administration can be produced."

The Indian Nationalist editor of *The Modern Review*, Babu Ramananda Chatterjee, says that the conference over which her highness presided was largely attended by women from all parts of India belonging to the Hindu, Moslem, and other religious communities. It discussed and passed resolutions on such important topics as the abolition of *purdah*, marriage of widows, rescue of minor girls, remodeling of primary and secondary education, adult education, revision of laws of inheritance, abolition of dowry to the son-in-law, revision of factory laws, and equal moral rights for men and women.

The Maharani-Mother of Travancore would sweep aside all vestige of *purdah* from every part of India, do away with child-marriage and widowhood, and eradicate other evils from which Indian society suffers.

"Throughout South India women now have the vote on the same terms as men. In Travancore and in Mysore women may be elected as councilors. Campaigns in Bengal and Behar have recently resulted in women getting the municipal vote. There are women councilors in Madras, and the United Provinces of India have given qualified women equal political rights with men for the Legislative Council, District Municipalities and Local Boards."

New Avenue for Bible Teaching

DAILY Vacation Bible Schools are very new in Burma, but the first year proved their worth so effectively that five more were organized last year. Miss Mary Phillips of the American Baptist Mission, writes:

"Besides outlining a definite program adapted to the needs of Burma, all the Bible stories and character stories had to be written and translated into Burmese. About forty young people from the college, high schools and seminaries volunteered to help in the schools. That, of course, meant sacrificing their own vacations. Because of the extreme heat we found it necessary to begin at seven o'clock in the morning and finish at ten, but that did not mean that the work for the teachers was finished for the day. The teachers every morning met for prayer fifteen minutes before the opening of school. At noon time they divided into groups and went out to make calls in the homes of the pupils. Through this quiet home work a number of adults confessed their faith in Christ and not a few children from Buddhist homes expressed their desire to become Christians.—*Watchman-Examiner*.

One Hundred Years Old

ONE hundred years ago, on May 16th, 1828, in Tavoy, Burma, Rev. George Dana Boardman baptized Ko Tha Byu, former slave, robber, murderer. He was a Karen, a people who make up one-tenth of the population of Burma—a timid, irresolute and servile people a century ago, worship-

ers of spirits, who, nevertheless, had a legend of a lost book of life which some day was to be returned to them by strangers from over the ocean. Ko Tha Byu was for twelve years until his death a tireless evangelist among his own people. October 22 to 29, 1928, the Karens entertained the Burma Baptist Convention in Tavoy in order to celebrate the 100th anniversary of their Christian beginnings. There are now between 60,000 and 70,000 Christians among this people.—*Watchman-Examiner*.

Sixty Years in Siam

THE year 1928 completed 60 years of mission work in Chiangmai. In 1868 there was a nucleus of four Christians; last year the enrollment in Chiangmai church alone was 992. Beginning with no schools, there are now a college, theological seminary, an academy, training school for nurses and a hospital. In addition, a leper asylum has had unprecedented growth. The evangelistic influence of schools and hospital has been strengthened by such organizations as "The King's Daughters," Temperance Association and "Friends of the Word." Children have their own organizations, supervised by teachers.

A novel movement was begun by a Buddhist priest, who proposed that groups from the city church meet with the priests in the Buddhist temple to discuss the relative merits of Christianity and Buddhism. Influential Buddhists objected, and this was discontinued.

CHINA AND TIBET

The Truth About China

AN EDITORIAL from *China's Millions* gives an idea of present conditions in China:

Many statements might be made in regard to the present situation which are indisputably true, and yet need careful qualification lest they convey a false or unbalanced impression. A cursory reading of reports from Kweichow, Szechwan and Kiangsi, emphasize the danger and insecurity of residence there out of all proportion to the facts. Probably

none of our mission stations is altogether free from the possible menace of banditry, yet in the great majority of stations that menace is so remote as to be practically negligible, at any rate for the greater part of the year. But a sudden upsetting of the balance of power, perhaps the suppression of some local military leader, may at any time bring danger nearer. The risks which missionaries, in common with the Chinese, may be running are sufficient to keep us fervent in prayer for them. But, while they take all reasonable precautions, they dare not wait for the re-establishment of order before grasping the present opportunity for proclaiming the Gospel throughout China.

The National Government of China, while nominally in control of the whole country, and supported by a growing public opinion in every province, extends only an uncertain jurisdiction over districts remote from Nanking, and may sometimes fail to control one or other of those powerful military leaders who profess allegiance to it.

China Famine Relief

SUFFERING in China is intense and widespread. It is reported to be much worse than in 1920 to 1921. This is not only due to continued war and unrest but comes largely from floods and inability to plant and harvest crops. Plant life is entirely gone in many sections. Recent reports state that 20,000,000 Chinese are affected. 4,000,000 famine victims require immediate aid and daily thousands are dying. Entire families are committing suicide in some instances rather than face starvation. Women and girls are sold (for \$100 and up) for food or are left to suffer worse than physical death.

The China Famine Relief Commission of U. S. A. has its headquarters at 205 East 42d Street, New York. Dr. S. Parkes Cadman is Chairman, Dr. Sydney L. Gulick, Secretary and James A. Thomas, Treasurer. "The situation in Suiyan, Shensi and Kansu is extreme" says a dispatch from the American Committee in China. This committee is composed of business men and missionaries. The government is taking effective measures against banditry. Railway transportation is improving. Emergency re-

lief is now practical. The Chinese Government is doing everything in its power to relieve conditions; has appropriated \$10,000,000 (mex.) for relief and ordered all officials to contribute from twenty to one hundred per cent of one month's pay for relief. \$1,000 will save a village. \$1 will feed one victim for one month.

Two per cent of the population have already died from cold and starvation. Whole villages are desolate. Sixty per cent of the draft animals have been sold. Twenty per cent of the peasantry have evacuated their homes. The Shensi government is operating gruel kitchens, but their resources are entirely inadequate.

Once again the missionary forces are grappling with the grim monster of famine. Dr. Rawlinson, editor of the *Chinese Recorder*, writing from Shanghai, gives it as his opinion that the estimates of the government and the Famine Relief Commission are conservative. These official groups have put the probable number of destitute at 20,000,000 in nine provinces. He adds another 5,000,000 on the basis of reports reaching him.

Gains in Chinese Church

DR. HENRY T. HODGKIN, who is an authority on missionary affairs in China, says in *The China Weekly Review*: "Looking back on the short period of anti-Christian agitation we can count gains that outweigh losses, and the church has been prepared to serve China in new and larger ways. It is no small fact that many of the leading men in China today are the product of Christian schools and are deeply influenced by Christian thought, if not themselves Christians. This is perhaps the way above all others in which the church is serving and will serve the nation—through personalities who have caught something of the Christian spirit and have been, as it were, given to China by the church. When we think of the very small proportion of Christian to non-Christian Chinese and of the fact that to a large

extent Christian work has been among the poorer classes, it is really astonishing to see to what an extent this contribution has been made and is being accepted by China today."

The Christ for China

THAT Christ needs China and China needs Christ is the opinion of C. Y. Cheng, General Secretary of the National Christian Council of China. Enlarging on this thought Mr. Cheng says:

"China needs a Christ who is simple and not hopelessly entangled in creeds and dogmas; China needs a Christ who is natural and not foreign; China needs a Christ who is constructive and not destructive; China needs a Christ who saves and will be her friend unto the end. Such a Christ has never been rejected in the past and will not be rejected in the days to come. 'We would see Jesus,' is the voice of many thoughtful Chinese today. Christian missionaries and Chinese church workers who can introduce men and women to the real Jesus are needed in China now more than ever before."

Chinese Head for Ginling

ON NOVEMBER 3, 1928, there occurred a significant event in China's new capital, Nanking—Miss Yi-Fang Wu was made President of Ginling College. The following day the college celebrated its 14th birthday. The new president is a member of the first graduating class.

The story of Ginling College is as fascinating as a romance, yet in reality records the triumph of Christian faith, hope and love. Fifteen years ago higher education for women was unheard of in China; one year later eleven Chinese girls were enrolled in the first class of the first woman's college. Five years ago a group of beautiful buildings were dedicated. Three things the founders built into the foundation of the college: *faith*—for it required faith even to think of establishing a college in China for the higher education of women, and it re-

quired faith for a Chinese girl to enter college and to stay; *hope*—the hope of better homes and a better nation through the Christian education of women; and *love*—a love rooted in the love of God.—*Christian Advocate*.

"Useless" Deities Abolished

THE government of the province of Kwangtung, China, has issued a circular stating that all "useless" deities and temples are to be demolished, but that the good and useful ones are to remain and will be used for other purposes. Among the latter are the deified sages and philosophers of old who have rendered meritorious service and have lived exemplary lives; also all pure and undefiled religions by whom "men indicate recognition of a god or gods to whom obedience and honor are due" are to be protected and preserved. These include Mohammedanism and Christianity of the monotheistic religions, and Buddhism and Taoism of pantheistic religions. All ancient gods and goddesses who were invented and worshiped in fear of some superhuman or overruling power long before the advent of exact science, are to be destroyed on the ground that such worship is sheer superstition.—*Alliance Weekly*.

Exchange Professors

A YEAR ago a gift of \$2,000,000 was made to Harvard University as an endowment for the exchange of professors between Harvard and Peking Universities. The first professor to go from the Chinese University to Harvard under this provision is Dr. William Hung, selected by the two universities as "the ablest Chinese to explain Chinese culture to American students." He is a graduate of Ohio Wesleyan University, Union Theological Seminary and Columbia University. It is not surprising that one hears less now than he did a few years ago about Christianity denationalizing its adherents in the great countries of Asia. It has not so much denationalized as international-

ized. Dr. Hung interpreting China to the West will do a valuable work for China and a not less valuable work for America. He can serve both countries because he has trained himself to be international in understanding and sympathy.—*Indian Witness*.

JAPAN-CHOSEN

International Relations Conference

AN INTERNATIONAL Relations Conference is to be held in Kyoto next November under the name Pacific Relations Institute.

All nations bordering upon the Pacific ocean will be invited to participate. The institute will be open to research and deliberation upon any subject believed by the public in the various lands to be germane to harmonious international relationships. Much has been said lately of the need for a thorough and impartial investigation of the whole program of "foreign missions" as a factor in establishing world brotherhood and peace. It now seems uncertain that missions will have any place on the program. Nevertheless, with appraisals of missionary work and its results varying so widely according to whether one approaches a missionary, a man in business or in diplomatic service, or a native of the land concerned, it would seem that mission boards and supporters of missions should be quick to see the possibilities in such a study in the fair atmosphere of a scientifically-minded conference on social problems in the Pacific basin.—*Christian Century*.

Campaign for Million Converts

DURING last November Toyohiko Kagawa invaded the Hokkaido and spent almost a month in six of its principle cities. All told, he held fifty-eight meetings. These meetings were attended by 27,264 people and 1,412 took a stand as "deciders." The meeting places were constantly crowded and again and again hundreds had to be turned away because there was not even standing room for them.

From the Hokkaido Mr. Kagawa went to the cities of Kanazawa, Takao, and Toyama. In these cities nineteen meetings were held, attended by 5,673 people. In the public meetings 284 people, and in a Christian girls' school 204 girls manifested a purpose to become Christians. During December Mr. Kagawa pressed the battle of evangelism in the far-flung Manchurian field, working in the centers having a large Japanese population.

Campaigns have also been held in Osaka, Yokohama, and twelve other large cities. At the request of the Japanese Christians in Korea campaigns have been held in six of the principal cities in that area. Everywhere the meetings are characterized by a large attendance and a profound interest.

Paul Kanamori hopes for at least 1,000 conversions from a recent Tokyo campaign, comprising four sessions daily for six days, one whole day being given to prayer. He also writes: "Last year our one hundred and sixty churches have all become self-supporting, not receiving any help from outside. Our 200 pastors and evangelists have given up their regular salaries, and are working according to the commandment of the Lord Jesus in Matthew 10, looking to God for their daily food. I believe the realization of the purpose of the million soul-saving campaign is not far off.

Growth in Korea

AFTER twenty-five years of seed sowing there are now in South Chulla Province, Korea, fifty-five organized churches and 250 unorganized groups of Christians, each with a building and all supported by native converts. Soonchun has the largest one-doctor medical work in Korea.

The government has built fine auto roads and daily service cars ply their trade in all directions. A railroad runs from Seoul to Mokpo, passing through Kwangju, and daily steamers ply to and from the many ports on the coast. A new railway is under con-

struction from the local ports of South Chulla Province to Seoul, and another from Fusan passing through Soonchun to Mokpo, thus linking this section up with the whole world. Post offices, banks, telegraph and telephone offices and strict police supervision everywhere, make life safe and pleasant.

The Power of Christ

FROM the Presbyterian Church in Korea comes two incidents which illustrate the strength of the Korean Christian:

A poor woman came to the Presbyterian missionaries at Chairyung, Chosen (Korea), for one month's study of the Word. She had saved but a pittance from her business, and, anyway "my stupid old brain is not worth more than a month of study." But when at the end of the time she gave an almost perfect recitation of Paul's second missionary journey, she changed her decision and stayed, convinced that "the entrance of the Word giveth light."

A little girl in Chairyung, Chosen, slipped out of the back gate of her father's compound to go to the evangelistic meetings. When she returned her father threatened to kill her unless she would promise to have nothing more to do with the Jesus doctrine. She would not promise and endured all but death for her faith. Today she is the wife of a leader in the church, a Sunday-school teacher, treasurer of the women's missionary society, and is still striving to win to Christ the members of her father's household.

ISLANDS OF THE SEA

An Australian "Out-Back" Evangelist

THE attention given to rural districts is reaching Australia, as is evidenced by the account of Philip Lewis who has recently returned from a trip through Queensland. He visited right up into Northern Queensland, passing through such places as Townsville, Cairns, Mackay, Rockhampton, Gympie, Stanthorpe, Toowoomba, and many other places.

He met with much acceptance, and many open doors for service in the various churches and mission halls. His record of service for the year 1923 is as follows:—Meetings in churches and halls 278, open-air services 64, Sunday-schools spoken to 32, tracts and booklets, etc. given away 9,233.

He has traveled altogether 8,481 miles, of which he has walked 1,670. Mr. Lewis went out again shortly after Christmas into the far distant parts of New South Wales.

"Hung Up" in New Guinea

REV. G. P. LASSAM of the Methodist Missionary Society of Australia, tells of a discouraging-encouraging experience in preaching to Papuans—an experience paralleled in many mission fields. Describing a service on the New Guinea coast, he says: "A hymn is announced but the congregation has no hymn books, so the singing is left to the student assistant and myself; the latter is a shy little chap, so the hymn becomes a solo by the preacher. Then the prayer and the Lord's Prayer, in which a number of the folk join. The address is on 'The Lost Sheep.' Presently I am 'hung up' for a Papuan word, and as I look round on the congregation it appears as though it would not matter much if I were 'hung up' for the whole sermon. About half the men are asleep. In a corner a baby and a pup are enjoying a scrap over a piece of pig left over from the feast. This engages the attention of about half the women and several of the men. A passing launch causes most of those who are awake to gaze out to the sea and in an undertone exclaim, 'They don't observe the Sabbath, at any rate.' The sermon goes on to a conclusion; the preacher is a bit doubtful as to the amount of good that the congregation are deriving from it. Then another hymn, the closing prayer and benediction. There is a new baby to be baptized; then we are ready to go home.

"I really begin to wonder whether any good has been done by the service, and turn to go home disappointed. Just at this point the student pipes up, 'Sir, this man wants to speak to you.' I turn to see a man well on in years, standing patiently. He asks:

"'Sir, is all that you said about Jesus being a Shepherd and seeking the lost sheep true?"

"'Yes, certainly it is all true.'

"'And would He seek for me and help me when He finds me?"

"'Yes.'

"'Then I want to become a church member.'

"He became a good Christian. 'Hung up' yet lifting up the Saviour."

The First Maori Bishop

CHRISTIANITY has made great progress in the last few decades amongst the Maoris, the natives of New Zealand. The general assembly of the Anglican Church there has now been able to carry out a long cherished plan; it has created an independent Maori diocese with a Maori bishop at its head. Frederick Augustus Bennett, who has worked as a clergyman amongst the Maoris, was recently consecrated Bishop of Aotearoa. The ceremony took place in St. John's Cathedral, Napier, in the presence of a large congregation of Maoris and whites.

Sumatra Reorganizes

THE first session of the Sumatra Mission Conference, a merger of the North Sumatra Mission Conference and the Netherlands Indies Methodist Conference, held January 24-28, marked the beginning of a new chapter in Methodism in the Dutch East Indies. The sessions gave a real sense of corporate unity. Plans were announced for dividing the conference area into three districts, South Sumatra, Asahan District and Medan District.

Over 1,800 pupils are studying in Methodist day schools in Sumatra, and probably another 200, not included in

this number, are enrolled in the Sunday-schools. It is estimated that 25% are Mohammedan, approximately 50% Chinese, and the remainder chiefly Batak, with a small percentage Indian. All along the line the work feels new impetus and encouragement.

New Commission Formed

METHODIST leaders in Malaysia, under strong conviction that more attention should be given to Sunday-school work and the teaching of the Bible in the day schools, have organized the Malaysia Commission of Religious Education, with a full time secretary, R. Dean Swift. As evidence of the need, the small enrolment of the Sunday-schools has been cited, their deficient organization, the lack of teachers, the scarcity of suitable teaching materials, the unsatisfactory condition of religious teaching in the day schools, the comparatively small proportion of pupils who become Christians, as well as numerous other facts.

The new commission has reviewed the situation, outlined a comprehensive program and decided upon certain immediate objectives. Among these: to better organize and grade Sunday-schools and supply suitable curriculum material; to enlist more lay workers; to help parents appreciate the importance of properly training the young; and to seek to make religion more real.—*Malaysia Message*.

NORTH AMERICA

Plans for Church Union

THE trend toward unity among several Protestant denominations seems to gather momentum. Congregationalists and Christians have drafted a plan to be presented to forthcoming national conventions of the two bodies. A commission of the Methodist Episcopal and one of the Presbyterian Church in the United States of America are carrying on negotiations for closer union. Representatives of the Disciples and of the Northern Baptists are also conferring

for the same purpose, and a plan for organic union is being promoted between the Presbyterian Church (North) and the Reformed Church in America.

Recently, a basis of union has been agreed upon by representatives of the Reformed Church in the United States, the United Brethren in Christ and the Evangelical Synod of North America. If officially adopted, this will result in a new "United Church in America" with more than a million members.

Young people, in their own gatherings, are also endorsing movements which have as a basis cooperation of effort for all who desire to live according to the teaching and spirit of Jesus Christ.

Denominations Get Together

AN IMPORTANT conference of denominational leaders was held March 19th to 21st, in Atlantic City, N. J., to consider the financial and promotional work of the several denominations. Their topics included:

"Why Do People Give Permanent Funds to Charity?" By Edward T. Devine, Executive Officer, Bellevue-Yorkville Health Demonstration in the City of New York.

"Channels Through Which Personal Interest Expresses Itself." By Ralph G. Hurlin, of the Russell Sage Foundation.

"Discrimination as to Appropriate Instruments Fitting the Method of the Giver." By Raymond N. Ball, Treasurer, University of Rochester, Rochester, N. Y., and Albert St. Peter, of the Equitable Life Assurance Society.

"The Technique of Cooperation." By William S. Beard, of the National Council of Congregational Churches.

"Guarantees of Integrity and Honesty." By Mark M. Jones, Consulting Economist.

"Economic Changes as Affecting Investment of Charitable Funds." By Leland Rex Robinson, President of the Second International Securities Corporation of America.

A group of executives also discussed such topics as the Making of Budgets; Every Member Canvass; Coordination; Proper Balance Between Local Expense and Foreign Benevolence; and Spiritualizing the Money-Raising

Enterprise. A third group was made up of publicity leaders.

College League of Nations

THE colleges of Ohio held their first intercollegiate Model Assembly of the League of Nations at Ohio Wesleyan University on April 19th and 20th, with 27 colleges participating.

On the same dates the colleges of Michigan held a similar gathering at Ann Arbor. They met last year at Lansing.

The colleges of New England met for a Model Assembly at Mount Holyoke College on April 13th, while colleges in the central region held a Model Assembly at the University of Chicago on May 3d and 4th.

The colleges of the middle Atlantic region took part in a very successful Model Assembly at Vassar on February 23d, and fourteen institutions participated in one at the University of Southern California on March 21st.

At least thirteen colleges are holding individual Model Assemblies for their own campuses, while Reed College was host to nine high schools of Portland, Oregon, when they met for a Model Assembly in April.

Some City Evils

MORAL conditions in New York City are reported, by the "Committee of Fourteen" which has been conducting an extensive investigation, to be worse than ever. The lack of law enforcement, the prevalence of "speakeasies," the intemperate and vicious "night clubs" and similar resorts, are responsible for much of the crime and commercialized vice. The committee reports "one syndicate which furnishes women to 180 evil resorts in New York City. . . . Not being forced (by the state) to take out licenses or to open to the police at all times, as formerly, these places lock themselves against the police. Evidence of the vicious character of the place is hard to establish by raids. The Federal police can make raids but they are only looking for intoxicating

liquor and it is not their concern whether the place is an immoral resort or not. . . . Recruiting is largely done through advertisements for 'hostesses.' These resorts are growing bolder." Before New York becomes more like Sodom, aroused public sentiment should put an end to this lawlessness and open vice.

Beliefs of University Students

A CENSUS of religious beliefs among University of Wisconsin students resulted in answers representing 34 faiths by 6,479 out of 9,042 registrants, according to a compilation just completed by the university statistician. The census is the first of its kind conducted at the university. Of those who expressed their affiliations, 1,042 named the Roman Catholic Church, 1,018 Lutheran, 959 Methodist, 887 Congregational, 680 Presbyterian, 553 Jewish, 441 Episcopalian, 235 Baptist, and 189 Christian Science. These nine faiths represent 93 per cent of the total answers.

The Negro in America

THE Board of National Missions announces the completion of a new stereopticon lecture—"The Onward March"—on the Negro in America. Here we see the colored man in a very intimate way: his isolation on a meagre farm in the rural south; his home, a tumble-down shack; his children, neglected mentally and spiritually. Then the mission school! Boys and girls come on foot or muleback, come leading cows whose milk must pay their way. In many of the schools everyone earns part of his or her tuition by working on the farm or in the kitchen. With what persistency do these young people pursue an education! Throughout, the lecture is an absorbing one. Negro churches, Negro community life, Negro leaders—all are treated in a wholesome, appealing manner. The final note is challenging. The progress of this race has been epochal. But the march toward a new day must go onward.

Anniversaries Celebrated

THE Chinese Presbyterian Church and Day Schools in San Francisco celebrated anniversaries on Dec. 7th when the church was 75 years old and the day school reached its 50th birthday. The pastor, Rev. Tse Kei Yuen, wrote a historical drama which the young people enacted. This drama portrayed the founding of the church in 1853, the founding of the day school in 1878, and early missionaries in the West who helped to establish work for Orientals. The kindergarten children portrayed the organization of the day and evening schools, dressed in quaint, old styled costumes, some wearing false queues. Chinese churches of all denominations were represented in the audience.—*Women and Missions.*

Indian Missionaries

WITH true missionary zeal the religious council of the poverty-stricken Pima Indians at their monthly meeting recently raised \$20 to match a conditional amount of \$10, offered by their pastor, Dr. Dirk Lay, to send representatives to the Papago Indian reservation to preach the gospel.

Leaving Sacaton, their headquarters, they reached the first Papago village about 28 miles to the south. After calling on all the Indians there they made an arrangement with the chief to hold a service the following Sunday around the campfire.

At Komalee which they reached fifteen miles further on at dusk they prepared to camp for the night. Around the campfire, service was held with about sixteen Indians present.

So they visited village after village, camp after camp, meeting after meeting, until in ten days' time, by early rising and late retiring, the following villages were visited: Chu-chu, Komalee, Wiewawaa, Anigam, Santa Rosa, Covered Wells, White Wells, Cheerpaw, Gacah, Corporosity, Charco, Ajo, Charles' Well, and Gila Bend Village. During the trip 698 miles were covered, 14 villages were covered, 64 personal calls made and eight services

held at which there were 133 present.
—*Presbyterian Magazine*.

LATIN AMERICA

Evangelical Church in Mexico

CCHEERING news of the growth of the Evangelical Church in Mexico comes from Dr. W. A. Ross, president of the Evangelical Seminary of Mexico, who says:

"From several things recently, we have been forcibly reminded of the strength of the Evangelical Church of Mexico. At the recent National Convention of the Evangelical forces of Mexico, we saw Protestantism at its best. Representatives from all of the Christian Churches attended.

"There were present 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200. These registered delegates came from sixteen of the twenty-eight states of the Mexican Republic and represented thirteen religious bodies. This shows that the leadership has passed from the hands of the foreigners to the Mexicans. That is the goal of all mission work. The men and women in the convention well prepared to take this leadership were only a few of the many scattered throughout the country.

"There is a spirit of harmony and brotherly love in this great Evangelical Church in Mexico. They are now making their plans to be missionaries to the great untouched areas of the country that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ. There is a spirit of earnest prayer and of intercession which bespeaks well for the future of the Evangelical Church.

"There was appointed a committee called the 'Upper Room Committee' whose special work for the year is to form Prayer Circles, to call together small groups who shall meet in quiet places for prayer, to be a center for

the churches during the year, for the promotion of intercession for a deeper spiritual life among the Mexican people."—*The Christian Observer*.

Haitian Gospel Mission

HAITI, "The Black Republic," is dark in more senses than one for it has long been neglected by evangelical Christian missionaries. One of the workers now engaged in the evangelization of the islanders, writes: "I have just returned from La Tortue where I spent twenty days assisting with the mission work. In a village called La Vallee, thirty-six people gathered for a Gospel service in the house of one of the converts and only two could read! There were two chairs so that the congregation was obliged to squat on the mud floor or on logs of wood.

At morning family prayers five converts engaged in prayer. Several have asked for baptism, but as few of the people are married legally, and as many men have more than one "wife," there are serious family matters to be put right before these converts will be fit for church membership. A real work of grace is going on in the hearts and lives of some of the people on the island, but we must be patient until the seed sown has been watered by the Holy Spirit, and has had time to germinate.

As soon as funds permit, we are anxious to build a small Gospel Hall on the island, where we may be able to invite the people to sit on benches while listening to the Gospel instead of squatting on the mud floor of a native hut.—*J. Alfred Pearce, Port-de-Paix, Haiti*.

Cuba and Mexico Fraternize

A NEW era in church development in Latin America is opened by a visiting delegation from Cuba to Mexico to discuss cooperation between the evangelical forces of these two countries, especially plans for an Evangelical Congress, to be held in Havana, June 20-30, 1929. Such themes as

Solidarity, Literature, the Church in the Community, work among indigenous races and various educational problems were discussed.

The Cuban delegation was advised that Mexico would send 47 delegates to Havana in June, instead of the 35 assigned to her, and that representatives of some of the women's organizations would also be there. From Porto Rico, 25 delegates will represent various denominations at the Congress. Dr. John Howard, for many years President of Union Theological Seminary of Mexico City, will represent Southern California, and Dr. George W. Hinman will represent the American Missionary Association.

Sunday-Schools in Brazil

THE Eleventh Convention of the World's Sunday-School Association will be held in Rio de Janeiro, July, 1932. The Seventh National Convention of the Brazil Sunday-School Union convened recently in Juiz de Fora and was declared by all who participated to have been the most successful and inspiring interdenominational gathering ever held in Brazil. There were 158 registered delegates, which also was a record. The division was Methodists 64, Presbyterians 59, Congregationalists 17, Independent Presbyterians 10, Episcopalians 6, Others 2. Most of the delegates were given hospitality at Granberry College, the largest educational institution of the Southern Methodists in Brazil. The Convention sessions were held in the college chapel, and the classrooms were used for group meetings. The spirit of joyous Christian fellowship developed under these circumstances was a revelation to many whose experience has been limited to denominational gatherings.

White Indians in Peru

THE *Associated Press* reports regions in the Peruvian Sierras where the inhabitants are white and some have blue eyes and blond hair. The explanation of this phenomenon

may be that they are descendants of various groups of Spanish explorers who swarmed through the mountains centuries ago.

Settlements of white Indians are also supposed to exist in the Amazon Valley. The origin of these remains a mystery and many support the belief that they are of pure Indo-European ancestry.

The popular explanation is that white fishermen or expeditionaries were lost in storms or carried by ocean currents to the Brazilian coast. It is also thought that the Catalanian name of the Canary Islands, Canarios, proves that the South American Indians knew of their existence in connection with white people. Translated into the Indian language the word Canario means "white country." — *Alliance Weekly*.

EUROPE

The British Federation of Youth

THE British Federation of Youth has affiliated to it twenty-seven youth organizations in Great Britain representing a membership of about 100,000. The general basis of membership is support of work for international understanding and world peace. At a recent meeting of the Assembly the tasks assumed by the World Youth Peace Conference were entrusted to the Dutch Federation of Youth for Peace, which, according to a resolution passed at the Conference, is to constitute the Continuation Secretariat for such questions. The program of work for the coming years was also drawn up in outline. It is proposed to continue the usual methods for the promotion of international understanding amongst youth—international correspondence, youth tours, study outlines on international questions, observation of the International Goodwill Day (18th May), etc. An essential element of this work is to be the recognition of the changed psychological outlook of the characteristic younger generation of youth that has no memory of the World War, and the

need for educational methods suitable to them.

Bible Testimony Fellowship

THE Bible Testimony Fellowship is seeking to reach the smaller towns of Great Britain by means of a "Counties' Campaign," the plan being to take a county or part of a county and arrange for central meetings on four consecutive days at strategic points, and to visit systematically every home within a given radius.

An envelope containing a typed letter, drawing attention to the claims and value of the Bible, a leaflet inviting to the nearest central meeting, and a Gospel, is delivered from door to door, and opportunity sought for direct personal work on the spot, while, by means of open-air meetings, Bible posters, and other methods, the Fellowship hopes to bring the Bible prominently before the minds of the people. The first campaign was opened in East Devon, where the work proceeded energetically under the auspices of a local committee, assisted by an agent of the Fellowship.

Protestant Church in France

ALTHOUGH there are only about a million Protestants in France, the Protestant churches exercise an influence in the life of the country entirely out of proportion to their membership. The leaders of the various Protestant groups have felt for some time the need of consolidating the religious agencies engaged in social work. Most of these agencies in France are independent, i. e., they are not organically related to the official organization of the church. Representatives of the various social agencies recently organized a Federation of Social Christianity, which is intended to serve somewhat the same purpose for the churches in France that the Federal Council of Churches serves in the United States. The first conference under the auspices of this federation met in Paris last November. The principal themes considered were: Christianity and De-

mocracy; Christianity and Socialism, and Christianity and Internationalism.—*Christian Century*.

A Bible School in Austria

THE Southeastern Europe Bible School near Villach, Austria, has trained and sent out twenty-four young men—Hungarians, Bulgarians, Serbians, Greeks, and Roumanians to work in their national churches. Recently the Second Balkan Conference was held at Nova Pazova under the auspices of this school, and there gathered a large group of Christian workers for Bible study and consideration of mission problems. Vilna is famous for its order, cleanliness, thrift, industry, and prosperity, quite in contrast with the dirt and disorder of the surrounding population. The inhabitants are pestered by Croat and Serb beggars and thieves and during the whole existence of the colony it has never been possible to go to work in the fields without putting watchmen to guard the villages. Mr. Ebehard Philidius, Principal of this Bible School, has recently been in America and has won many strong friends for this important evangelical work. Those who wish to know more of the Southeastern Europe Bible School may write to William Albert Harbison, Graybar Building, New York City.

Godless Russia

THOSE whose hearts are stayed on God are oppressed on every hand in Russia. A publication of the "Anti-God Society" states that last year 354 churches and 59 synagogues were closed. Other places of worship connected with religious faith were put out of existence. Yet, something akin to discouragement is dogging the steps of the evildoers, for in spite of all their efforts religion is gaining ground steadily everywhere. It is even affirmed that in the Stalingrad district adherents of various religions have increased sixfold, while in other localities religious adherents number fifty per cent of the population.—*The Christian*.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Case for Christianity. By Clement F. Rogers, M.A. Octavo. 278 pp. \$3.00. New York. 1928.

The author is Professor of Pastoral Theology in King's College, University of London. For eight years he addressed the Sunday afternoon crowds in Hyde Park, and by frequent interruptions, questions and criticisms, he came to know the popular objections to Christianity and the difficulties relative to religion which exist in the common mind of the present day. He was conscious of the great need of a hand-book of popular apologetics, and in his endeavor to meet this need, he states some great moral problems with which mankind has ever been concerned. He defends the part Christianity has played in the solution of these problems and gives reason for regarding as trustworthy the historical character of the Bible narratives. He defends the claim that Jesus Christ "was perfect God and perfect man." The references to the atonement and to evolution are not clear or satisfying, but the discussion of Christian Theism presents rather fully the arguments from causation, from design, and from conscience and shows that the needs of the human soul are met by the great truths of the trinity, the incarnation and the cross.

The style of the discussion is not altogether popular or lucid and the actual conclusions of the author are not always clear. Quotations from many authors show a wide acquaintance with literature. The main point of the book is creditably maintained, namely, to show that the Christian system is capable of intellectual justification.

CHARLES R. ERDMAN.

Moslem Mentality. By L. Levonian. 245 pp. \$2.50. Boston. 1928.

This very attractive and remarkable book might more correctly have been called "Turkish Mentality," The author is Dean of the School of Religion at Athens, an Armenian by birth but a lover of the Turks and one who believes in their evangelization. The book gives us a cross section of Moslem thinking on social, moral and religious questions. The contrast between the old Moslem mentality and the new is strikingly illustrated; the danger of religious neutrality pointed out, and an earnest plea is made for Christian missions to Moslems. In the chapter on the missionary presentation of Christianity the writer is not as positive as he might be and yet he puts the emphasis where it should be in the message and the manner of its presentation. His conclusion is characteristic: "As Armenians we have one privilege, we can forgive those who have persecuted us and pray for them."

S. M. ZWEMER.

The Gospel for an Age of Thought. By A. Z. Conrad, Ph.D., D.D. 282 pp. \$2.00. New York. 1928.

In an age when the agnostic and the pseudo-scientist assume that they are endowed with a higher order of intelligence than the Christian believer, it is refreshing to have the argument for the validity of the Gospel set forth with such conviction and intellectual ability as are shown in these seventeen discourses delivered in Park Street Church, Boston, and in several well-known churches in Europe.

Starting with the undeniable propo-

sition that whatever is real is true and that truth is indestructible, the valiant pastor of the Park Street Church removes the Gospel from the category of the hypothetical and speculative and places it firmly on the basis of the demonstrable in human and divine experience. The claims of the Gospel find their vindication in their applicability to man's deepest needs and in the history of the Christian Church through two thousand years during which the blazing searchlights of scholarship have served only to illuminate with greater splendor the divine attributes of its Founder.

When a magazine, with seventy-five years of honorable history behind it, furnishes its readers with page after page of futile assertion that Jesus Christ had no existence in fact, it is well to be reminded, as we are by Dr. Conrad, that realities do not depend upon opinions; that when men believed that the earth was flat, it was round just the same; that gravity existed before Newton was born; that the blood circulated before Harvey discovered the fact; that the Solar System revolved successfully before the advent of Galileo and Copernicus.

Dr. Conrad pithily remarks that "an absent Moses has resulted in a Golden Calf in every age." Today the anti-Christian bias is strong; Christianity's demands are exacting; man dislikes mandates. It is not strange, therefore, that rationalistic scholarship should be bent on reducing everything to the level of ordinary human thought. It is far more disturbing that in the Church itself there are those who minimize the necessity for basic beliefs. Dr. Conrad stresses the fact that belief governs conduct. "It is doubtful whether there was ever so much sophistical untruth put into a single sentence as in the statement that 'Christianity is not a doctrine but a Way of Life'" is his timely declaration. He finds the bed rock authority for the validity of the Christian Gospel in the Personality and Experience of Him who was not only the

"Way" and the "Life" but the "Truth" which alone makes free.

The Pilgrimage of Buddhism. James Bas-set Pratt. 750 pp. \$3. New York. 1928.

Though the "publishers' blurb" is correct in saying that this author "presents a detailed and synthetic view of Buddhism as a whole, ancient and modern, Southern and Northern," it is not the whole truth, when it adds, "It is the first time that it has been done." A German Buddhist scholar, Hackmann, as long ago as 1910, issued the second edition of his "Buddhism as a Religion," and again in 1914 his "A German Scholar in the East," which deals with the subjects of the travel and scenic portions of Professor Pratt's volume. Hackmann's first book goes farther than Dr. Pratt's in that he includes the Buddhism of Tibet but it is far less full. Pratt omits Tibet, Nepal and Mongolia, giving as the reason that "the form of religion which prevails in those lands is so mixed with non-Buddhist elements that I hesitate to call it Buddhism at all." Prof. E. W. Hopkins also asserts that Japanese Buddhism does not deserve the Buddhist name, though for different reasons.

Like Hackmann, Prof. Pratt did not base his volume upon documentary material alone, but went with his equally able wife on two Buddhist pilgrimages, with notebooks and eyes widely open, to see on the ground just what Buddhist priests, temples, and votaries were like. He has vividly, as well as philosophically, reported his findings here. Hackmann had spent ten years in Buddhist countries, mostly in China. Yet this new volume is far more satisfying than Hackmann's two combined, despite Pratt's Tibetan and Mongolian omissions and sparing reference to Farther Indian Buddhism. Both writers are valuable contributors to our knowledge of Buddhism, Pratt especially with his fascinating style, picturesque treatment and living specimens.

After five chapters, describing Buddhism's founder and his teachings, the Pilgrimage begins at its birthplace in India, proceeds to Ceylon, and Burma, turns eastward to Siam and Cambodia, northward to China and eastward again to Korea and Japan, Buddhism in the latter country being the best portion of his volume.

In all those lands, Pratt enables the reader to see with his own eyes, almost as well as he did in "India and Its Faiths," where he describes the entire system of beliefs, ritual, effect upon the mind and daily life of adherents of Buddhism as it took root and grew in country after country. His chapters upon "The Founder," the "Dramatis Personae" of Chinese Buddhism, "The Story of Japanese Buddhism," are especially graphic and rewarding. We are given a clear view of Buddhism's Mahayana mighty ones in the too slight sketch of China's first Patriarch, Bodhidharma, and in the fuller ones of the two Daishi, Dengyo and Kobo, who founded two

of Japan's famous sects and contributed so largely to its early civilization. There is also a lovable portraiture of Shinran, the founder of the second most numerous sect in Japan, the Shin or True Sect, and the fifth sect in size named after its founder, Nichiren, so polemic in his teachings and whose sect is most intolerant. Dr. Pratt also gives his readers a far more interesting view of the exact nature of the Mahayana, or Great Vehicle, branch of Northern Buddhism than does Japan's Suzuki, or Dr. Reischauer who does it more concisely. It is impossible to hint, even, at the invaluable accounts of the beliefs and philosophies of these varied sects in different countries. The reader may be confused before he reads them all, while the Buddhist scholar may regret that the volume is founded upon translations so largely; yet neither of the Davids, Pali authorities as they are, nor Dr. Hopkins, with his familiarity with Sanskrit, could have produced so interesting and so generally correct a volume as this moderately priced treatise by Professor Pratt. H. P. B.

MISSIONARY STUDY FOR EVERY ONE

The Missionary Education Movement and the Central Committee on the United Study of Foreign Missions are offering a choice list of new books this year for reading and graded mission study.

The FOREIGN MISSION topic for the year 1929-1930 is *The World Mission of Christianity*—especially as viewed from Jerusalem. Younger grades will study the Philippines. For the older grades Bishop Francis J. McConnell, author of "Democratic Christianity" and other volumes, writes on "Human Needs and World Christianity" (\$1.50 cloth and 75 cents paper). He emphasizes the human elements that especially appeal to many in the work of the missionary—the need for physical health, for better economic conditions, for liberty and friendly, human fellowship, and above all for a clearer knowledge of God. It is a worth-while

study. The largest emphasis in missionary work must be put on the most essential aim of the enterprise—the regeneration of men and women through faith in Christ and by the power of God's Spirit.

Advanced groups will welcome the study of the subject prepared by Dr. T. H. P. Sailer on "Christianity's Supreme Issues" (25 cents) based on Bishop McConnell's volume. Two side-light volumes are Basil Mathew's popular report of the Jerusalem Conference "Roads to the City of God" (\$1.00 and 50 cents) and Milton Stauffer's excellent view of "World Missions As Seen from Jerusalem" (50 cents). Material and practical plans for group discussions are also supplied as is a pamphlet for members of classes, "Opinion Tests on World Missions" (10 cents).

"A Faith for the World" (\$1.00) is

a volume prepared by Wm. Paton, Secretary of the International Missionary Council, setting forth the essential nature of the Christian Message. Mrs. Helen Barrett Montgomery also has prepared a volume for women's classes, entitled "From Jerusalem to Jerusalem" (75 and 50 cents) which interprets the significance of the Jerusalem Conference in the light of Christ and His life, work and teachings as originally revealed there.

The books for young people include "All In A Day's Work" (\$1.00 and 50 cents) by Godfrey E. Phillips of the London Missionary Society; "Seven Thousand Emeralds" (50 cents), a story for American youth of the Intermediate grade to interpret Filipino youth, written by Dr. Frank C. Laubach of Manila and the "New Philippines" (50 cents), a course for leaders prepared by Edna J. Leidt. The Junior, Primary and Beginners' grades also are offered special books on the Philippines (with a picture map 50 cents), Japan and the Christian Missions, prepared by Miss Edith Eberle, Miss Margaret Applegarth, Miss Jean Moore Cavell, and others.

THE HOME MISSION topics for the coming year are "The City," "Race Prejudice" and "Mexicans in the United States." The adult and young peoples book is devoted to "The City Church" (\$1.50 and 75 cents) by H. Paul Douglass, a remarkably well-written study of the conditions in the modern city and the responsibility of the Christian Church for its influence on the people and their environment. Dr. Kenneth D. Miller, author of "Peasant Pioneers" has prepared the leaders' manual (25 cents) for this course and Dr. Charles H. Sears, Secretary of the New York City Baptist Mission Society has written an illuminating study of city life in his volume entitled "The Crowded Ways" (\$1.00 and 60 cents), with suggestions to leaders by John Bailey Kelly (15 cents).

For younger groups the offerings consist in "Blind Spots" (\$1.00 and

60 cents), a volume on race relations by Dr. Henry Smith Leiper, "Pioneers of Good Will" (\$1.00 and 75 cents), sketches of twelve outstanding Christian men and women in the fields of business, education and the ministry, by Harold Hunting, author of "Stories of Brotherhood." Miss Mary Jenness has prepared the suggestions for leaders of this study in her "Good News Across the Continent" (50 cents).

For Juniors Robert N. McLean has written an attractive story of work for Mexicans in the United States under the title "Jumping Beans" (\$1.00 and 75 cents) and Florence C. Means offers a play on "Mexicans in the United States" (25 cents) and "Rafael and Consuelo" (\$1.00 and 75 cents) for primary children.

These courses are rich in interest and opportunity for the presentation of these topics of vital importance. The volumes in paper or cloth can be obtained from your own mission board at the prices named or by sending to The Missionary Review Publishing Company, enclosing check or money order. (The first price mentioned after each book is for cloth and the second for paper.)

A number of good missionary reading books are also recommended, including "Sons of Africa" (\$1.50) by Miss G. A. Gollock, "Windows into Alaska" (75 cents) (for primary grade) by Gertrude C. Warner; "The Story of Musa" (for Juniors) by Miss Entwistle; "Little Kin Chan" (\$1.25) by Bertha H. Converse and "Children of the Chief" (40 cents) by Mary Entwistle (for primary grade), and "The World in a Barn," a popular book for children by Gertrude Warner (\$1.25).

The books of methods recommended are "Missionary Education of Beginners" by Jessie E. Moore; "For Primary Children" by Wilhelmina Stoker, "For Juniors," by J. Gertrude Hutton, and "For Intermediates" by Mabel G. Kerschner (In cloth \$1 each).

NEW BOOKS

- The Authority of the Bible.** C. H. Dodd. 310 pp. \$3. Harper & Bros. New York. 1929.
- Everyland Children**—Little Lord Jesus. Lucy W. Peabody. 57 pp. 25 cents. Central Committee. Cambridge. 1929.
- From Jerusalem to Jerusalem.** Helen Barrett Montgomery. 50 cents, paper; 75 cents, cloth. Central Committee. Cambridge. 1929.
- Going to Jerusalem.** Margaret T. Applegarth. 127 pp. 50 cents, paper; 75 cents, cloth. Central Committee. Cambridge. 1929.
- India in 1927-28.** Semi-official annual review of Indian affairs. John Coatman. 462 pp. \$1.50. British Library of Information. New York. 1929.
- Important to Me.** Margaret Slattery. 12 mo. 95 pp. \$1. Pilgrim Press. Boston. 1929.
- Jesus and His Helpers.** For Juniors. Teacher's textbook. Mary Alice Jones. 150 pp. The Graded Press. New York. 1928.
- The Last Five Centuries of Church History.** Andrew Miller. 1,091 pp. 4s. 6d. Pickering and Inglis. London. 1929.
- Persia New and Old.** W. Wilson Cash. 72 pp. 1s. Church Missionary Society. London. 1929.
- The Questioners or Missionary Heart-Talks.** Second Series. Frederic F. Helmer. 76 pp. China Inland Mission. Philadelphia. 1929.
- Some Questions of Empire Suffering.** Annual report for 1928 of the British Empire Leprosy Relief Association. 52 pp. London. 1929.
- With and Without Christ.** Sadhu Sundar Singh. 152 pp. \$1.50. Harper & Bros. New York. 1929.
- The American Negro.** Edited by Donald Young. \$2.50. American Academy of Political and Social Science. Philadelphia. 1929.
- Naboth's Vineyard.** Summer Welles. 2 vols. \$7.50. Payson and Clarke. New York. 1928.
- The New Map of South America.** Herbert A. Gibbons. 400 pp. \$3. Century. New York. 1928.
- The Sexual Life of Savages in Northwestern Melanesia.** Bronislaw Malinowski. Plates. Maps. 506 pp. 42s. Routledge. London. 1929.
- Women of the Pacific.** Being a Record of the Proceedings of the First Pan-Pacific Women's Conference, held in Honolulu August 9 to 19, 1928, under the auspices of the Pan-Pacific Union. 280 pp. \$1.25. Pan-Pacific Union. Honolulu. 1928.

Survey of Service: Organizations represented in the International Convention of the Disciples of Christ. Edited by W. R. Warren. 723 pp. \$1.50. Christian Board of Publication. St. Louis. 1928.

Jewish Influence on Christian Reform Movements. Louis Israel Newman. 707 pp. \$7.50. Columbia University Press. New York. 1925.

Christianity and the Government of India. An examination of the Christian forces at work in the administration of India, and of the mutual relations of the British Government and Christian missions, 1600-1920. Arthur Mayhew. 260 pp. 12s. 6d. Faber and Gwyer. London. 1929.

China: Yesterday and Today. Fourth Edition. E. T. Williams. 743 pp. \$3.75. Crowell. New York. 1929.

ASK ME ANOTHER ON AFRICA

(Answers to questions on 2nd cover.)

1. A question mark.
2. Which way is Africa going? Will it be Christian or Moslem? Will it make a real contribution to the world's life, or will it be a source of trouble?
3. North Africa.
4. Abyssinia.
5. The Queen of Sheba and Philip the Ethiopian.
6. Because the interior remained long unexplored and was therefore dark and mysterious.
7. Kilimanjaro and Kenya.
8. Victoria, Albert, and Tanganyika—the last being the longest lake in the world.
9. Victoria Falls.
10. Livingstone.
11. "Sounding Smoke."
12. To open up the continent to civilization and commerce, with the hope that these would put an end to the slave trade.
13. Egypt, Abyssinia, and Liberia.
14. England, France, Italy, Spain, Portugal, and Belgium.
15. Diamonds, gold, copper, and cotton.
16. The missionaries.
17. Moffat, Livingstone, Mackay of Uganda, Mary Slessor of Calabar, Bishop Hartzell, Jean Mackenzie.
18. Two hundred and forty-three.
19. To know and to worship God, the Father; to keep themselves well and to prevent disease; to cultivate the soil and to cook and make their clothing; to use their free time in wholesome recreation.
20. The Moravians in 1792.
21. Rev. J. E. Aggrey, Ph.D., born on the African gold coast, educated at Columbia University, heir to five West African thrones.
22. "Other sheep have I which are not of this fold: them also must I bring, and they shall hear my voice and there shall be one fold and one shepherd." (John 10: 16.)

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PERSONAL

DR. ARTHUR JUDSON BROWN has re-
tired from the secretaryship of the Board
of Foreign Missions of the Presbyterian
Church, having reached the age limit,
after an honored and most fruitful serv-
ice of over a quarter of a century.

OBITUARY

MISS LILLIAN A. DRANE, for fifteen
years a missionary of the Christian and
Missionary Alliance, stationed at Nan-
ling, Anhwei, China, died in Boston on
May 30th as the result of an operation.
Miss Drane was highly honored and
greatly beloved for her Christian char-
acter and service.

* * *

MRS. DAN EVERETT WAID, a prominent
and highly-honored member of the Board
of National Missions of the Presbyterian
Church, an author, speaker, and an active
worker in behalf of students and foreign
populations in America, died at her home
1 Lexington Ave., New York, on June
11th. Mrs. Waid, formerly Eva May
Clark, was born in White Cloud, Kansas,
in 1869. She married Dan E. Waid, now
a prominent architect, in 1891.

* * *

FRANK BROCKMAN, senior representa-
tive of the Y. M. C. A. in Korea, died at
the age of 51 in the hospital at Prince-
ton, N. J., on June 11th, after two years'
illness. He was a native of Georgia, a
brother of Dr. Fletcher S. Brockman of

China, and had been in Korea for twenty
years, having done much to improve liv-
ing conditions there and to cultivate a
peaceable spirit between the Koreans and
the Japanese.

* * *

EBEN E. OLCOTT, President of the Hud-
son River Day Line, a highly-honored
member of the Board of Foreign Mis-
sions of the Reformed Church in Amer-
ica, one of the promoters of the Lay-
men's Missionary Movement and treas-
urer of a number of interdenominational
missionary enterprises, died at his home
in New York City, on Wednesday, June
5th, in his seventy-sixth year, after a
prolonged illness.

* * *

GENERAL BRAMWELL BOOTH, recently
head of the Salvation Army, died at his
home near London on June 16th at the
age of 73.

* * *

REV. R. P. MACKAY, D.D., of Toronto,
who was for forty years secretary of the
Foreign Mission Board of the Presby-
terian Church of Canada, died of heart
disease at Woodstock, Ont., on May 28th
at the age of eighty-three. He was also
a former moderator of the Presbyterian
Church of Canada and a strong advocate
of union with the Methodist Church. He
was highly honored and much beloved
not only throughout his own church but
also by the missionary leaders of the
United States.

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THE MISSIONARY REVIEW *of* the WORLD

DELANVAN L. PIERSON, *Editor*

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OUR CITY NUMBER

Life in our American cities is becoming more and more complex. One hundred years ago there were no large American cities with congested and heterogeneous masses of population. Only four per cent or 280,000 of the seven million people lived in cities. Today 44 per cent or 53,000,000 of the one hundred and twenty million population live in 900 cities of over ten thousand population. Several of these cities contain more people than individual states or nations. In many of the larger cities business and amusements have crowded out or overshadowed the churches, and hotels and apartments have displaced private homes. The proper training of children has become more and more a problem; spiritual influences have been more and more neglected and law enforcement has become increasingly difficult in spite of a larger number of police and court officials. There are nearly eight thousand religious, reformatory, charitable and other philanthropic organizations in New York City, working for the betterment of life in that great metropolis.

The cities are a problem to educators and Christian workers and offer a fitting topic for this year's mission study classes. A number of valuable books have been prepared and are noted elsewhere in this issue which we devote especially to this subject. Here students and other readers will find inspiring and suggestive articles on many phases of city life as viewed by the followers of Christ. Other articles are necessarily omitted for lack of space and will be published later. These include a discussion of the relation of the Church to the members of the theatrical profession, of whom there are estimated to be in New York alone nearly twenty thousand men and women. Another article that will appear later deals with Christ and the industrial workers and another with "New Americans" and how to reach them with the Gospel. We invite our readers to send in requests for articles on other related topics that they would like to have presented in the REVIEW.

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MODERN TOWERS OF BABEL IN A GREAT METROPOLIS
The Mid-Town Section of New York—Puzzle: Find the Churches and Homes!



EXPANDING METHODS OF A CITY CHURCH

The Work of the Morgan Memorial, Boston, Mass.

BY REV. E. J. HELMS, D.D., Boston, Mass.

WHAT would you do if you accepted a church located in the very center of segregated vice and that church was tied up with legal restrictions so that it could not be sold or moved away, like the other churches in that neighborhood? If your Christianity were militant you would try to "rescue the perishing" and change the conditions. That is what Morgan Memorial did with the help of the agencies in the church and city that it could enlist.

What would you do if the community was composed of people in the direst poverty and they were overtaken by a financial panic that sent them to your chapel beseeching you for food and fuel and clothing and medicine? You would devise a system, like the Goodwill Industries, whereby you could provide them with self-respecting work instead of begging—"not charity but a chance." That is what Morgan Memorial did and its method has since been adopted in fifty-two cities in the United States and sixteen cities in other lands.

This is how the Goodwill works at Morgan Memorial. The employment bureau was crowded and

the secretary paused in her task of giving out pay-slips to interview a hungry-looking man and the girl-wife who stood beside him with her baby daughter.

The father had been out of work. Their rent was unpaid and the landlady could keep them no longer. Their last coin had to go for a meager noon meal. We took the man into our workshops and found a room for them close by. A few weeks later the baby became ill. The anxious mother brought her to our clinic and we gave the child free treatment. One of our workers found them living in a damp basement room, where they were not having enough to eat. The girl, who yearned for a home, was trying to save a little and when the child was admitted to our day nursery, the mother found work. Now, they are living in a kitchenette apartment. The father has a position and the mother is able to stay at home and care for the child. This is one of the many families we have helped in time of need.

What would you do if your community became so polyglot that it was composed of more than 90% foreign-speaking people who could

scarcely understand "English as she is spoke"? You would find helpers who could speak the languages of these new-comers and could minister to them in ways and words so that they could understand the true meaning of the Gospel. That is what Morgan Memorial did for the Syrian Colony, the Italian Colony, the Portuguese, the colored, the Russian and the Armenian Colonies that have settled all around the church.

Overcoming Babel

The tower of Babel showed that it is impossible to reach heaven by rearing structures of brick and stone. Confusion of tongues was the result. On the contrary, the Church of All Nations, with its cross pointing toward the sky, is proving that Love to God and man is the one language reuniting us all.

Here, Syrian families find the sympathetic understanding of our Syrian pastor. Italian men and women confide their woes to a minister from their own sunny shore. Greek meets compatriot and mingles with twenty-six other nationalities. A colored evangelist visits the shut-ins of his parish.

We can never hope to make this work self-supporting for the people are poor, except in enthusiasm. God loves us all, regardless of race and color. The Church of All Nations is everybody's church.

What would you do if the old dwelling houses of the neighborhood became over-crowded tenements, unsanitary and a moral menace to this "city wilderness" because the children had no place to play but the narrow, dirty streets? You would again agitate until the streets were widened and playgrounds built and recreational

facilities were provided in your city plan. A big fresh air farm in the country would be found to serve as a preventorium for sickness and a disseminator of moral and spiritual health. That is what Morgan Memorial has done for many years and has brought benefit to thousands.

Mr. Sanda was hurt in an accident and was in the hospital. His wife came to us in great distress saying, "I have four children, my Joe and Mary have to go to school. I used to sew in the old country. Tailor say he give me work. But I can't leave a two-year baby alone and my Lena's only four."

Our welfare secretary is like a fairy godmother. She set out to solve the problem as though these were her children. She solved it speedily. The two little ones were admitted to our day nursery. Mary came for the noon meal and after-school care. A kind neighbor gave Joe his dinner in return for running errands. He joined our Boy Scouts, came to our gymnasium, and learned to make useful articles in our industrial classes. Best of all, the children were kept off the street and given wholesome surroundings and care.

When Mr. Sanda returned from the hospital, he found his home waiting for him and his family intact. Our Children's Settlement means just as much to many, many others.

It didn't take a prophet or a social engineer or a financial captain or a sociological expert or a civic reformer to do all this. Just love for needy folks, stick-to-it-iveness and a bit of common sense for seeing and doing the next necessary thing and using everybody who could help you, especially if they had more "gumption" than you.

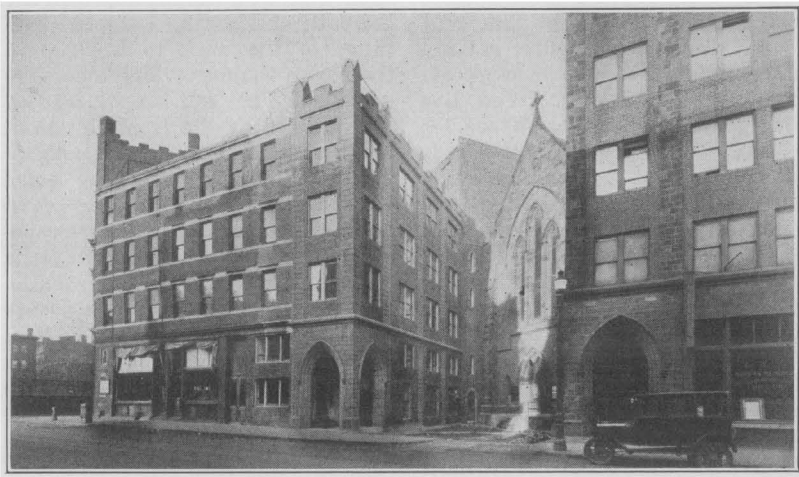
That was all; and there has arisen:

1. A Children's Settlement that ministers to more than three thousand different children of 31 different nationalities every year.

2. A Seavey Settlement for lost men where more than 1,200 such destitute brothers every year have been led back to God by a Rescue Mission which has as a part of its

her a decent man. A week after we landed, she met my Buddy... and married him. Took to drinking myself after that. Broke my dad's heart...drifting ever since."

Our secretary talked with John a long time and helped him find a position at his old trade. Before the year was over he visited his father. Today, John Bowles is married to a girl who would never



THE MORGAN MEMORIAL CHILDREN'S SETTLEMENT, GOODWILL INDUSTRIES, CHURCH OF ALL NATIONS, AND MISSION FOR LOST MEN

reclamation work, dormitories, cafeterias, reading rooms, recreation rooms and friendly associations, such as the Y. M. C. A. provides for more fortunate young men.

John Bowles came to us one night just before time to close the mission door. He swallowed his hot coffee and rolls as if half famished. Two days later he told this story:

"Overseas, my Buddy drank and sank pretty low at times. Kept straight myself. Hard job, but you see, I left a sweetheart at home. Wanted to come back to

have deserted him for a dissipated Buddy. He has two fine children. You could not hire him to take a drink.

Last winter we furnished 6,324 beds to homeless men. Every night our mission is giving food and shelter to somebody's father, somebody's brother...somebody's son.

3. The Eliza A. Henry Settlement is an elderly working women's home and students' residence which gives an opportunity for the women of slender means to find a comfortable residence. It also provides young married students with

cozy suites where they may live while they are completing their education. All these may find part-time work in the Morgan Memorial Children's Settlement or Goodwill Industries while they continue their studies.

Miss Stone sighed as she fastened her cloak to leave the office. "You always look so happy, Mrs. Grey. Here am I alone in the world. Each night I enter a dark, cold room in a dingy tenement house, kindle a wood fire, eat my supper and go to bed. I can't afford anything better. You live with your daughter, I suppose."

"No," Mrs. Grey replied, "she is out West; but I have so many friends around me." Then she explained about our Yarmouth St. Settlement for working women. "It would be just the place for you," she added.

Today, Miss Stone occupies a pleasant, comfortable room in our Eliza Henry Home. She has a white-enameled sink, a gas-plate with an oven, electric lights and, best of all, she is surrounded by friends.

4. A Fresh Air Farm and Industrial Plantation, where several hundred of the neediest children and adults can go out into God's country and be restored to health and listen to the best things during the long summer vacations.

Character and Self-Help

5. Goodwill Industries where old and handicapped and deserving men and women out of work can come and make over into serviceable articles the things provided by well-to-do people who send in their cast-off materials. During the past year more than 5,000 different destitute people have applied for a chance to work in the

Morgan Memorial Goodwill Industries and have labored there and earned in self-respecting wages more than \$200,000.00. These poor people represent all nationalities and conditions.

6. The Church of All Nations provides a place of worship in which there are special services for those who do not understand the English language. The congregations meet at different hours on the Sabbath and on the different evenings of the week to worship in their own tongues. These congregations are not self-supporting but are assisted by the Home Missionary Board. There is also a congregation of English-speaking folks who are self-supporting. The church membership will never become large because as fast as their material conditions improve the people migrate to the more favorable suburban districts where they can bring up their children in a better way than they can in the congested tenements of the South End of Boston. While the community around Morgan Memorial has improved very greatly in recent years, the best part of the work is found among those to whom it has ministered who are now living in those sections of the city far separated from this congested neighborhood.

Morgan Memorial seeks to combine common sense, continuous effort, the spirit of Christ, and the cooperation of consecrated leaders. In several cities work of this character has been established and is producing similar and even greater beneficial results. Every Christian Church in our own times would do well to follow the teaching and practice of Jesus in ministering to all the needs of all classes.



MINISTERING TO CHILDREN IN THE D. V. B. S. AT TRINITY CENTER

A CHURCH THAT MET NEW CONDITIONS

The Story of Trinity Center, San Francisco, California

BY REV. HOMER K. PITMAN, D.D.

AN OLD aristocratic church sometimes faces radically changed social conditions and finds it necessary to make a rather complete adjustment of its program or to pass out of existence. Trinity Church stands in the heart of what is known as the Mission District of San Francisco. It was founded in 1868 during California's period of most rapid development following the Civil War, when San Francisco was a city of about 150,000. The section has developed out of the original settlement around the old mission of the Franciscan Fathers. Protected by high hills from the cold winds and fogs of the ocean, it was and is San Francisco's choice section climatically. For many years it remained one of the most desirable residential areas and many fam-

ilies of wealth and social prestige lived here. The earthquake and fire of 1906 wrought a general transformation, when the fire swept over half of its area, and the remainder was crowded with refugees, including many from the poorer sections of the city. In the rebuilding, industries secured a firm foothold here and the well-to-do families moved out. The old houses were transformed into cheap flats, into which wage earners moved, so that the district has become the home of the larger part of the city's industrial classes.

As a result of this change practically all of the Protestant churches suffered severe reverses. Some of them closed their doors and old Trinity made brave efforts to continue its work, but with little success. The Presbyterian Board

of Home Missions (now the Board of National Missions) was appealed to and in 1917 a thorough survey of the community was made under the direction of Dr. Wm. P. Shriver. It was found that the population of about 100,000, was composed half of Roman Catholics and the remainder so-called Protestants merely because they were not Catholics. A serious lack of religious influences was in the background of many. Few Bibles were found in the homes of the people and the need was great. The Board and the church agreed to work together in trying to adjust the program of the institution to the needs of its community. It was mutually agreed that radical experiments might be tried.

Rev. Homer K. Pitman was called as pastor and the new work of Trinity Center began in the fall of 1919. The name "Trinity Center" was adopted partly to avoid any special denominational emphasis and partly that there might be large room for the development of a center of community service. Emphasis from the beginning was placed on service. The church boldly proclaimed that it would seek to meet the needs of its community without regard to race or creed or social distinctions. Its chief end was declared to be to serve the life of its community, to help make homes happier, to be interested even in the play of little children, and to furnish comfort and companionship to age.

The first approach was to the children. The old carpet in the Sunday-school room was taken up, wire screens were placed over the windows, and a gymnasium was established. Clubs were organized, children were brought in off the streets and taught organ-

ized play, for the district is sadly lacking in playgrounds. Many of the children need direction because their mothers are compelled to be away from home at work. The older members of the church tried hard to be sympathetic with the new program, but it was not easy. Someone said, "Old Trinity Church seems to have become a regular riff-raff church." The pastor seized upon the expression and gloried in it. He reminded his people that Jesus had been criticized for eating with publicans and sinners and that it was recorded of him that "the common people heard him gladly."

Popular evening programs were planned and all kinds of groups were invited. There were various State Nights in which former residents from Missouri, Iowa, Pennsylvania, and other states were brought together in little social affairs following the Sunday night services. One night was given over to the employees of a near-by glass works, another one to railroad men, another to the postmen of the district, and various kinds of friendly contacts were made. Motion pictures have been used now for several years, not merely as a means of attracting people into the church, but as a vehicle for moral and religious truths. The various life problems presented in the pictures are used as a basis for study. Hymns and scripture lessons are thrown upon the screen and the people are given an opportunity to sing the old Gospel songs. The average attendance for Sunday night through the year is about 600.

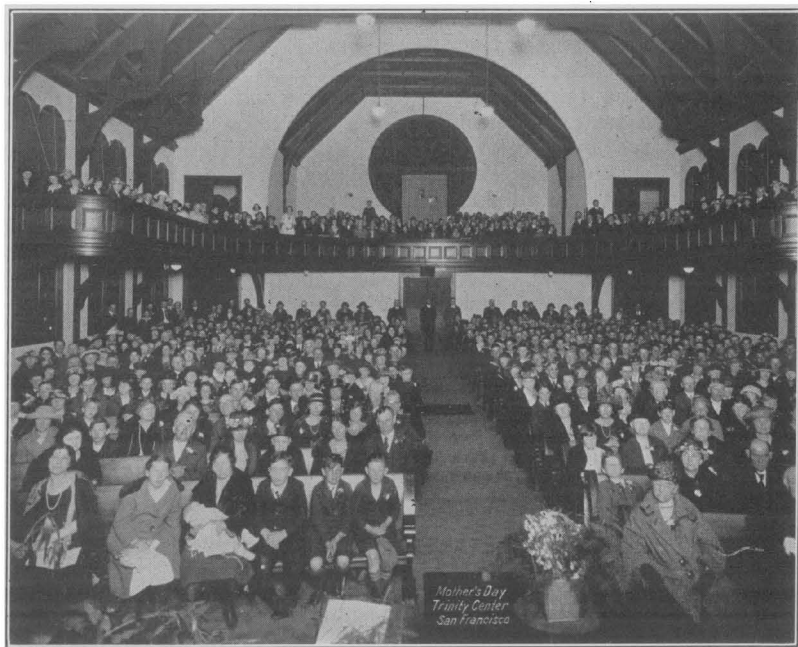
On Wednesday night a somewhat similar program is carried out except that the picture has no connection with the religious serv-

ice, and is shown for entertainment purposes only. The average attendance at the devotional service is 250. At the same time from 150 to 200 children meet in another part of the building for stories and religious education.

The building is open every day in the week. Various clubs have been organized. Clinics are held.

and daughters sit down to breakfast together on that Sunday morning. Fathers and sons do the same in November.

The Sunday morning church service, that in the past had been the one outstanding service of the week, gradually came to be one of the real problems. Something over two years ago a serious effort was



A CROWDED SERVICE IN TRINITY CHURCH UNDER NEW CONDITIONS

The average total attendance per month is about 11,000. The Vacation Bible School, conducted for four weeks each summer, has grown to a most unusual size. Last summer the average daily attendance was over 800. Much is made of special days during the year. One of the leading newspapers of the city sponsors the Mothers' Day Program, furnishing carnations for all those who attend. Mothers

made to greatly enrich this service of worship by the use of processionals and vestments, a ritual, a large chorus choir and an equally large children's choir. Great emphasis is placed upon the very word "worship." While not so largely attended as the popular evening service, this morning service has come to be recognized as a thing of beauty and a source of great inspiration and help. Constant effort

is made to get attendants at the evening service to come and join in the morning program.

Though large emphasis is placed upon social service work and a recreational program for childhood and youth, evangelistic zeal is not forgotten. Over a five-year period Trinity Center has ranked third among the 58 churches of the Presbytery in the number received on confession of faith.

The institution that has been so much of an experiment station in methods has also become in the last few years a training school for workers. Aided by scholarships furnished by some of the Presbyteries of the state, a number of theological students from the Theological Seminary at San Anselmo come over for the week-end, do survey work and pastoral visiting under the direction of the pastor of the Center. Each Monday a seminar is held under the direction of Dr. Lynn T. White, professor of Sociology at the Seminary, whose general theme is, "The problems of the city and the place of the church in helping to solve them." Police officers and judges, social workers and others are invited in to discuss with the students the various problems with which they are dealing.

Within a year of the beginning of Trinity Center as an institution comprising the work of Trinity Presbyterian Church and of the Presbyterian Board of National Missions, a congregational group was added. Bethany Congregational Church, a neighbor unable longer to maintain its services in its own building, joined with the Presbyterians, still preserving the autonomy of their church and

their denominational loyalties. The experiment has been so successful that a further federation is being effected by the coming in of another congregational church, the Mission Park Church, a much larger organization. Their pastor, Rev. Norman W. Pendleton is coming with them. The executive committee of the Bay Association after having studied the situation carefully has given most cordial approval. When the property of the Mission Park Church is sold, the money will be made the nucleus of a fund to be used in the erection of a Parish House adjoining or near by the present building. Undoubtedly the greatest obstacle to further development is the lack of adequate equipment. A neighborhood house will make possible many new forms of friendly service.

The present staff of the Center consists of the pastor, an assistant pastor, a director of work for girls, an office secretary, and a part-time director of religious education and of music. In addition to the choirs there is an orchestra and senior and junior bands.

The two churches have more than doubled in membership in the past few years, but much of the population of the district is transient.

Other denominations may unite with the Presbyterians and Congregationalists in a united approach to the community. Other cities have similar situations and it is to be hoped that Trinity Center will offer helpful suggestions as to means of bridging the chasm that too often exists between the church and the workers of industry.

BROADCASTING THE GOSPEL BY RADIO

BY REV. H. F. LAFLAMME, New York

Greater New York Federation of Churches

IN THE winter of 1928, over 160 Protestant Churches in the five boroughs of New York City united in a Campaign of Visitation Evangelism. For one week each borough actively engaged in conducting this house to house campaign under the direction of men schooled in this new method. The time occupied was four weeks in Lent. Most of the 2,700 visitors were lay members of the church. They went two by two into homes with an invitation from each church to its list of prospects. As one result, 10,017 made decisions for Christ and at Easter 8,552 joined the churches of their choice.

Discerning religious leaders have called this the most significant religious movement of the present time. There were no public meetings and very little press publicity. There was no great religious excitement and no fervent emotional appeals and yet this amazing result followed. Without some influence to kindle the fires of religious emotion and mass excitement, what can be depended upon to prepare the hearts and minds of the non-church goers and the religiously indifferent so that they will be ready to make a decision of such a momentous character?

We are convinced that religious radio broadcasting has been very largely influential in this direction. The Federal Council of Churches and the Greater New York Federation of Churches alone have been broadcasting religious services every week for three years. The

Federation began six years ago with a service each Sunday afternoon. In response to the demand from multitudes of people, and through the cooperation of the National Broadcasting Company, they have added service after service until now they send out over the air each week ten religious programs over an aggregate of forty-two stations to all the cities of the United States. From these cities the services are broadcasted to millions of other listeners. Thus the Federation and the Federal Council are the most extensive broadcasters of programs secular or religious in America today, if not in the world.

What an influence is exerted when, in ten months, 582 services are broadcasted from 42 stations with the help of 346 Christian ministers and 750 church singers!

Far out in the Pacific Ocean to the west, in the South African veldt to the east, to Arctic explorers in the long and lonely night of winter and to Commander Dick Byrd's expedition 12,000 miles away in Little America this service reaches out. No one can possibly estimate the multitudes reached by these services nor measure their intensity. Any one speaker at any one of these services will reach more people than in all the rest of his ordinary ministry.

This world-wide proclamation of the Christian message is having a pronounced influence on the listeners. Many who never go to church, who never read a religious book or paper, who never open a

Bible and who never raise their voices in a hymn of praise to God, are eagerly and regularly following these services. The radio service is thus taking the place of the Evangelists' Tabernacle and protracted meetings in preparing the hearts and minds of the non-churchgoers for the appeal of the church visitors in these Campaigns of Visitation Evangelism.

The visitors reported that they were received in the homes with great cordiality and, on an average, every third person signed the decision card and responded to the invitation to become a follower of Christ. This favorable response can best be accounted for by the influence of the religious services over the air.

At times the message strikes home without any other intermediary. During the Campaign two visitors called on a medical man who positively refused to talk religion with them. As the visitors would not talk about anything else and were reluctant to leave, the doctor turned on the radio to relieve embarrassment. There came floating in out of the ether from one of the Sunday afternoon services the old hymn, "In the Cross of Christ I Glory, Towering o'er the Wrecks of Time," sung by the quartet. As they listened a strange expression passed over the face of the doctor, and, at the conclusion of the hymn, he reached for a decision card saying, "That hymn was sung at the deathbed of my mother. I promised her that I would lead a Christian life."

A railroad official on whom I called recently, although I had not met him previously said that he had heard me over the radio Sunday after Sunday. He remarked, "Radio religious services have

made a great change in my life. As I sit in the quiet of my house listening to that beautiful service over the air it seems like the very voice of God speaking to me personally. It occurred to me that if I could hear God's voice, He could hear mine. So I cut out swearing. I no longer blaspheme." He had been converted; for conversion is the recognition of God in our lives so that we order our lives to please Him rather than ourselves.

The radio broadcasting reaches all parts of the city and all conditions of men. While presiding at a service one Sunday afternoon, I was called to the telephone and a voice said: "Two hundred people are gathered in the street on the Lower East Side of the city listening to your beautiful service from the loud speaker in my window. They are unable to get into the funeral service of a little lad who lost his life in saving a younger playmate from the wheels of a passing truck. Will you offer up a prayer for the lad? Everyone loved him. He was a prime favorite. We shall miss him greatly."

Instantly over the air to the waiting crowd in the street there went up a prayer thanking God for a boy with such a Christ-like spirit and praying that the same spirit of self-forgetful surrender of life for the sake of others might be given to every one in the great city.

These radio religious services are also reconciling racial and religious differences and are bringing a better understanding. A Protestant speaker was called by a high official of the city government, a Roman Catholic, who thanked him for his gospel address and said, "You have done me good.

I hope to hear you again and often."

A Jewish bank president, when he learned that I was connected with the Federation which conducted the broadcasting services, said, "Some of your men certainly talk the worst nonsense I ever listened to," (to the Jew the Gospel is foolishness) "but," he added, "I like your spirit. You are not always knocking the Jew and the Catholic. Your services are reverent, devout, worshipful and spiritually uplifting. I am helped by them. You are doing a vast amount of good."

The daily morning prayer serv-

ice is a powerful influence in re-establishing the family altar which is neglected in so many homes. Family worship is the greatest school of religion in the world. There is nothing to compare with it in the religious life of the people. No other service in the program of the week does more for the spiritual uplift and energizing of so large a number of people.

The radio service preaching and the singing are setting a high standard of excellence and are stimulating to better achievement a very large number of ministers and churches.

THE CHURCH AND THE MODERN CITY

The church as it exists today in the American city is chiefly the result of a natural evolution of organized religion, modified, along with other institutions, by the urbanizing process. The result of this process has continuously been affected by purposeful human effort, by the labors of saints and the schemes of ecclesiastics, but to no such extent that they can claim credit for it. The stress of changing fortunes rather than science or skill has played the rôle of master architect.

The city has treated the church roughly enough. In the course of time it has eliminated a large fraction of religious institutions as unfit, and has tossed the survivors about like corks upon the waves of change. Yet the city has also been in part upon the church's side. It has brought together believing men in multitudes and money in millions. It has flung down challenges and provoked advance. It has stimulated men to make novel religious experiments and combi-

nations, at the same time providing relatively easy conditions for the expression of religion in the traditional forms. It has put its distinctive marks upon the church's successes as well as upon its failures. Men have labored in rural highways and hedges without achieving any such outcome. It is the city which has made the great churches in its own image.

Cooperative effort ought to be able to tip the balance still more decidedly toward the church's success. No longer at cross-purposes with one another or with urban development, but resolved to think and plan together and to use for their common advantage the resources of the city, the churches might bend their institutions to the better doing of what urban life requires. The tendency is right and the way is open for urban communities to be served more aptly and adequately by their religious institutions.—*From "The City's Church," by H. Paul Douglass.*

SOME RELIGIOUS FORCES IN A GREAT CITY

LISTED BY REV. H. F. LAFLAMME

- I. *Public Worship and the Christian Message.*
 - (1) Radio Broadcasting for the City, Mr. Frank C. Goodman, 71 West 23d Street.
For a Special Church, Dr. A. E. Keigwin, West End Presbyterian Church.
 - (2) Wayside Pulpit—Lenten Theater Meetings—Easter Dawn Services and Pulpit Supplies, Rev. Wilber T. Clemens, 71 West 23d Street.
- II. *Religious Education.*
 - (1) Teacher Training—Daily Vacation Bible Schools, Rev. Walter M. Howlett, 71 West 23d Street.
 - (2) Week Day Schools of Religious Education, Mr. W. Dyer Blair, 71 West 23d Street.
- III. *City Missions.*
 - (1) Denominational, Rev. Charles H. Sears, D.D., 276 Fifth Avenue (Baptist); Rev. Millard L. Robinson, D.D., 150 Fifth Avenue (M. E.); Rev. Theodore F. Savage, 156 Fifth Avenue (Pres.).
 - (2) Comity Committee, Rev. George L. Hobart, 71 West 23d Street.
- IV. *Social Welfare.*
 - (1) Hospitals, jails, poor houses, sailors and public institutions, Rev. L. E. Sunderland, 38 Bleeker St., Rev. Frederick M. Gordon, 285 Schermerhorn St., Brooklyn, N. Y.
 - (2) Constructive Programs of Social Welfare, Rev. Charles K. Gilbert, D.D., 71 West 23d Street.
- V. *Evangelism.*
 - (1) City-wide Visitation Evangelism, Rev. H. F. Laflamme, 71 West 23d Street.
 - (2) Street Preaching, Mr. William G. Pigueron, 12 West 85th Street; Rev. C. A. Moorman, 285 Schermerhorn Street, Brooklyn, N. Y.
 - (3) Hotel and Transients, Dr. Daniel A. Poling, 1 West 29th Street.
 - (4) Street Preaching and Shop Work, Dr. Samuel W. Graffin, West Side Y. M. C. A. 318 W. 57th St.
- VI. *Allied Organizations.*
 - (1) Young Men's Christian Association.
 - (2) Young Women's Christian Association.
- VII. *Theaters.*

Church and Drama League, Rev. George Reid Andrews, 105 East 22d Street.

THE CITY'S FLOATING POPULATION

*How the Invitation Committee Works at the Fourth
Presbyterian Church, Chicago*

BY REV. H. A. DALZELL, Chicago, Illinois

Assistant Pastor, Fourth Presbyterian Church, Chicago

THE problem that faces the minister in a city church today is that of meeting every opportunity in his parish to the utmost. That includes seeing that every man, woman and child who is not now identified with some religious organization, is not only given the opportunity but is definitely urged to accept Jesus Christ, confess faith in Him and to unite with some church in order the better to worship and serve Him.

Various means have been tried to solve this problem as it deals with the students, hotel residents and transients in the city. Probably the most effective method yet discovered is a carefully selected and well-guided group of personal workers.

The Fourth Presbyterian Church in Chicago has tried to reach young men and young women living in rooming houses and apartment hotels through systematic advertising campaigns, using mailing lists, distribution of cards, circulars on street corners, advertising in the newspapers, circulating bureaus, window card advertising and other methods. All have had their effect, but the results have been spasmodic. It was not until the method of sending a man or a woman out to talk directly to another man or woman about relationship to Christ and to His Church was followed that anything like a practical solution was found

and for nineteen years has been employed with great effectiveness.

In this church the work is done through an Invitation Committee. Groups of carefully selected young men and young women meet once a week, receive cards on which are the names of young people living in the neighborhood, together with all the information the office has regarding the individual. They make their calls, return the next week, give a verbal report and hand in a written report on the card. The members of these Invitation Committees are asked to do three things:

First, to give a specified amount of time each week, (a minimum of three hours is suggested), this time to be directed by the chairman of the committee through the assigning of cards.

Second, to give at least an hour a week to the committee meeting for the purpose of talking over the calls, receiving new assignments and for the sake of inspiration.

Third, as they talk with the various people assigned to them they are to invite them to come to the church services, to the Bible classes, to the various week-day meetings of the men and of the women, but primarily they are to talk with each prospect about his or her personal relationship to Jesus Christ.

The plan works. During the nineteen years it has been in operation, according to the statement of the pastor, Dr. John Timothy

Stone, over half of those who have united with the Church on Confession of their faith have come as a direct result of the interviews of the members of the Invitation Committees.

The question is often asked, "How do you train young men and women to do this work?" The only training they receive is the actual doing of the task. It is as impossible to become an effective soul winner by reading a textbook on personal work as it is to become a champion swimmer by reading books on swimming. The only textbook used by these committees is the Bible. There is a small vest-pocket handbook known as "The Invitation Committee" which is filled with Bible verses selected for various types of people. These passages are grouped under headings, "The Man Who Says He Cannot Believe," "The Doubter," "The One Who Fears He Cannot Stick To It," etc.

It is not necessary that the Invitation Committee be able to answer all questions or arguments. The personal worker who delights in philosophical and ecclesiastical argument is seldom an effective soul winner, but the man who can say when asked to give a definition of what he thinks hell will be like, "I do not know and what's more I am not worrying about it; I am trying to find and do God's will for my own life; I know that's Heaven," will always command the respect of the man upon whom he is calling and will give him something to think about. It is not necessary to be able to answer all questions, but to be able when you sit down and talk with a man about his spiritual life to say, "This much I do know, I know *Him* Whom I have believed, and I am

persuaded that He is able to keep that which I have committed unto Him against that day." This belief backed up with common sense and tact and love will win men to a confession of Christ where a cold, finely chiseled argument will fail.

For this Invitation Committee work to succeed over any period of time, the detail must be carefully attended to. A prospect list must be selected and from this list assignments made to the individuals who are doing the calling, and a careful record kept of each call and of the results attained. Care must be taken in making assignments to see that certain points of common interest are recognized; such as, sending a young man to a man of his own age, professional men when possible to call upon professional men, men with certain hobbies following through with men of similar tastes.

It often happens that four or five men will have to call upon a prospect before much progress is made. The men's committee at the Fourth Church had one man on their list for seven years before he united with the church. A half dozen different men had been to see him at different times during the seven years. Often men are dropped from the prospect file who are called on only two or three times. A man is never dropped with one call until another Invitation Committeeman has had an opportunity to interview him. After two men have recommended that he be dropped and the information returned on the card seems to warrant it, his name is taken from the file. Other things being equal it is best to allow one man to follow through with his prospect until he is ready to bring him before the

Session or has proven conclusively that there is no use in his following through any longer.

There are two report cards used by the Invitation Committee of the Fourth Church. The pink card is never taken from the office and is never open for inspection. The information given on that card is entirely confidential. The white card contains the information which is taken from the pink card and then given to the Invitation Committeeman for his assignment.

MEM'S CLUB, FOURTH CHURCH
CHICAGO
(Please Return)

No. 1

DUPLICATE CARD FOR CALLING

(To be turned in promptly with full report to Thursday Invitation Committee)

Name.....

Phone.....

Address.....

Apt.....

Place of Business

Occupation.....

Former Home.....

Age.....

Is he a Member of Church?.....

Where?.....

of Club?.....

PERSONAL NOTES :.....

.....

.....

.....

.....

.....

.....

.....

Committeemen

Date of Report.....

Date of Call.....

CHURCH MEMBERSHIP

What Will the Session Ask?

We are often asked by those who are thinking of uniting with the church as to the questions they will be expected to answer when they come before the Session.

This is a natural and right inquiry, and in order to help you answer it the questions on the other side of this card have been outlined.

Will you not read them carefully, and then thoughtfully and prayerfully answer them?

Having signed the card, hand or mail it to the pastor or request the person giving it to you to do so.

FOURTH

PRESBYTERIAN CHURCH

CHICAGO

(Over)

Questions to Be Answered

(Look up the Scripture)

1. Do you realize your need of a Saviour? *Rom. 3:23.*

2. Who is the only Saviour of sinners? *Acts 4:12; 1 Tim. 1:15.*

3. What must we do to be saved? *Acts 16:31; John 5:24.*

4. Do you now desire to accept Christ and turn from sin unto Him? *John 1:12.*

5. What does Christ expect those who believe in Him to do? *Matt. 10:32; Luke 22:19.*

6. Do you desire to acknowledge publicly your faith in Christ and to be enrolled as a member of His Church?

7. Do you promise to live a Christian life as far as you know how and to be a faithful member of the Church?

Feeling that I am able to answer the above questions in a satisfactory manner, and desiring to do the will of Christ, I hereby ask to be received into full membership of the Fourth Presbyterian Church.

NAME

.....

ADDRESS

.....

Date

(Over)

After having made a confession of faith, many men hesitate about uniting with the church largely because they fear that the minister or members of the Session will ask embarrassing questions. To avoid this the Invitation Committeeman takes the man to the pastor and talks with him and after his conversation arranges for a time when the new member may be brought before the Session. The application card is given to the candidate for church membership to read carefully, sign and bring with him when he presents himself for admission to the church.

There are three references to Andrew in the fourth gospel, one

in the first chapter, one in the 6th and one in the 12th, and in all three instances we find Andrew personally bringing men to Jesus. He is the first member of the first Invitation Committee. He finds his man, introduces him personally to the Master. That is the work of the Invitation Committee today, and when a man knows Jesus Christ he will be ready to take his part in the Church and in the Church's work. There can be no more effective way of reaching young men in our hotels and boarding houses than this plan of a carefully selected, earnest, Christian man "covering" another, and bringing him to the Master.

CALVARY AND PENTECOST*

CALVARY and Pentecost are inseparable in the plan of God; these twin powers are indispensable for the achievement of the object of grace. Without Christ as Saviour, the Christian life has not begun. Without the Holy Spirit infilling the believer the Christian life must fail; and "a powerless Christian is a misnomer." The presence of the Holy Spirit in the life of the redeemed man, as the practical Worker-out of the principles of God, is conditioned by a yieldedness of will. The power, which He alone can impart for character and service, is confirmed in its constancy and effectiveness through obedience to every divine dictate. Through that presence and power alone can the spirit of holiness become manifest, and success in work be assured. "The weakest living creature," wrote Carlyle, "by concentrating his power on a single object, can accomplish something."

Centre the power of mind, the gifts of intellect, the desires of the heart, and the opportunities of each hour on Christ, His work and purposes, and there will be no failure. Life glows with splendid possibilities, when the Holy Spirit is in full command of it.

Jesus Christ is winsome and wonderful! He is everything. He has everything. He offers us everything.

GORDON B. WATT.

* From *The Christian*, London.

DOES A RELIGIOUS SURVEY HELP?

BY REV. ARTHUR H. ARMSTRONG, D.D., St. Louis, Missouri

Executive Secretary of the Metropolitan Church Federation

THE late Joseph Pulitzer, one of the greatest newspaper men America has produced, had two slogans. First "Get the facts," and second "Tell them in the fewest words." There is no type of community in which the churches so much need to know and tell the facts as in a major city, with its bulk, complexity and specialization. Therefore the survey. Business and public service institutions conduct continuous surveys. They are able to prophesy human needs by unit areas years in advance. Why not the church also? St. Louis has had two religious surveys within the last twelve years.* The churches of this city have, therefore, had an experience with social and religious surveys.

Inter-church cooperation with its growing city-wide consciousness led to the demand for our surveys and provided the medium through which they were made. Through them the St. Louis churches have had painted for them a picture of the city with its religious and social needs. Geographical areas having natural boundaries enclosing populations of some homogeneity were delimited. These were statistically explored to disclose the conditions that affect health, welfare, and

morals. The eleven criteria used were Foreign Born Population, Negro Population, Illiteracy, Juvenile Delinquency, Industrialization, Gain or Loss of Population, Congestion, Home Ownership, Infant Mortality, Poverty, Tuberculosis Mortality.

By means of sketch maps and a color scheme the comparative standing of these survey districts was graphically presented, revealing the status at a glance. These maps showed the fortunes of neighborhoods whose inhabitants had been affected favorably or unfavorably by circumstance and environment. They put the neighborhood problem squarely before church leaders. This method was so effective that it has since been adopted, with some alteration, in the districting by the Community Council and Community Fund as permitting continuous visualization of the inner life of the people, area by area.

Among the outstanding problems shown in this picture are these. The so-called downtown section of St. Louis, east of Grand Avenue, representing one-third of the area of the city contains half the population. The survey districts in this section all rank low by the criteria tests, although the low ranking is due, in part, to the fact that some of the more privileged classes in the outlying regions resort hither for the practices that register to produce the low ranking. Here circumstances conspire to raise the hazards and handicaps of living. The child

*The first survey, in 1917, was made by George B. Mangold, Ph.D., then director of the Missouri School of Social Economy. The second, begun in 1921 and completed in 1924, was shared by the Metropolitan Church Federation, the Interchurch World Movement, and the Institute of Social and Religious Research of New York. The survey was completed and the book published under the direction of Dr. H. Paul Douglass, field worker for the last organization.

who grows up physically strong here must have a more vigorous constitution than would be required elsewhere. The family that resists the forces that undermine the foundations of the home must be of a more rugged moral type. A large proportion of the residents here live below the line of privilege. But the fight is not a losing one. The populations are not "decaying." This area is a human quarry from which the building stones of society are hewn. And it is the privilege and opportunity of the church to treat it as such.

The needs and problems of the negro population have disclosed themselves. During and since the war the negroes have grown from 70,000 to 100,000, corresponding now to the national average of 10% of the population. Life bears more hardly upon them and its obstacles are heaped higher before their feet. They have a worthy leadership and are striving to acquit themselves well. A commission on Race Relationships representing the two races has been set up, affording continued normal contacts between leaders. In one case a threatening neighborhood disturbance which was fast reaching the acute stage was amicably settled. Many serious situations have, we are sure, been avoided. But best of all a better understanding has been established and the way prepared for still more effective future cooperation.

The City's Social Needs

The disclosing of social needs to so wide an extent and of so serious a nature has done its part toward preparing the way for the setting up of the Community Fund in which more than fifty social agencies cooperate. The churches

themselves have placed workers in the Juvenile and Adult Courts. Under various denominational and interdenominational auspices they have strengthened existing organized work in the hospitals, homes, and welfare institutions of the city, and have established new work, so that a very large institutional program is being carried out with increasing effectiveness.

The Entente Cordiale between churches and social service institutions has been strengthened. The church forces have been educated as to the higher technique required. The social service agencies have on their part recognized the effectiveness of the religious appeal and religious motivation in social work. The humanitarian endeavors of the whole city have been carried to a higher pitch.

Another picture drawn in clear lines was that of the church life and work. The Church Federation began the regular publication of a manual of the churches of Greater St. Louis, including the city and three adjoining counties on both sides of the Mississippi in the States of Missouri and Illinois. This manual lists 756 Protestant Evangelical churches with a communicant membership of 185,000; property valuation, on a pre-war basis of \$20,000,000; home expense budgets of \$3,500,000; and benevolence budgets of \$1,500,000. It also lists 150 hospitals, homes, schools, colleges, seminaries, and other institutions supported by the churches.

Facts of importance, both favorable and unfavorable, were disclosed. The churches are gaining faster than the population but with retarded acceleration as against earlier decades. The Sunday-school enrollment is now but two-

thirds of the church membership in spite of the addition of the adult departments. The striking loss of membership by Sunday-schools in the later teen age years was freshly stressed. During a period of twenty-one years the annual loss in church membership has been four-fifths of the total annual increase, leaving a net gain of but one in five as compared with the gross gain—a very high spiritual mortality. Two-fifths of these losses have been by death and removal, but two-fifths of them must be classed as "*avoidable*," pointing to the need of better shepherding of the "straying sheep."

The "parish" of the local Protestant church is personal and not geographical. It consists of the persons included in its own membership and in that of its Sunday-school and other departments. Catholic parishes are, on the other hand, geographical, although Catholics do have some intermingling of church parishes of foreign language groups.

City populations are more or less on the move caused by industrialization, change of economic status, the fluctuation of the family income, etc. The general trend is outward from the original center. As each successive group rises in the economic scale it "hits the trail" of suburban migration, only to be succeeded by a deposit of incoming rural or foreign migrants. Some of the inner areas of St. Louis have been occupied successively by French, American, Germans, Irish, Slavs, Italians and Negroes. The Catholic Church occupying a geographical parish remains and takes "pot luck" with its neighbors. The Protestant Church follows its people on their suburban trek. Fifty churches

once located in the inner city have moved in a broad converging path to the westward.

The Councils of Comity have been strengthened by the disclosure of the lack of mutual planning in the past in church locations. The denominations associated in the Federation's Comity Commission are now plotting the natural areas in the county and seeking conference with the Public Service companies so as to take advantage of their advance information, looking toward strategic and coordinated future church locations.

Among the interesting statistical ratios disclosed was that between members, attendants, and preferents. One hundred Protestant families average thus:

Church Members57
Attendants23
Preferents20

This is known locally as the 57-23-20 ratio.

The results of our surveys may be summarized thus:

The churches see themselves more clearly as a whole, and in their unitary relationship they see more clearly that the whole city is the parish of the whole group. The gain has been practical rather than ideal. Growth has been made, not so much in response to the conception of an ideal held, as to the feeling of fellowship achieved by persons working together.

The churches are more aware of their strength, and they realize that their potential power is far beyond the numerical. They have ways, in part through the Church Federation, of selecting and accrediting common leadership. The feeling of "togetherness" has been strengthened. Loyalty to the common cause increasingly asserts itself.

A UNIQUE WORK AMONG WOMEN

The Friendly League for Christian Service, Inc., New York

BY A MEMBER OF THE COUNCIL

"That they might know thee, the only true God and Jesus Christ whom thou has sent."—JOHN 17: 3.

AT NOON, one day, a woman weary and broken hearted trudged along East Twenty-ninth Street, New York City. At home she had an invalid husband and five small children—the youngest, a tiny baby. It had been her custom to rise at four in the morning, so that she might complete the household duties and care for her children before she took the baby to a day nursery and went to the office where she earned the living for the family.

Now, because of circumstances over which she had no control, she was without a position. For many hours she had visited business houses in search of another, but without success. Realizing that starvation would be the inevitable fate of the loved ones at home, discouragement and despair possessed her. Afraid to face the future, she was on her way toward the river.

Suddenly her attention was attracted by women entering and leaving the church where she observed a sign: "Business Women's Friendly Meeting—Luncheon \$.25—Good Music—A Helpful Message—Good Fellowship—Come! Tell the Other Girl." She entered and at the door a woman, from whose face radiated cheer and joy, greeted her with a friendly handshake and a word of welcome.

After the luncheon, she entered the auditorium where she heard a helpful message of Jesus Christ, the Burden-Bearer. The singing,

the cheery faces and even the message, had little effect on her, but the face of the woman to whom she unburdened her heart, when the meeting was over, gave her renewed courage. Her new friend, told her to return home and rest, and that she herself would make an effort to find work for her.

The afternoon hours yielded no result, but that evening the friend wrote a letter of encouragement assuring her of continued efforts. The following day brought a position and today, in a distant city, this woman owns her own home, has a good position, and is able to provide comfortably for her family.

This is only one of many instances where the Friendly League for Christian Service, Inc., has helped business women to start life anew.

The League is an outcome of the William A. Sunday evangelistic campaign in 1917, during which a company of one thousand and fifty women worked as the Business Women's Invitation Committee. Five hundred of them had charge of the three business women's luncheons and the other five hundred and fifty were detailed to visit every type of business where women were employed. In each building or office, these women tried to find a business or professional woman who could act as a key girl, making it her definite purpose to give the girls of her building the tickets to the tabernacle meetings and the luncheons where

they would hear evangelistic messages.

The women thus became personally acquainted with many thousands of business girls, familiarized themselves with their problems and needs, and gained an entrance into their hearts. Those committee women thought that an unusual opportunity had been opened for work among business girls and at the close of the campaign organized the Friendly

from eleven-thirty until two o'clock. They are held on Tuesdays at the Marble Collegiate Church, Twenty-ninth Street and Fifth Avenue; on Wednesdays at the Spring Street Presbyterian Church, Spring and Varick Streets; and on Fridays at the Old John Street Methodist Episcopal Church, 44 John Street. Luncheons are quickly served and consist of a hot dish, a meat sandwich, a lettuce sandwich, coffee, milk or tea,



THE BUSINESS WOMEN'S LUNCHEON AT JOHN STREET CHURCH,
FINANCIAL DISTRICT

League for Christian Service. During the twelve years that have followed, the members, believing that faith in Jesus Christ is the only way that business women can solve their problems, have steadily proclaimed this message through their contacts with business women at the luncheon meetings, through the Business Women's Council, and at the Friendly Center.

Over two thousand women each week attend the three noon meetings held in the business districts

and pie or cake. In the past year 275 women have voluntarily contributed their services to this phase of the work.

During the remainder of the rest hour, the girls attend a religious service, with the privilege of coming and going as necessity requires. Four successive meetings are held including an inspiring song service, a fifteen minute talk, a prayer, the memorizing of a verse of Scripture, and a solo.

The speakers are carefully chosen by the Religious Work Commit-

tee and include eminent ministers, evangelists, missionaries, and religious workers from all parts of America and other lands. Briefly and convincingly they present the glorious Gospel of our blessed God. As a result hundreds of lives have been surrendered to Christ whom to know is Life Eternal, and many who have lost heart in the struggle of life have rededicated themselves to the service of the King.

A leaflet is given to each girl as she leaves the meeting; Testaments

present the officers and standing committees correspond with those of the Friendly League so that they may work together with mutual helpfulness.

This council meets every Thursday evening at the Greenwich Presbyterian Church, West 13th Street, where from two hundred to two hundred and fifty women gather at five-thirty for supper where many new friendships are formed. At six-thirty three small prayer groups meet, while a larger group



A NOONDAY MEETING FOR BUSINESS WOMEN IN JOHN STREET CHURCH

to those who will accept them. Devoted Christian workers are always present, and by cheerful greetings, words of comfort, and Christian counsel lift many lives from despair to hope.

The key or council girls in each building or office who assisted the committee women during the William A. Sunday campaign formed a permanent organization on October 25, 1917. There were 106 charter members, and later they became known as the Business Women's Council of the Friendly League for Christian Service. At

joins in singing and at six-forty-five all join in a fifteen minute devotional service, led by a council member. Special requests for prayer are presented, touching all phases of the lives of the girls and their friends. From seven to eight the girls assemble in four classes for constructive Bible study under the leadership of able teachers from the Biblical Seminary, and the Philadelphia School of the Bible, members of the Board of Directors of the Friendly League, missionaries, and others.

Once each month a business

meeting is held, followed by a social meeting or a missionary educational feature. The missionary training has been so intensive that the girls contribute more than \$2,000 a year to various causes.

Every Sunday afternoon, three groups of council girls, together with the director of music and the personal workers, sing and distribute portions of Scripture in the wards of New York, Fordham, and Samaritan hospitals. Appreciation of this work is warmly expressed by patients, physicians and nurses and the good accomplished reaches into eternity.

The increasing interest in this type of work is shown by the fact that the membership has grown from 106 to 600. Testimonies show that through the Bible classes and the hospital meetings, the young women are receiving a training that makes them valuable for work among young people of their own churches. They not only study about God and His Son, Jesus Christ, but also learn how to relate Him to the everyday things of life.

The "Friendly Center" affords an ideal means of contact with business women of all ages. Through it, the Friendly League provides a comfortable home for a limited number of business women, and also a place where from 400 to 500 each month may spend their evenings with Christian women amid comfortable homelike surroundings. Monday, Tuesday and Wednesday evenings large groups of business women gather for a simple dinner, preceding the classes which offer free instructions in dressmaking, millinery, lamp shades, crystal flowers, and liquid embroidery.

For five years the League has rented a house on Lexington Ave-

nue as a "Friendly Center" but when the lease expired it seemed to be a clear call for a larger and better place, which has now been found in the building hitherto used by the Smith College Club at 233 East 17th Street—a building admirably adapted for the work. It will accommodate 80 girls and seats 190 in the dining room; it will offer more spacious quarters for classes, chorus, and other group meetings, and has an auditorium seating about 300. The League is now earnestly praying and working to secure funds for the purchase of this building.

The Friendly League members have supported the work by subscriptions, dues, and personal service, and to make possible the continuation of the work on a broader scale they are making large additional contributions. Additional gifts are, however, needed from others in sympathy with this important work.

Last year the League came into contact with 129,540 business girls, an unusual opportunity to render an extraordinary service. Boarding places and positions were found for many; the sick and unfortunate were cared for in hospitals and sanitariums; the services of surgeons and physicians were secured at reduced prices or without charge; individuals and groups were entertained in private homes; special cases and problems were skillfully handled; a large number of girls were won to Christ and all are being built up in Christian experience; many are also learning the joy of consecrated service. The League is carrying on a work worthy of its motto:

To win to Christ,
To build up in Christ,
To send out for Christ.

A LAYMEN'S WORK OF CITY EVANGELISM

A Story of the Fishermen's Club of Cicero, Illinois

BY REV. WILLIAM MCCARRELL,

Pastor of the First Congregational Church, Cicero, Illinois

A NUMBER of individuals, including firms dealing in fishing tackle, have been surprised, and at times deeply impressed, to learn that this club is not fishing for trout, muskies, fish large or small, but fishing for souls. This surprise has deepened with the knowledge of the voluntary spirit, earnestness, happiness and success attending the fishing. The interest gathers momentum upon learning that it is done by Christian *laymen*, a great majority *young men*, carried on daily and free from any expectation of financial remuneration. The club bases its work largely upon Matthew 4: 18-20.

Church leaders and all interested in meeting present-day problems of unbelief, sin and crime, also in evangelizing men with the Gospel of the Lord Jesus Christ should give serious thought to an organization of Christian *laymen* that submits the following as a *partial* report of one year's activities:

Gospel meetings conducted ...	3,532
Gospel meetings assisted in ..	1,510
Prayer meetings conducted ...	326
Personal calls made	2,972
Gospel tracts distributed	727,152
Scripture portions distributed .	30,937
Number dealt with spiritually	28,733
Professions of Christ	4,282
Sunday-school classes taught..	595
Sunday-schools conducted	326
Dedications of life	142
Letters written	926
Song services conducted	72
Men aided	98
Bible study courses	2
Gospel articles contributed ...	25

Gospel meetings were held in 104 cities, located in 20 States, District of

Columbia, Yellowstone National Park, and three foreign countries; conducted in churches and young people's societies of 41 denominations, the open air, hospitals, jails, prisons, missions, tents, tabernacles, shops, etc.

Five preceding annual reports add weight to the above figures found in the sixth annual report. Here is evidence of a work based upon something deeper than passing emotion, enthusiasm or humanly energized drives. Here is evidence of a 365 days a year Christian interest and activity, significant in these days so marked by departure from Biblical methods of work. Many present day questions are asked, such as, Can young men be interested in original foundation Bible truths? How best combat unbelief in Christ, crime and sin so prevalent today, especially in large cities? Are direct Biblical methods for Christian service antiquated? Is there power in the Bible and its Gospel message to deliver from sin and impart strength to live righteously?

These questions are at least suggestively, many would say finally, answered by such a work. Consideration of the scope of the club's work, the spirit in which its members serve and the phases of life represented in its membership offers additional light on these questions.

The club has averaged about seventy-five in active membership with a number of associates. Among this membership is found Ralph Teter, once so prominently linked with Chicago's gang life.

He was led to accept Christ while in prison by Evangelist Edward Murphy, who was also converted while in a state prison and who maintains contact with the club. Teter was waiting trial in connection with the \$500,000 daylight mail robbery at the Dearborn Station, Chicago, for which crime a leading Chicago politician served in Leavenworth penitentiary. What a message is conveyed by mere recital of that which happened to the other members (about 19) of that particular crime ring. Since conversion Teter has lived a strong Christian life. Rev. Warren Winter, converted in Cicero when an atheist contemplating suicide, serves as a missionary to China's Leper Boat people. George Quilty, converted from Romanism, is one of Chicago's effective open-air and mission workers. Christ Pappas, son of a Greek priest, converted in an open-air meeting at old infidel corner in Chicago, can hardly fill demands for his testimony. Charles Skoda, who accepted Christ in an open-air meeting, now waits a sailing date for missionary service in Africa. Eight of this Roman Catholic family of nine are living consistent Christian lives. Fred Jacober, Roy Leeson, now in training for Christian work, and Fred Ingersoll, an auto mechanic, each found Christ while in a career of crime. George Schmidt was a policeman when brought to Christ. Harold Somerville, a Purdue University man, now is a Presbyterian pastor in Erie, Pa. Bert Baker, linked with an Al Capone poolroom, came forward for Christ in Cicero with a gun in one pocket and a bottle of moonshine in another. Today he serves as pastor of the Presbyterian Church in Rossville, Ill. George Ellis, once in the dark-

ness of infidelity through the teaching of professors who deny the Bible as the Word of God, is prominent in the club's work. A perusal of the entire membership introduces other men such as Otto Drachenberg, a bricklayer; Charles Forst, an electrician; Jim Boerman, Stuve Wallin and Murselman of the laboring class. There are business men such as Merville Morton, Leonard Edwards and



REV. WM. MCCARRELL

Swim, the traveling salesman. There are also college men and professional men such as Drs. O. J. Halbe and Richard Carroll, Prof. Malsberry, the musician and there are those converted from nominal religion, such as Edward Heiniger, the preacher's son and T. M. Kingsley, the ex-modernist preacher. A number are in Christian service as Harvey King in Africa, and always some in Christian training. All these lives are linked in a united joyous endeavor to realize the club's slogan "Out for Souls." In the main they follow the Apostle Paul's example of supporting self with work of their hands while setting forth the unsearchable riches of Christ.

Fields and Methods

Fascinating, indeed, would be a detailed account of the multiplied experiences garnered by these men, as they labor in public institutions, hospitals, churches, factories, missions, jails, prisons, on railroads, through tract distribution and especially in open-air preaching. Open-air meetings are held winter and summer and often at the sacrifice of lunch hours. Conducting regular evangelistic campaigns, great platform testimony meetings and maintaining regular services among Jews and Gentiles, in churches, missions, jails and on open-air corners are distinct features of the work. Great audiences are inspired and moved by testimonies of the reality of Christ in and through the lives of these men. Imagine the message conveyed through a large group closing a Bible conference or evangelistic campaign with a platform personal testimony meeting. Visualize this band of men, converted in walks of life varying from ex-gunmen to the university and nominally religious, supplying continual calls to aid in these many aspects of Christian work, also going forth to invade haunts of sin with effective Christian service.

For a number of years the organization has manned cemetery entrances about Chicago on Memorial Day, presenting those visiting graves with an appropriate Gospel tract. About 85,000 tracts were distributed last Memorial Day.

Men stationed at the exits of the Dempsey-Tunney prize fight distributed heart-searching Gospel tracts to about 50,000 people.

For some five years the club has specialized in noonday open-air

meetings among employees of the great Western Electric Telephone plant in Cicero. Fishermen employed in the plant aid the meetings. Thus far about 20,000 men have walked forward in their working clothes to receive Gospels of John and other Biblical literature, which they agreed to read. No statistical records state the number who publicly raised their hands requesting prayer and the many who have professed to receive Christ as Saviour. Eternity will reveal the fruitage. These meetings take place in the shadow of places nationally advertised as haunts of sin and crime and within a block of the former Al Capone gunmen headquarters.

A number of similar organizations now operate in the United States and beyond which received vision, inspiration and organization help from the Cicero Club. Thus the organization has a worldwide ministry through other organizations, former members in Christian service, missionary support, literature and the widespread ministry of its members and leader.

Plan of Operation

Meetings are held at an intentionally testing time, Saturday afternoon. At 4 P. M. the meeting opens with a song and prayer service, often conducted by Wesley Nehf, cousin to a Chicago National League baseball pitcher. Next, reports are heard of work done during the past week. Assigned groups report on their work in various places. This report period affords opportunity for interchange of ideas, hearing of thrilling experiences and instruction in methods of service. Then new work is assigned for the coming week. Prayer requests from various parts

of the country are remembered in *intercession*. Special *missionary* or Bible speakers are often heard. A regular feature is definite Bible instruction by the leader. This is followed by a fellowship supper without cost (the club being supported by free will offerings). After a testimony meeting, the members go forth to definite Christian work or remain for special prayer circles which convene in the Church. The challenge has gone forth to find a happier gathering of men in the world.

Men are accepted into membership after investigation and upon assurance that their lives meet the following standard:

1. Soundness in the faith (as set forth in Club's platform).
2. Absence of any "hobby."
3. Good common sense.
4. A personal testimony.
5. A consistent Christian life.
6. A passion for souls.
7. First Corinthians 13.
8. Separation from worldliness.

The doctrinal platform of the club is Biblical. These men believe in the deity and virgin birth of Christ, trinity of the Godhead, and in the Scriptures of the Old and New Testament as final authority because fully inspired of God and inerrant in the original writings. They do not doubt the need and reality of regeneration through God's Spirit, salvation only through the merits and shed blood of Jesus Christ and the reality of a resurrected, living and premillennial coming Saviour. They believe the Gospel should be preached to every creature and the full Bible taught to every Christian for edifica-

tion. The platform testifies against *fanaticism* by expressing belief in witnessing to the saving power of Christ Jesus with spirit-filled lives free from erroneous teachings. They witness the transforming effect of the Bible and Christ in the lives of young and old from all realms of life and salvation from all forms of sin. After years of practical and fruitful experience they are more convinced than ever as to the power of prayer in Jesus name, and the Bible and Gospel of Christ in human life, also of the need to present Christ and His ability and sufficiency as the only Saviour of souls. It is a settled fact that the only power that can effectively counteract unbelief, sin and crime is the divine life imparted through definite acceptance of Christ as Saviour and Lord.*

*The club was organized in 1923. Its headquarters are the First Independent Congregational Church of Cicero, Illinois. This church has received world-wide publicity through a leaflet issued by the Moody Bible Institute entitled "The Church that Did Not Close." The leaflet is now undergoing a sixth revision. The Club's program is fostered by the church. This program has forced the church to the present erection of an edifice with 1,200 individual seats and a great Sunday-school equipment. The third enlargement since 1913.

The church and club center in the immediate territory given country-wide publicity as the headquarters of the Capone crime and gunmen rings. The pastor of the church and organizer and leader of the Club is Pastor William McCarrell.



THE FISHERMEN'S CLUB OF CICERO

ADVENTURES IN THE BOWERY DISTRICT

BY REV. WILLIAM N. HUBBELL,

Pastor of the First Baptist Mariners' Church, New York City

IT HAS been said that if Christ came to New York his first visit would be to the Bowery, for there moral destitution seems, outwardly at least, most apparent and tragic.

I am not so sure that Christ would take this course. In God's sight, I question if Bowery sinners are more sinful than Wall Street sinners or Broadway sinners. I am inclined to think that Christ might first visit the Hall of Fame so that, by an understanding of the lives of representative men and women honored there, He might see what ideals America is cherishing. From thence, I can picture Him wending His way down the old Boston Post Road with constant appreciation of the currents of life about Him, until passing Cooper Union, the northern terminus of the Bowery, He would enter that thoroughfare. Then I can almost hear Him say in His onward progress, "There are some men living in this district whom also I would have inspired and raised to positions of trust, but they would not. Yet they with their fellows are men with divine possibilities. It is your responsibility, O My Church, to lift Me up that I may draw all these unattached and forgotten men to Myself."

A number of religious centers have caught this vision. Among them are the Bowery Y. M. C. A., "316 Water Street," Hadley Hall, James' Slip, The Bowery Mission and The All Night Missions. The First Baptist Mariners' Church, located at the corner of Oliver and

Henry Streets, just across from Chatham Square, was formerly a seamen's church. After the removal of the shipping center from the East River to the North River, it began to minister to a more cosmopolitan congregation. With the growth of the number of men's hotels (popularly called lodging houses) on the Bowery and adjacent streets, the church developed a ministry to the men of this region.

It would be easy to write a description of unspeakable dives, gambling hells, brothels and opium joints filled with murderers, cut-throats, desperate plug-uglies and drunkards, which the public even today assume to be the natural setting of the Bowery. There was a period, from 1830 to 1900, when the Bowery was the arena of picturesque wickedness. In one winter in the 90's, a former bartender assured me, three men died of alcoholism or something else, in the back room of his saloon. "We planted the bodies in the hallways of tenement houses. The Coroner's verdict in each case was, 'Death due to unknown causes.'"

But that period has passed. The Bowery, Chatham Square, Park Row, are now business thoroughfares. This betterment has been brought about by the vast changes in the business life of New York since the war, by the immigration law, by the abounding prosperity of the times and by the constructive supervision of our City Sanitary, Building and Police Departments. Today there is a new

Bowery district. It is as safe, night and day, as Broadway or 125th Street, as I can testify for I have been working in this district for twenty years. Its death rate is low. About eighty men's hotels (40c to 75c per night for beds) gives satisfactory service for the money, to the fifteen thousand and more men who live there. Many of the hotels have tiled wash rooms and baths. Stately buildings recently erected give an air of prosperity to the streets. The traditional Bowery is dead—as dead as Mulberry Bend. Some day this section will shoulder up to the civic center on the west and then the rest of New York will have to sit up and take notice; for high class apartments may yet be built and the suburbanite return to the birthplace of the "Side Walks of New York."

It is a popular notion that whoever lives on the Bowery is "down and out." He belongs to the riff-raff. He's a tramp, a derelict. A woman riding on the Third Avenue "L," which traverses this street expresses her feelings (and those of most casual observers) in this fashion:

The noisy "L" rushes by its dingy windows,

"The Lodging House for Men"

And careless eyes may look upon its inmates

(They seldom look again).

Only a bunch of "has-beens"

Frayed and seedy,

Wanting a bath and shave.

Wastrels, who whistle down the wind of fortune,

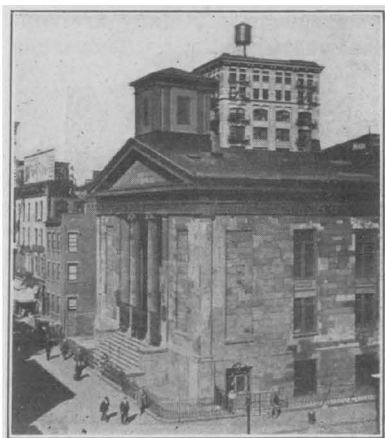
The gifts that nature gave.

This is flagrant injustice. It seems to be born of caste feeling which determines the outlook of so many people even in democratic America. It is pagan, for it is devoid of that gracious insight into another's personality so character-

istic of Christ. We cannot conceive Jesus Christ making His way along the Bowery in an attitude of scorn.

Furthermore this appraisal is false, because no one can truthfully bring an indictment against a whole class. That would be an insult to its worthy members.

In order to appraise as fairly as possible the types of men living in the Bowery district, I have made for myself a three-fold classification. Any other classification



MARINERS' BAPTIST CHURCH,
NEW YORK

which will enable us more fully to appreciate the various social and economic grades which unquestionably exist, would be acceptable. But some such schedule is imperative; otherwise the basis for constructive remedies is lacking, particularly in administering material relief.

THE INDEPENDENT CLASS.—Recently, a man whom I would, unhesitatingly, put into this class said to me, "I have been living on my savings all winter. Previously I lived with my relatives near Boston. I had a position with one of

them until he failed in business. I returned to New York for I could live cheaper on the Bowery than anywhere else. But no one wants an old man around. I can't get work and I don't know what to do." He is educated. He does not drink. He covets the independent life which lower Manhattan affords. He can come and go and dress as he pleases and no questions asked. He is a typical case. Some of the Independents have pensions. Some have bank accounts. Many have received a high school education. Many are conscientious Christians. Thousands



NOTHING TO DO

are by no means free from vices. There are criminals among them. They are of all ages and nationalities. The vast majority, however, support themselves in a modest way. They are not homeless or pan-handlers.

THE UNSTABLE CLASS.—Men of this class lack the spirit and outlook of the preceding class. They are well intentioned but weak. Drink is their curse—perhaps drugs. Part of the year they maintain themselves. The rest of the time they merge themselves into the third or homeless class. They have only a diluted measure of self-respect.

THE HOMELESS CLASS.—This class is composed of those whose mental growth has been retarded.

It includes also the lowest degenerates, the unwashed, the rounders, the incurable lazies, the habitual smoke hounds, the tramps, the bums and the derelicts. (I am using popular designations. Personally I dislike these names and never use them.) It is these homeless men that keep alive the sinister reputation of the Bowery. They live chiefly by begging. Their bed in summer is a park bench or wagon. In winter they sleep in the missions or in the Municipal Lodging House or stand over gratings from which issue a little warmth. They are miserable even to themselves. Their end is Potters' Field. During March, 1929, some 27,000 lodgings were provided for homeless men by eight of the principal social agencies of lower Manhattan.

These three classifications are elastic. Life cannot be put into a straight-packet. There is a constant passing from one class to another. Temporarily the Independent may become homeless; or a homeless man may lift himself into the ranks of the unstable. But the general classification is, I think, accurate and must be kept in mind. Otherwise moral values become confused and judgments warped.

WHAT SHALL THE CHURCH DO?

There still remains the question: How shall the church most efficiently fulfil her ministry to these fifteen thousand and more men who live in the Bowery district? Its approach, it seems to me, involves the recognition of several factors.

1. There should be a keen realization of the fact that large numbers of unattached men living apart by themselves, are living

abnormally. They are without home discipline, home comforts and the home atmosphere. The poorest home has in it qualities of completeness lacking in hotel life, particularly in hotels for men only. In the Bowery district, a lodger constantly rubs up against all kinds of characters. Helpful social restraints are thrown aside. Good manners are forgotten. It is literally, each man for himself and the devil take the hindmost. Gradually, unless he is on his guard, a man loses interest in the world outside and in the finer things of life. Ambition is slowly snuffed out. He is out of touch with philanthropic, artistic, social and religious currents of activity. He becomes introspective and angular.

At the Mariners' Temple we have endeavored to meet this abnormal situation by our Home Hour, a social gathering on Sunday evenings. The temptations of a large city are, to solitary men, greatest on Sunday. We try to reproduce, though in a faint way, the Sunday evening home touch of many of the men when they were children. There is a cup of coffee, short addresses, singing and an atmosphere of good cheer. The presence of consecrated women completes the idea of the home circle. The inspiration of this hour overflows into the days that follow, bringing to many lonely hearts the assurance that there is a corner in this big city where a welcome is to be found.

2. Many men in lower Manhattan do not break away from their surroundings because they are ignorant of themselves. They have resources of energy within which they have never tapped. It is so with all of us. The science of mental hygiene is yet in its in-

fancy; but enough has been revealed by modern psychology to give the promise that no man, unless he wills it, need remain in ignorance of spiritual resources in his sub-conscious self. Why is there a black sheep? Why does a man say, "I cannot overcome my appetite for drink or for heroin?" It is partly because he is ignorant of his own mental constitution. Recently, a bright looking boy said to me, "I have been in prison twice

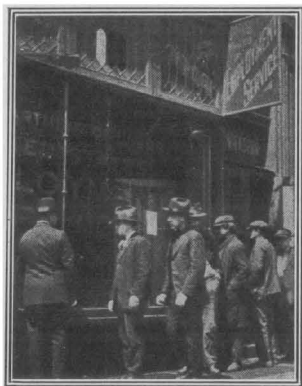


WHERE MEN SEEK MONEY

for stealing. I can't even resist taking money from a friend." Under skillful treatment this boy's weakness, which he loathes, can be overcome with increased knowledge of himself. There is needed a mental clinic in connection with every religious center in the Bowery district; a shelter where treatment can be continued over a series of weeks. I do not know that this course has ever been suggested, but assuredly modern psychological discoveries warrant us in adopting measures to this end. We know the physical bodies. We

should know as fully the capacities of the mind.

3. The vicious circle which we meet elsewhere we meet also on the Bowery. Discouragement produces drink; drink produces discouragement. Men inclined to drink believe discouragement is the cause of all their woes. We cannot know the secrets of the discouragements which a man is cherishing except by personal contact with him. This knowledge is an absolute necessity for the church worker. Men must be known, sympathy must be ex-



WHERE MEN SEEK WORK

pressed, if confidence is to be given in return. The small group idea so emphasized in the modern educational system, has not been stressed as it should be in the church's ministry to these men. A group of them who love music and who meet together once or twice a week to rehearse and to enjoy an hour of close intimacy are on the highway to a fuller life. There is something in such an hour that draws the best out of men. The fraternal spirit is cultivated. Prejudices are stilled. We have seen this tested out in our own church in a remarkable way. A dozen or so of such groups along

various lines, supplementing the Gospel service or other mass gatherings, each unit under the guidance of a sane, consecrated man or woman, would yield large fruitage. There will be fewer lapses into the old life, if the possibilities of the group system for the strengthening of character are utilized.

4. No discussion of adventures in brotherhood in the Bowery district would be complete without a reference to the cause of all sorrow and of all moral failure—namely, SIN. We touch here the root of every man's weakness. The church has no argument for existence except that primarily and in every activity it presents a sovereign remedy for sin. In Jesus Christ we have that remedy. Jerry McAuley, having accepted Jesus Christ as his Saviour and his Lord, opened the first rescue mission on Water Street. His instinct was sound. That which saved him would, if accepted, save all men. So every religious center in lower Manhattan has its nightly Gospel service to which all men are invited and from which come thousands of new-born men. Its power, under God, is prodigious. I do not dwell upon it simply because it is so widely known and so truly regarded as the most fruitful medium for the salvation of men.

Thus in every possible legitimate way—through personal contact, through the social touch, through the expression of sympathy, through material relief, through mental clinics, through brotherhood groups, through the Gospel mass meeting, the church should make its approach to those needing its ministry, that Christ, held aloft, may draw the multitudes to Himself.

WORK FOR CITY BOYS AND GIRLS

The Neighborhood School of the Baptist Temple, Rochester

BY CARL DAWKINS, Rochester, N. Y.

THE future leadership of State and Church is bound up in the flesh and blood and mind and heart of the child of today. Neglect him and the State and the Church and the home will suffer when he takes over responsibilities. Here is more than a challenge, it is an obligation.

Last year five hundred and twenty-seven boys and girls were enrolled in the Neighborhood School of the Baptist Temple, with an average attendance of one hundred and fifty. The ages of the boys and girls run from three to six. Those over thirteen are chosen as leaders. They are watched carefully as leaders are chosen on merit. A leadership class is organized where the boys and girls are taught the fundamental qualities of a leader, and are given specific tasks to prove their abilities. Many show special talent in music or drawing or some other line of work.

Last year twenty-two different nations were represented including: Italian, Ukranian, American, Greek, Jewish, Assyrian, Polish, English, Servian, Lithuanian, Dutch, Canadian, German, Syrian, Turkish, Hungarian, Bulgarian, Slavish, French, Irish, Spanish and Scotch.

The home life of these children is an interesting study. My first visit to this district was on a sultry summer afternoon when one of the neighborhood boys took me around to the homes of several children. Many boys knew me from our contacts in the school and soon quite a

gang of them were following. In some of the places the parents would rush out and, in broken English, ask the cause of the trouble. Some thought I was a policeman, or a secret service man. Perhaps their consciences were not altogether clear for much of the crime comes from this district.

Most of the homes were dingy, very poorly furnished and illy kept. The hallways were dark and unpleasant odors greeted one at almost every turn. The women and men who came to the door were very often half-dressed and their clothes were ragged and dirty. Occasionally we came across a family who, even though poor, showed their belief that cleanliness is next to godliness.

The parents, although rather skeptical at first, became very cordial as soon as they discovered our mission. Some mothers would try to tell, in broken English, how much the school had done for her boy or girl, and showed pride in anything their children had made.

One of the problems is to keep the children off the streets. Fortunately for the most part they are back streets not much travelled. The Baptist Temple's Vacation Bible School recruits its members from this same district, and the parents are glad to have their children go where they will be cared for, especially during the warmer season. Parents also attend different functions sponsored by the Neighborhood School and many appreciate all that the school has done for their children.

A new pupil from one of the poorer homes where cleanliness is given little attention, soon discovers that there is such a word, and observes that pupils can be clean, even if their clothes are ragged. Soon he will return like a new boy and find satisfaction in being clean, with teeth polished, shoes shined and clothes brushed.

Hygiene is a necessary co-partner of character building. Fair play in sports is taught as well as in all aspects of life. The children are constantly advised to make their homes a place to carry out the things they learn in the school, helping tired mother, and promoting harmony.

Many have confessed that they have stolen but will not do so any more. In many homes theft is passed over very lightly, and in some is even encouraged. Some boys have been leaders of gangs that have caused much trouble for officials but have led their gang to the school, where they learn a better way of life.

Many of the children are undernourished. A little advice to the mothers as to the kind of food to buy and the best way to prepare it often makes a change in the entire home. Bad tempers caused from poorly digested food vanish when the cause is removed. The girls learn many things about the home and put these lessons into operation. They are taught to be unselfish, not only with their money but also with their time and strength. One of the boys who had a great desire to go to Buffalo and had saved enough money, gave it instead to his mother for a new dress, or to his father for a new pair of shoes. In many cases the children have denied themselves pleasure in order to help others.

There is an honor club for the boys and one for the girls, where good behavior is recognized and leadership is promoted. The members are appointed by the club leaders on merit, and their appointment is for a month at a time, to be annulled at any time the boy or girl proves unworthy. Boy Scout organizations and groups of Girl Reserves are in charge of competent leaders with charters from national and state organizations. There is also a Black Condors club for the boys above the scout age.

Of the eighty-five volunteer workers in the Neighborhood School, most of them are members of the Baptist Temple. Mrs. Parmenter, the director, has a genius for organization, and a knack for getting people interested in worthwhile work. The school is financed by the various women's clubs of the Temple and by special gifts.

One of the happiest times in the lives of these underprivileged children is that spent at Kamp Kontent, the Baptist Temple Summer Camp on Lake Conesus. The competition for a camp scholarship is very keen, for choice is made from those who have made the best records in attendance, behavior and quality of work.

Bigger plans for this school are being made for next year with a big general assembly once a month. There are special health examinations by a trained nurse, and there is to be a first-aid and home nursing course. More emphasis is to be placed on organization, program and leadership training. The "Nabor News," the school paper, is to be enlarged and more and better music is on the bill for next year. Other churches may adopt some of the ideas of this effective Christian service.



THE MOODY MEMORIAL CHURCH, CHICAGO—SEATING FOUR THOUSAND PEOPLE

A CHURCH THAT DRAWS THE MASSES

BY REV. P. W. PHILPOTT, D.D., Chicago

Pastor of the Moody Memorial Church

INTO the business office of a public stenographer, a consecrated Christian woman, there came from time to time a keen-minded young mechanic. He never went to church. His interest in "religion" was nil. But tactful conversation was not fruitless.

One Monday morning he made this surprising remark, "Well, I went to church last night."

The young woman was delighted and frankly said so. Quickly he interrupted, with grim determination and bitterness in his voice as he declared, "But I shall never go again!"

Pressed for the reason he gave this explanation: "For years I have been antagonistic toward the church. But lately I have wondered if, perhaps, I was not missing something because of my hostile attitude. I talked it over with my wife, and we decided to bury

the old resentment, take our child, and go to church.

"Last night we went with open minds to Dr. Blank's church (naming one of the most popular in the city). We enjoyed the music. We were prepared to hear an authoritative voice. But what do you suppose that preacher did? He spent his time trying to prove to us that about half the Bible is not true. I tell you, we working people have no appetite for that kind of negative stuff! If a man does not believe his own Book, why should we waste time listening to him?"

A positive message! The masses crave it. Preachers and laymen alike who believe the Bible as the inspired Word of the Living God can speak with Divine finality. On the other hand (and reverently), if the Bible is *not* the Word of God, what authority have we to speak at all? The only message

that will grip individual hearts, that will carry with it evangelizing power for the masses, must find its key-note in "thus saith the Lord."

During more than forty-three years of public work—years spent in large measure in ministry for God among the poor and the degraded—it has been my experience that the Gospel, wherever believed in entirety and presented in simplicity, is, as always, "the power of God unto salvation."

Commercially and industrially, Chicago a throb with life and energy, has arisen to the command of one of the Nation's most strategic centers. In this environment and to cope with this opportunity, the Moody Memorial Church has been erected. The masses find the church easily accessible, located just north of the main business section, near which thousands of wage earners have rooms. The active roll includes 3,750 members. Founded on God's Word, the church, erected as a memorial to D. L. Moody, places the whole emphasis on Bible teaching and preaching and on practical evangelism. The primary aim, whether in services of public worship or meetings of separate organizations, is the salvation of souls. No week passes without fruitage in the conversion of those who have been brought to a saving knowledge of the truth in Christ.

Does this program attract the masses?

A visitor to any Sunday service would undoubtedly testify that it does. In the main auditorium, 4,040 seats accommodate the people, and rarely is there a Sunday when the building is not well filled. Magnetically drawn by the lure of the city, they come, weary, discouraged, and lonely. Some of

them pause falteringly just to drink of the comfort of which the church motto speaks: "Ever welcome to this house of God are strangers and the poor." They come—as other thousands from Moody's day to ours have come—because they desire sane, sweet, scriptural teaching that exalts the cross of Christ and emphasizes its practical value in everyday life.

While the morning service is usually for the instruction and edification of Christians, not infrequently an appeal is made to the unsaved or the indifferent. The Sunday evening meeting is purely evangelistic, with an hour of music in which the chorus choir of nearly two hundred voices and the congregation are led in the singing of Gospel hymns. Visiting ministers are also asked to adjust themselves to the Evangelistic program so that there is never a Sunday evening when opportunity is not given to choose Christ as Saviour. Often, without undue urging, as many as twenty respond. In the inquiry room trained personal workers deal individually with inquirers, and later, brief instruction is given to the group as a whole regarding the importance of prayer, Bible study, etc. A card is signed, giving the name, address, and church preference of the inquirer, and a gospel of John is given to each. During the week, each inquirer is personally visited, encouraged, and invited to become an active church member.

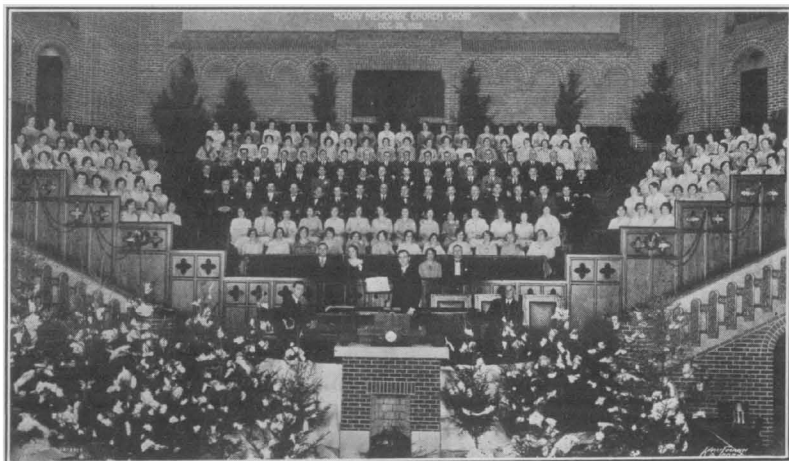
The work of the Usher Band is of inestimable value. Prepared by united, believing prayer, each usher has in his charge a certain section of seats in the auditorium. When the invitation is given to accept Christ the ushers standing at their assigned posts are able to lo-

cate the persons whose hands are raised for prayer and are ready to invite them courteously to the inquiry room, and to accompany them there if they wish.

A number of young people's organizations meet each Sunday afternoon. While an invitation is not given at each one, the entire plan of service points toward the individual acceptance of Christ. Each week at the Young Men's

ing knowledge of the Lord Jesus Christ. Faced with an open Bible and a seeking soul, no sincere Christian can successfully harbor bitterness or long engender strife.

Furthermore, *it stimulates*. Soul winning, as a common ambition, will exalt to its rightful place in the program of the church the art of intercession. And prayer will inevitably lead to mutual understanding and sympathy. It will



THE MOODY MEMORIAL CHURCH CHOIR OF OVER ONE HUNDRED VOICES

Club and the Business Girls' Council meetings, at which approximately 300 are regularly present, young men and women take Christ as their Saviour. At banquets and social gatherings of the church and Sunday-school, the evangelistic aim predominates.

The advantages of an evangelistic ministry are manifold.

In the first place, *it amalgamates*. It brings unity among believers as nothing else can. No better solvent can there be for differences of race, social standing, and denominational peculiarity than the earnest, persistent effort to bring men and women to a sav-

gild with heavenly glory the task of bearing one another's burdens.

Heartbroken parents come to the pastor with this plea: "I have a son, a dear boy. He has left home and I cannot find him. Some day you, or one of your workers, may meet my boy. Tell him, won't you, that his mother believes in him, that she never ceases to pray for him and for his return to God and to his loved ones."

Prayer requests are sent every Sunday morning to the platform, and a congregation of several thousand people engages in united prayer for that specific need. Again, at the Wednesday evening

fellowship meeting, devoted entirely to prayer and testimony and attended regularly by 600 to 800 people, it is the staggering sense of obligation for the lost that makes petition fervent and witnessing effective.

How do we raise the money for the maintenance of so great a work? The answer is simple. We do not raise it; we give it. The stimulus for giving is found in the evangelistic aim of the church. Over \$1,000 is needed each week for general expenses. Interest is also required on a bond issue floated to finance the building project. From givers who would be classified by most judges as poor people these amounts have been regularly forthcoming.

How wholesomely effective is evangelism! It places individual witnessing for Christ on a plane with the most enviable achievements. It enables young people and mature Christians, zealous and warm-hearted, to speak for the Master in homes and business houses where they are employed, and in jails, hospitals and the open air where their unwearying love for the lost makes weekly visits profitable. Through this medium, in connection with this one church, scores are won for Christ each week.

Echoing through the years with holy solemnity are the words of the Shepherd King: "Other sheep have I... them also I must bring." The poignancy of their appeal is sensed most keenly by the individual and the church whose whole viewpoint is evangelistic. With Macedonian urgency the cry of perishing multitudes has come to eighty-five members of the Moody Church, and in response they have gone gladly to the uttermost parts

of the earth with the message. In this group sixty are eligible and available for support through the Moody Church, and last year, when the total receipts for missions exceeded \$43,000, this support in the full amount necessary was supplied in every case, besides generous donations to other missionary enterprises.

Most congregations, afflicted with such ailments as stunted spiritual growth and general weakness, will respond quickly and encouragingly to emphasized evangelism.

I DO IT UNTO THEE*

Lord of all pots and pans and things;
since I've no time to be
A saint by doing lovely things or
watching late with Thee,
Or dreaming in the dawn light, or
storming heaven's gates,
Make me a saint by getting meals,
and washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord I find.

I think of how they trod the earth,
each time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love
and light it with Thy peace;

Forgive me all my worrying and
make all grumbling cease.

Thou didst love to give men food,
in room or by the sea,

Accept this service that I do—I do it unto Thee.

* This prayer was written by U. K. H., a girl 19 years of age, who is in domestic service, and was read to a large congregation by Dr. G. Campbell Morgan at Westminster Chapel, London. It is reprinted from *The Westminster Record*.



READY FOR AN ADVENTURE AT THE PENIEL CENTER, CHICAGO

AN ADVENTURE AMONG THE JEWS

BY REV. JOHN STUART CONNING, D.D., New York

“WILL you undertake it?” The question was asked of a young Jew who had met Christ on the way and had heard His call “Follow Me.” College and seminary had given him preparation for service. Earnest and eager he asked for an opportunity.

It came to him in a community of seventy thousand Jews, mostly socialists, in the neighborhood of Humboldt Park, Chicago. The coming of this multitude of strangers had driven far afield the members of the Eleventh Presbyterian Church located in that district. Beside their abandoned church edifice David Bronstein stood that summer day in 1921 and weighed that question.

He knew well what it meant: standing alone in an alien community, being misunderstood by his own people, enduring incessant toil, encountering hours of loneli-

ness and disappointment and anxiety. But he knew also his resources. There stood beside him One who said, “Lo, I am with you alway.” He caught visions of hostility changed to friendship, of lives made glad through a new-found faith, of homes blessed by the coming of a gracious Friend. Seeing all and understanding all, he answered with a smile.

“I will.”

That is how Peniel Community Center, Chicago, was commenced, and how David Bronstein began his adventure for Christ in that great city.

It was July. On the streets about were hundreds of girls and boys having nowhere else to go and having nothing worthwhile to do. Beside the church was a large, vacant, enclosed lot. To this young man of vision the first approach to that community was easy. A billboard announced that the lot would

be open in the morning as a playground. One hundred and fifty children flocked in, and parents came to express their heartfelt gratitude for this gracious ministry of helpfulness. A Daily Vacation Bible School followed, with a full program—Scriptures and all. The enrollment was two hundred and twenty.

Thus hundreds of doors in the community were opened to the missionary and his helpers. In the fall the children and young folks, whose hearts had been won by the summer activities and the friendly interest of the workers, were gathered into clubs and classes of various sorts, in all of which definite religious instruction was given.

For the adult Jews of the community, many of whom were radicals and who loved discussions on the questions of the day, an Open Forum was opened for the presentation of religious issues. Professors from the seminary and leading ministers of the city came to discuss with these wide-awake Jews such themes as "The Being of God," "The Atonement," "The Person of Jesus," "Judaism and Christianity," and "The Right of Christians To Propagate Their Faith."

Professors and ministers soon made the discovery that these Jews were acute thinkers and earnest seekers after truth. One bright young minister said after one of his experiences at Peniel:

"Before I go down there again I am going to re-study my theology."

Hundreds of Jews for the first time were brought face to face with the great truths of Christianity and the claims of Jesus Christ.

So responsive were the people of the community to the ministry of Peniel that the facilities of the old

building soon became quite inadequate and plans were made for more suitable quarters. In 1925 an additional building was erected with a number of rooms for various meetings and activities. This building in turn is now filled to capacity and plans are being made for further extension.

Come to Peniel at any time, Sunday or week-day, and you will be sure to find something going on. On my last visit I attended a party given by the missionary society of one of the city churches to the Jewish women of the neighborhood. I learned that a different society arranges for such gatherings each month. Coffee and cake is provided and a program.

On this particular occasion the soprano soloist from the church choir rendered two choice selections which her Jewish audience, who are lovers of music, greatly enjoyed. A number of simple games, such as are used on Sunday-school picnics and church socials, served to remove formality and create a warm, friendly atmosphere. Then Mr. Bronstein gave out a number of hymns from a Yiddish hymn book, in which the members of the missionary society could join in English. An earnest Gospel address then followed which was listened to with eager attention. When the refreshments were served each Gentile Christian sat beside a Jewish sister and sought to become a friend.

This mingling of Gentile Christians with their Jewish neighbors has been most fruitful. The notion prevalent among Jews that Christians hate them has been completely removed, and the women look forward eagerly to these pleasant meetings. A postcard announcement will bring together

thirty-five or forty of them at any time. The influence of these gatherings upon the women of the churches has been equally salutary. They have learned to know and love their Jewish sisters, and to take a heartfelt interest in the work of Peniel. They have formed an "Auxiliary" which cooperates enthusiastically with the Board and the Presbytery in its support and provides two thousand dollars a year toward maintenance.

A very memorable gathering last winter was the night when Alexander Kaminsky, the wonder violinist of old Russia—himself a recent convert to the Christian faith—thrilled his audience with his extraordinary music and with the story of how he had been won to the faith of Christ. This great Jew's testimony made a profound impression upon his audience.

Many other activities center in this modern House of the Interpreter. A Sunday-school in which all the teachers and officers are Jewish young people who have been won for Christ and trained in Peniel deserves a whole page for itself. Mrs. Peck's Mothers' Bible Class on Tuesday afternoons where Jewish women—a dozen of them—come regularly for nothing else but the study of the Bible, the Queen Esther Club for girls, and a score or more other groups of young and old afford constant opportunities for Christian influence. Even the classes in English for adults become occasions for discussing the deeper things of life.

To people who are possessed of sincere love and a passion for service every occasion affords an opportunity to interpret Christ either by word or kindly deed. Mr. and Mrs. Bronstein also make their home a center of light and of

friendly ministries, often inviting a number of Jewish people for a meal. At the table he tells them that it is the Christian custom to thank God for food and he asks them to be silent as he bows his head to pray. After the meal they gather in a front room, and one of the company who is a Christian and a favorite musician leads in singing some stirring hymns and directs the conversation into religious channels which gives him an opportunity to tell what Christ has meant to him. Or another Jew, who has found the Way of Life and who loves Bible study, suggests that they spend a little while in the study of the Scriptures. From these informal affairs it has come about that six or seven families meet regularly in each other's homes. After the meal each one takes a Bible and they have a season of real Bible study.

Mr. Bronstein said: "Just last Friday night we were at an orthodox home. The sabbath candles were lit. The challah—the sabbath white bread—and the gefilte fish were on the table. When we sat down I got a spiritual thrill as the man said, 'We will ask Mr. Bronstein to thank God for the food.' In such ways we realize how widespread is the influence of Peniel in our community."

You should hear some of these Jewish young people and adults talk about Camp Gray! There a secluded section of this beautiful summer spot has been set apart for the work of Peniel. Nestled away in the wooded dunes, groups of tired mothers with little children, of girls, boys and young people—over a hundred of them last summer—under the trees and beside the rippling waters gained

not only the rest they needed, but new conceptions of life and new thoughts of God.

Mrs. Peck thus describes one memorable scene when the mothers were in camp. "With consummate tact Mr. Bronstein introduced the daily Bible talks after breakfast, leading step by step to a frank presentation of Christ as the Saviour of Jew and Gentile. Out on the pleasant verandah the women gathered around him, showing the deepest interest, many of them leaning forward in their chairs eager to hear every word."

Through these eight years the Open Forum has continued to hold its interest and influence. The capacity of the room was utilized to the full by the addition of twenty-five extra chairs. Even then on many Fridays twenty-five or thirty stand listening at the door, as there is no more room within.

In the discussions that follow the addresses and lectures there are many evidences of their influence. One night, following a course of addresses on the "Fundamentals of Christianity," the speaker made an appeal to his Jewish audience to begin the great adventure of fellowship with Christ. One Jew in his remarks afterward said: "We Jews are proud that we have given to the world a character like Jesus, I accept His teachings and His spirit, although I cannot believe in His divinity." Another said, "I want to make a confession. There used to be a time when I hated Christ, and spoke against Him on the street corners, but now I hate Him no more. I love and live by His principles."

It was in connection with this forum that Louis H. Aronson, the leading socialist orator of Chicago,

was brought into contact with the teaching of the New Testament and came under the spell of Christ. So profound was the impression made upon him that he was led after a period of Bible study to offer himself as a student for the ministry. He has recently completed his course of preparation in the seminary and today he is preaching the faith that once he sought to destroy.

It is never easy to tabulate the results of work for the Jews. In many cases converts face the ostracism and persecution of their people, and hesitate to make open confession of their faith. So the seventy or more who in connection with Peniel have avowed their faith in Christ, and who by their courage, enthusiasm and loyalty demonstrate the reality of the new life they have found, by no means represent all the results of this most interesting service. The indirect results are beyond all computation. Hundreds of men, women and young people have learned to know and esteem Jesus. Indeed Peniel has spread a spiritual leaven through that whole community, a leaven which is being scattered to many other parts of the city. Our missionaries have seen hostility changed to friendship. No rabbi in that great community has won so much respect and love as the devoted leader of this truly Christian Center. This does not mean that there is no opposition. There is. At times it is quite pronounced. But the most ardent defenders of Peniel are the Jews themselves who know it best. They recognize its power for good and bear eager testimony to what it has accomplished in the spiritual upbuilding of their community.



METHODS FOR WORKERS



By MRS. F. I. JOHNSON, New York

President of the Federation of Woman's Boards of Foreign Missions

HOW COOPERATION WAS ACHIEVED

By B. F. LAMB, D.D.,

*Executive Secretary, the Ohio Council
of Churches*

The Ohio Council of Churches is completing its tenth year of organized work. Historically, however, it is an outgrowth of the interest and concern over rural church conditions which have been felt among religious and social workers in Ohio for at least thirty years. As early as 1900 an interdenominational organization was formed to cope with this situation but it lapsed because of lack of popular interest.

Some thirteen years later the first rural church survey in the state of which there is a record was made in several southern Ohio counties, giving rise to a new birth of interest in the country church. At about this time the Ohio Rural Life Association was formed and carried on an educational program, in which the over-churching and under-churching problems were emphasized. Then the Commission on the Church and Country Life, an agency of the Federal Council of Churches, selected Ohio as the field of an intensive study of rural conditions, and with the cooperation of the Ohio Rural Life Association made a survey of the whole state. In the hope of building a remedial program on the basis of these surveys, a Committee on Interchurch Cooperation was formed within the Rural Life Association and was composed largely of state executives of the various denominations.

Sixteen years before America entered the World War, therefore, the

Protestant churches of Ohio had been making sporadic attempts to organize interdenominationally for a cooperative approach to the rural church situation, which all religious leaders seemed to agree was in need of corrective action. It was not until after the war, however, that a permanent organization was achieved, and it came then, partially at least, as the result of a cooperative activity in which the churches had been engaged during the war.

In March, 1919, a questionnaire regarding cooperation was sent to ministers in various parts of the state by the Ohio representatives of the Joint Committee on War Production Communities of the Federal Council of Churches. The favorable response led to the calling of a preliminary meeting to consider definite plans for interdenominational organization. Representatives of seven denominations attended this conference in Columbus, April 21, chose Dr. W. O. Thompson as chairman and authorized him to write to the heads of the various denominational bodies in the state, inviting them to be present, each with two other representatives of his communion, at a conference in Cleveland, May 7, 1919.

The new cooperative organization was formally launched at the Cleveland meeting. More than sixty persons, representing sixteen communions and four city church federations, were present. A constitution was approved and referred to the state or sectional bodies of the various denominations for ratification. This document announced the name of the organization as "The Ohio Federation of Churches"

(changed later to "The Ohio Council of Churches," which was felt to be a more accurately descriptive title). It stated the purposes of the federation to be as follows:

(1) To realize essential unity among the Christian forces of the state on a basis of mutual respect;

(2) To develop an aggressive cooperative program for the churches in the interest of the Kingdom of God;

(3) To encourage and assist in the formation and development of local federations in the cities, villages, communities and counties of the state for the promotion of the same ends.

Provision was made to give each denomination at least one clerical and one lay delegate to the governing body, with additional representation of the same character for each 20,000 members or major fraction thereof. Each local church federation was granted one clerical and one lay delegate. (In later years the unit group of delegates has been doubled, and provision has been made to the effect that at least one of each two lay delegates must be a woman.)

By October, when the first annual meeting of the new federation was held, the constitution had been ratified by official bodies of ten denominations and also by six city church federations of the state, all of which were represented at the meeting.

In the meantime, the interdenominational promotional program known as the Interchurch World Movement had come into being nationally, had begun a state-wide rural church survey in Ohio and had opened a state office in Columbus. To avoid duplication, it was agreed at this first annual meeting that the state federation should join in the program of the Interchurch Movement, with the latter movement financing the work at least in the beginning and with an executive officer representing the two organizations jointly.

With the state-wide rural church survey already under way as the basis of a constructive rural church program, the Interchurch program was in harmony with the plans on which the

Ohio leaders, as had been seen, had been working for years. This was recognized by specific action at this first annual meeting, by which the Rural Surveys Department of the Interchurch Movement was recognized as Rural Section of the state Federation and its director as an associate secretary of the Federation.

At the same time, however, the other opportunities for profitable cooperation among the denominations were not overlooked. A leaflet distributed in the summer of 1919, while the constitution was before the various denominational bodies for consideration, pointed out that "a state-wide federation of Protestant churches could promote social legislation, promote united evangelistic effort, foster interdenominational goodwill, secure wide publicity for Christian causes, agitate for law enforcement on moral issues, promote interest in city and county federations, survey social and religious conditions in communities which desire it, and cooperate with all state agencies, religious or public, which look toward social betterment." Committees to deal with various of these topics were provided for at the meeting.

Dr. W. O. Thompson, then president (now president emeritus) of Ohio State University and a leader in most of the preliminary steps toward interdenominational organization that had been taken since 1900, was elected as the first president of the Federation.

The first annual meeting adjourned with the feeling that the work toward which so many had been looking forward for years was now auspiciously launched and that the strength gained through cooperation with the Interchurch World Movement would insure its permanence. In June, however, the collapse of the Interchurch Movement, due to causes that had no relation to the local situation in Ohio, threatened to carry with the national organization into the wreckage the state organization as well and to wipe out the Ohio leaders' glowing hopes for a permanent state-wide program of inter-

denominational cooperation. Such a result would have made it impossible to build up a new state federation for many years to come, and in addition would have rendered almost worthless the great volume of work already done on the rural church survey, which had been carried further forward in Ohio than in any other state.

The situation called for heroic action; the Ohio leaders suddenly found themselves without financial resources and facing the dilemma of either discontinuing the work at once or of going forward with such financial support as could be developed within the state at once. As the secretary remarked in his annual report the following autumn, the Federation "was in the position of being thrown into mid-ocean without a life preserver and told to sink or swim."

Called together hastily to face the situation, the executive committee voted that the work must go on, asked the cooperating denominations to contribute on a basis of one cent per member toward a budget for the first year and instructed the secretary and the survey supervisor to proceed at once to raise funds to continue the work in the emergency.

The difficulties in the way were great—far greater, it may be remarked, than those which are encountered in an effort to launch a state council of churches today. In the first place, the acceptance of responsibility for completing the survey made it necessary to raise a budget much larger than the ordinary operations of a state council of churches would require, and secondly, this money had to be raised in the face of a prevailing industrial depression and of a widespread reaction of public sentiment against interdenominational work, which followed the failure of the Interchurch Movement. Despite these obstacles, however, the immediate emergency following the stoppage of Interchurch support was met, and plans were laid for the continuance of the work.

When the second annual meeting of

the Federation was held in October, 1920, the steps taken by the executive committee were approved and a state-wide cooperative program, supported from within the state, was definitely launched. In recognition of the need for building up intelligent interest in interdenominational cooperation among the ministers and the influential laymen of the state, intensive educational work was emphasized.

The survey was pushed to completion (Ohio being the only state that succeeded in finishing the survey begun under Interchurch auspices, although twenty states had voted to go ahead with it after the Interchurch movement ceased). A county conference of church leaders was held in each of fifty counties during this first year of independent operation, to discuss the findings and the local program to be based on the survey. During the following year such conferences were held in all of the remaining counties of the state.

At these conferences in the first two years, 64 of the 88 county groups voted to organize county federations of churches. Later experiences demonstrated, however, that it is difficult, if not impossible, to maintain an effective, permanent local church federation without paid leadership, and that an employed executive must be subsidized from some source during the first year or two of his work, before he can develop sufficient local resources to maintain the program. These facts have operated to prevent the realization as yet of the early plans for the development of local church councils or federations, but the action of the county conferences was highly significant at the time as an indication of the growth of the spirit of interdenominational cooperation among the church people of the state.

Another important step of the opening year was the calling of the denominational executives of the state to two state comity conferences, in which the survey findings were considered, with special reference to communities found to be overchurched or under-

churched. Definite "Principles of Comity" were adopted in these meetings as a guide to the promotion of local church consolidations as a means of securing adequate religious leadership for all communities.

A state Pastors' Convention was held in this opening year and was accepted as an annual feature of the Federation's work; it has since become perhaps the most important single item in the program, from the standpoint of its value in developing the consciousness of fellowship and Christian unity among the ministers of the state.

An active publicity program was launched. An annual summer school for rural pastors was established. Personal contacts were made with many laymen of means and influence, to win their support for the work. The cooperative program was presented in addresses at many denominational meetings. At the close of this year of intensive pioneer activity, the secretary was able to say in his report at the annual meeting of October, 1921:

As compared with the past year, the outlook for the future of the Federation is exceedingly bright. We face the new year with sentiment very much in our favor as compared with a year ago. The financial outlook is also very encouraging.

Since these early years the program of the Ohio Council of Churches has gradually expanded, enlisting a steadily increasing amount of interest from the church people of the state. Many of the seventeen denominations that are now members of the Council are contributing to the work on a basis of three cents per member annually. More than two thousand individuals of many denominations are contributing. An effective educational program in the interest of world peace has been developed. Interdenominational women's work is being fostered on a large scale. More than ninety consolidated churches are in existence in the state and a field worker is giving full time to aiding in the formation of other

consolidations upon requests received from local communities.

The united influence of the churches is being exerted through the Council in matters of legislation, law enforcement and public policy in relation to moral issues. The annual Pastors' Convention attracts more than one thousand ministers of twenty or more denominations to Columbus each January for a week of conference and fellowship. A comprehensive program of cooperative evangelism, carried out over a period of several years, demonstrates the value of cooperative effort in this field of religious work. A publication, the *Ohio Christian News*, has been established and is now in its seventh year, reaching all of the 4,500 Protestant ministers in the state and some 5,000 influential laymen.

All of this increased activity has brought an increase in the budget, but increased income has more than balanced this increased expense. Supported by a steadily growing body of Christian men and women who see in cooperation, Protestantism's only hope for real progress in building the Kingdom in this Twentieth Century, the Ohio Council of Churches looks to the future in a spirit of optimism and hope.

"HOW ONE CITY DID IT"

The story of the origin and development of the Woman's Department of the Washington Federation of Churches may be of interest and value to those in other cities. This narrative is necessarily brief and incomplete, yet it may offer helpful suggestions to others. Of course we understand that each city must determine for itself the type of organization which shall be effected and the program of its work; at the same time the experience of others with the same objectives is always useful.

Our local Federation was organized early in 1920 after months of earnest work. No immediate effort was made to develop specific activities for women, other items requiring attention

during the early years of its existence. However, its officers soon felt that there were numerous opportunities for constructive service in fields which only women could fill, or where they could work more successfully. Consequently this subject was a matter of thoughtful consideration constantly. So in 1923 some of the leaders began to discuss the possibility of an organized effort which would enlist the church women of the Washington area in cooperative undertakings. After seeking advice from numerous quarters the President and the Executive Secretary invited six or eight leading women, all active missionary workers, to a conference. At this time the entire situation was gone over in detail and it was the unanimous feeling that the time was ripe to effect an organization. During the months following, interviews were held with numerous other sympathetic women of prominence in the local churches. Finally it was decided to set up a Woman's Department in the Federation of Churches as an integral part of that body. The Executive Committee of the Federation adopted this policy, asking the women leaders already mentioned to confer further about details.

In due time, early in 1924, an organization was completed including a president, four vice-presidents, a secretary and a treasurer. Such committees were to be appointed as appeared necessary for the proper promotion of its work, and chairmen of these to be members of the Executive Committee. When the arrangement was acted upon favorably by the Federation these officers and chairmen automatically became members of the Executive Committee of that body also.

There were two important reasons in the minds of those interested for initiating such an organization in our city. The first was the unquestioned fact that there was much local work to be done which could not be accomplished successfully by the women in individual churches or even in entire denominations alone. The second was,

that such an organization was needed in order to serve the needs of national bodies of women holding their meetings in Washington, as they so frequently do. In connection with the former there has been held each year a Missionary Institute in which women from many denominations have cooperated. The speakers and teachers have been drawn from the various communions and its influence has been unusually fine. The Annual Day of Prayer has also drawn together a large attendance. The Department has affiliated with the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. In connection with the latter item very effective service has been rendered such gatherings as the Foreign Missions Conference, the National Conference on Law Enforcement, the Conference on the Cause and Cure of War and similar meetings. Our women set up strong committees on arrangements for each of these and have given service which was considered to be of great value to these national organizations.

Beginning on a small scale with a goal of 300 members, each one contributing at least \$1.00, the Department has grown to its present strength of almost 2,000. Early in its history the officers felt that there was a large field of opportunity at the Juvenile Court. The Federation had just determined to place a worker there for full time and the women agreed to become responsible for her salary of \$1,800. This they have paid for three years and a half. Each year there is an annual ingathering which is called "The Festival of Flowers" to which the women from more than 100 congregations come with the funds that they have gathered through special efforts during the preceding month. Each denomination has a particular flower as its own for that year. Money has been secured from individuals, Bible classes and various societies, the contributing organizations now numbering 40 or 50. This Annual Meeting is a great event and attended by hun-

dreds of women. This year the address was delivered by Bishop Wm. F. McDowell. After the session is over the flowers are taken to patients in the hospitals by the Federation's Hospital Worker.

A quotation from the annual report of Mrs. Harvey S. Irwin, President of the Department, will show the spirit of the undertaking better than any words from me:

"A growing organization, a deepening interest in a steadily enlarging field of opportunity and responsibility; a successful venture in interdenominational friendship, a 'Straight Way Toward Tomorrow'—this is the story of the Woman's Department.

"We organized with definite obligations the enforcement of law, the necessity for a growing knowledge of the needs of the world through missionary education, the betterment of the under-privileged and neglected children through the maintenance and ministry of a Juvenile Court Worker. We have met these obligations; we have lived up to our privileges and opportunities in many lines of Christian endeavor, yet we have not accomplished all that we desired; newer and other tasks await us.

"We have cured some cases of 'spiritual near-sightedness'; we have shown others the beauty of the flowers in our interdenominational garden; and all of us have a larger horizon, a deeper faith, a clearer vision than we had five years ago. This is due to our cooperative thinking and cooperative ministry.

"The Woman's Department feels a tremendous responsibility in bringing not only to every denomination, but to every church, the spirit and material value of cooperative service."

During these five years our Washington church women have become a growing fellowship cemented together by united action for common purposes. The spirit of isolation is disappearing fast and they find an increasing delight in giving themselves to the service of our common Master in connection with the great causes which call

for united prayer and concerted action. A firm foundation has now been made for what we trust will be a future of great service in the nation's capital for the church of Christ and the Kingdom of our God.

MRS. WILLIAM L. DARBY,

Chairman of the Committee on Government and Legislation of the Federation of Woman's Boards of Foreign Missions of North America.

A SCRAP ABOUT SCRAPBOOKS

No other gift so certainly reflects and manifests the personal qualities of the giver (provided the giver be also the maker) as a scrapbook. There can, of course, be a mechanical arrangement by which pictures at random and quotations and excerpts haphazard are pasted on pages; mere agglomerations, without plan or form; an unintelligent method which indicates a mechanical and unintelligent mind. Most of them, however, start with some evident intent even if its early abandonment shows infirmity of purpose or exhaustion of material—and the latter seems to imply the former, for who, intending to build a tower or fill a scrapbook, "sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

This was written to express the pleasure given by an unusually excellent scrapbook. The raw materials were an old prayer book, an old hymnal, such as would be given for the asking by any church, a score or two of Perry pictures, and a number of strips of tasteful, illuminated border cut, I fancy, from some old calendar.

The plan was simple; it consisted in appending pictures of the great events of our Lord's life, to the Gospels for the days when those events are commemorated, and an appropriate selection of hymns. I can think of no more excellent way of utilizing the broken-backed, coverless, mutilated books that collect in the vestry rooms of churches; it gives them a new lease of life.

Besides the great events of the Christian year many incidents were illustrated. Under Hoffman's picture of Christ blessing little children was the hymn, *I think when I read that sweet story of old*, so appropriate that the picture must have suggested the hymn to the writer unless the hymn suggested the picture to the painter. Under Plockhorst's "Good Shepherd" was set *The King of Love my Shepherd is*, while underneath Holman Hunt's great picture of Christ, the Light of the World, was pasted the hymn that most certainly was suggested by that picture, *O Jesus, Thou art standing outside the fast closed door*.

It is all so perfectly obvious when it is done—so appropriate as to be obvious. Yet when *O Sacred Head surrounded by crown of piercing thorn*, is put beneath Guido Reni's representation of that subject, both picture and verses gain in poignancy. *Abide with me, fast falls the eventide*, placed beneath Hoffman's "Journey to Emmaus" showed a high sense of interpretation.

It is the personal element that counts in the value of a scrapbook; working on a worthwhile scrapbook develops the soul of the worker. Why not begin at once a "*Scrapbook Campaign*" in Sunday-schools, missionary societies, religious education classes, among old and young, with the ends in view of developing ourselves, and of having great numbers of helpful and lovely scrapbooks as Christmas gifts for Home and Foreign Mission Fields by November 1, 1929!

A WAY TO MAKE THE USUAL MISSIONARY REPORT LIVE

Mrs. A. N. Blackford, a reader of this magazine, has asked for suggestions as to how to make a "Report" live.

Mission Study: Dress a fine looking young woman as a book. On her crepe-paper dress paste the items which you wish to report; read them from the dress.

Membership: Pose Naomi, Ruth and Little Samuel; read your adult, Y. P., and Junior reports from their simply draped, inexpensive Hebraic costumes.

Southern Work: Two persons, one to represent the mountain work, the other the Negro work; read report from their dresses.

Missionary Boxes: Person dressed as a box. Facts pasted on sides.

Literature: One dressed as a leaflet and covered with leaflets. Items attached.

Temperance: One dressed in blue crepe-paper covered with white bows tied as W. C. T. U. badge. Items pasted on.

This idea may be developed for any line of report. It has been used most effectively. Be sure that your presentation is dignified and *factful*.

SING IT—CHILDREN—SING IT

What?—"All the World," words by Harry Webb Farrington, Music by Rob Roy Peery

In the judgment of the editor of this department, this hymn of world friendship for children will captivate your juniors in Sunday school, in mission band and in religious education class. Just try it and see the result. If you wish other copies order from, *Hymn Cycle*, Room 710, 150 Fifth Ave., New York, N. Y., 5c per copy; \$2 per 100. (See page 550.)

Its spiritual content and its psychology are correct; this can be truly said of but few missionary hymns.

NEW BOOKS AND STUDY MATERIALS

1929-1930

For a full description of these books and study materials for all grades write to your own Board or to the Missionary Education Movement, 150 Fifth Avenue, New York. See also the department "Books Worth Reading" in our June issue for general notice.—*Editor*.

All the World

(A HYMN OF WORLD FRIENDSHIP FOR JUNIORS)

HARRY WEBB FARRINGTON

Cher Ami

ROB ROY PERRY

f Con spirito

1. The world came to my home to-day, To spread a won-drous feast; The
2. The world came to my school to-day, And brought me won-drous games; The
3. The whole world came to church to-day, Their praise and gifts to bring; In

ships and planes in bright ar-ray Brought gifts from west and east; From
play-mates strange had nought to say, Nor told their stran-ger names; But
ev - 'ry tongue to sing and pray And wor-ship Je - sus, King. Not

In - dia, spice; from Chi - na, tea, My ta - ble high to fill; Each
all could laugh and play like me, Soft, warm were heart and hand, That
as the Wise Men, rid - ing far, To find Him in one place; His

na - tion sent in peace to me A to - ken of good-will.
made a ring strong as could be Of friends from ev - 'ry land.
spir - it, com - ing where we are, Binds hearts of ev - 'ry race.

Copyright, 1929, by Harry Webb Farrington.
Music copyright, 1929, by Rob Roy Perry.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York



SEVENTY-SIX YOUNG PEOPLE OF HASKELL INSTITUTE WHO WERE RECEIVED INTO PROTESTANT CHURCHES AT EASTER THIS YEAR

ECHOES FROM AN INDIAN SCHOOL

This has been one of the most successful years that Haskell Institute, the Indian school located at Lawrence, Kansas, has ever experienced. Mr. A. A. Van Sickle, who is serving in an interdenominational capacity as director of religious education writes as follows:

"This year there has been advancement along all lines, especially is this true in the development of individual responsibility and initiative. The fact that about 170 applicants who applied for admission to Haskell were rejected this last fall, because of lack of room, not only indicates that Indian young people are seeking educational advantages but also that Haskell is becoming a more selective school. Coupled with this is the fact that higher educational standards are continually being set up. The emphasis now is being placed on the senior high school and junior college departments. This is the second year for the high school to be accredited by the state, also the second year of junior college work. There are 81 graduates from the high school department, and 27 from the junior college this year."

These facts with many others afford a great opportunity for the Christian churches today. They stand as a definite challenge in the adventure of developing Christian leadership. The Indians as a race will become what their leaders make them. Therefore, it is imperative that the Christian forces avail themselves of every opportunity to develop Indian Christian leaders. Evidently there is no better place to do this than at Haskell and other Indian schools. Here we have the pick of the Indian young people. Why not concentrate our efforts in the training of these young people that they may lead their own race into the Church and help establish God's Kingdom in America and throughout the world?

A NEW DAY FOR THE AMERICAN INDIAN

BY HELEN M. BRICKMAN,

Director, Indian Work, Home Missions Council and Council of Women for Home Missions

A new day has dawned in the life of the North American Indian. The American public has finally awakened to the fact that neither are all of the Indians dead nor is their problem a matter of past history.

President Hoover, recognizing the need for more adequate government service to the Indians, has called to the office of Indian Commissioner, Mr. Charles J. Rhoads, a Christian gentleman, a Quaker; one who through training, experience and interest is highly fitted for this position. Mr. Rhoads was president of the Indian Rights Association as was his father and has been associated with many important social institutions and religious organizations.

What more strategic time than the present for the churches to restudy the situation among the Indians as it exists today, to review their work among this race, to redefine objectives and to rethink methods! The government is taking a great forward step, the Church will surely do no less.

The stage has been most auspiciously set for Mr. Rhoads and for a new order in the Indian world by the findings and recommendations set forth in a survey which was recently completed by the Institute for Government Research and written up in a volume called "The Problem of Indian Administration." This report is probably the most thorough and authoritative study of the need of the Indian service that has ever been made.

The staff making the survey was composed of ten specialists under the direction of Mr. Lewis Meriam. It included specialists in law, health, sociology, education and agriculture. There was one Indian adviser, Mr. Henry Roe Cloud, President of the American Indian Institute, a man widely known and respected both among Indians and their friends. A year was spent in making the survey.

In reading the survey it must be remembered that no attempt has been made to point out progress. The time allotted to the survey staff was too brief to enable them to make a study of the advance from earlier days to the present. The aim has therefore been to compare the present state of affairs with an ideal which we still fall short of attaining in society at large. The survey staff recognizes the

splendid work done by many of the government employees. Through the years the government has frequently changed its methods of dealing with the Indian people to correspond with the ideas current in the country at large.

The survey sets forth certain fundamental principles which must be followed in the future if the Indian is to be dealt with intelligently, with justice and genuine human sympathy. Following are some of the general conclusions reached.

The whole problem is said to be "fundamentally educational." Therefore, the Indian service should be made primarily educational, fitting the Indian "either to merge into the social and economic life of the prevailing civilization as developed by the whites or to live in the presence of that civilization at least in accordance with a minimum standard of health and decency." In all the work of the Indian service "the primary question should be how is the Indian to be trained so that he will do this for himself."

A real program of adult education is needed. The Indian farmers need to learn better methods, other vocations should be opened to those desiring them, a campaign should be carried on to eliminate illiteracy, and they should be taught independence and reliance upon their own efforts.

Community plans of social life for Indians are needed since nothing has been substituted for the old tribal organization. "Most superintendents of reservations and agency employees generally do not understand the fundamental educational principle that the Indian must learn to do things for himself even if he makes mistakes in the effort."

About 83% of the Indian children are in boarding schools and yet they are operated quite frequently "below any reasonable standard of health and decency." The personnel of these schools is not sufficiently well trained, the course of study prepared originally in 1915 is now "very much in need of revision." Too much industrial

work is performed by the students, not enough vocational work is done and there needs to be much more thorough training in physical education.

The program of religious education among the Indians has not been so successful as it might have been because the religious organizations have not used the methods which have been most successful elsewhere. Poor types of workers have frequently been sent to the reservations and many missionaries have been unable to "connect religion with Indian life in any real way." Missionary work among the Indians is still usually "purely evangelistic."

A special educational program should be adopted for each particular group of Indians with whom the service works. It must consider the attitude, wishes and culture of the Indians, their degree of advancement, their economic opportunities and their relationship to the white communities. It must be designed to facilitate the passage of the Indians from the status of wards of the nation to that of full-fledged citizens of the State and local government where they are, whether they be separated in self-governing Indian units or merged in general, local governmental units.

The activities of the national government for promoting health among the Indians is at present "below a reasonable standard of efficiency." Lack of adequate appropriations is the fundamental cause. There are too few doctors, nurses and dentists, and low salaries have resulted in poorly-trained employees. Apparently the government has assumed that since the Indians' standard of living is low "it is unnecessary to supply them with facilities comparable with those made available by states, municipalities and private philanthropists for the poorest white citizens of progressive communities."

Indians are particularly susceptible to tuberculosis and trachoma. It is estimated that about one Indian in every ten has tuberculosis, either active or arrested.

Three broad recommendations are made in regard to health work: "(1) the personnel in health work for the Indians should be materially strengthened both in respect to numbers and qualifications; (2) an adequate public health program should be inaugurated and special emphasis on prevention. . . . ; (3) the whole regime at the Indian boarding schools should be revised to make them institutions for developing health."

Bad economic conditions are general even in tribes with large potential resources. They have lost much of the old Indian culture without having fully assimilated white standards. For the most part the Indians are very poor. The survey states that the "standard of living is often almost unbelievably low. Almost nothing is spent for shelter and firewood and very little for clothing and food. Many homes were visited where there was almost no food on hand. Many Indians are just above the famine level and if anything goes wrong, they must go without or fall back upon government rations."

One of the most important occupations among the Indians is some form of agriculture. In a few tribes native crafts are of real economic importance. In all but a very few they have almost disappeared. "It is difficult to see how some Indians are ever to achieve a reasonably satisfactory standard of living in their present locations without the fostering and developing of these native industries, or some adaptation of these to fit modern needs."

Indian family relations have suffered through contact with whites because most interracial contacts are with whites of low standard. The policy of educating the children in boarding schools has on the whole had a bad effect on both parents and children. "In so far as the government has sacrificed real and vital adult education at home to the formal education of children in institutions, it has handicapped a primitive people in their development."

One of the most constructive rec-

ommendations of the survey for the aid of the Commissioner of Indian Affairs in the reorganizing of the Indian Service and in the developing of this broader educational program, is concerned with the employment of a larger group of technically trained specialists and the creation of a professional and scientific Division of Planning and Development.

Throughout the report attention is called to the inability of the Service to function effectively because of lack of funds. The "poverty of the Indian Service" is mentioned again and again. The Indian Service "is a starved service" is reiterated in almost every chapter. The annual appropriations for the Indian Service are now approximately \$15,000,000. At least \$10,000,000 additional will be needed for some years if the service is to reach a reasonable standard of efficiency.

The outstanding need in missionary activities is cooperation between the government and the missionaries and between the different denominations working in the field. The survey recommends the creation of a "national advisory council composed of representatives of each of the churches engaged in mission work among the Indians." Through this council the government and the churches could work out mutual problems and it would also coordinate the work of the churches.

Denominational rivalries present the same serious problems in work for the Indians as in the foreign fields. Some of the missionary activities the survey staff considers are "of an extremely high order," particularly some of the mission schools, but it is suggested that missionary work should be restricted to "work that can be adequately supported and for which high standards of personnel can be maintained." The work of the missions, like that of the government, has had too little effect on the home and family life of the Indians. "The missionaries, it seems, have placed their main reliance for reaching the adult Indian upon the traditional church activities conducted in much

the same way as our activities for white church members." It is believed that a much broader and varied program is needed in order to develop the native Indian leadership which is necessary and to bring about the self-determination and support of the Indian churches.

"The objective of the great missionaries of the past was the preservation of the deep reverence and faith in the divine and unseen so characteristic of the Indian. In great patience and hope they waited for the processes of education to eradicate superstition. They accorded a high place to the race which under the inspiration of its own religion found no place in its vocabulary to curse the Great Spirit and no room in its philosophy to doubt the existence of God. What these men and women gave the Indian race was a new and lofty conception of the Great Spirit. They taught the Indians to dispense with magic. . . . Without question this policy of toleration was in great part due to their mastery of the native Indian language. With this language medium they could sound the depth of the currents of Indian life. With understanding sympathy and as master builders they could lead their converts out into a comprehensive faith without the loss of all the treasures of their Indian inheritance."

We need to remember that through the years an Indian leadership has been slowly developing. Today this leadership is rapidly increasing; 2,000 of the present employees in the government schools are Indians. The reservations are breaking up and many of the most advanced Indian people are coming to the towns and cities and making a place for themselves among the general population. Thus increasingly there is developing a group of Indians who understand "both the Indian and the white way." Perhaps it will be well to remember that new light on these problems may be found through a consideration of the thinking and desires of the Indian leaders regarding the advancement of their own people.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

JERUSALEM AND WASHINGTON

The International Missionary Council at Jerusalem after a careful study under the direction of Bishop Francis J. McConnell and with the expert advice of Mr. R. H. Tawney, of the London School of Economics, adopted a statement concerning the Christian Mission in Relation to Industrial Problems in Asia and Africa from which we quote: (Vol. V—Pages 141, 146.).

"The International Missionary Council desires to preface its report on industrial conditions by asserting, with all the power at its command, its conviction that the Gospel of Christ contains a message, not only for the individual souls, but for the world of social organization and economic relations in which individuals live. Christ came that men might have life, and might have it more abundantly. When He wept over Jerusalem, He lamented the spiritual ruin, not merely of an individual, but of a whole society... His followers have learned that they cannot love God unless they also love their fellow men with a love that transcends differences of race and class and economic position... It is their task to seek with the help of His spirit to realize love with ever-increasing fullness, not merely in their own hearts, but in their social order, in their political relations, and in the daily transactions of the factory and the market-place.

"Approaching the problems of social life in such a spirit, the Christian will welcome the triumphs of science and technical skill by which the resources which God has given to His children have been made more fully available for the service of all. But he will regard material wealth as an instrument, not as an end... He will desire that

economic interests shall be, not the master, but the servant, of civilization. He will recognize the truth of the words, 'There is no wealth but life,' and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family....

"It is essential that governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

"Stop at once the practice of employing forced labor by companies or private individuals, and also, except in cases of immediate and unforeseen national emergency, by public authorities."

In harmony with these recommendations, the Foreign Missions Conference of North America and the Federation were active in urging that the Senate of the United States ratify the Slavery Convention of the League of Nations. On February 25, 1929, the Senate did ratify this convention. President Coolidge signed it as one of his last acts in office and the document was deposited in Geneva, March 21st. Thus for the first time the United States has ratified a League of Nations convention and has regularly deposited its ratification with the League Secretariat.

One of the most important decisions of the International Missionary Council at Jerusalem was to provide a Bureau of Research that will make careful study and supply reliable information to missionary organizations. Such a Bureau will be useful in proportion as its findings are studied and acted upon. Each individual in-

terested in missions can help to form a right public opinion by first of all getting the facts, talking about them, and acting upon them.

The careful studies made by the International Labor Organization, represented at Jerusalem by Harold A. Grimshaw, may be had from the World Peace Foundation, 40 Mt. Vernon Street, Boston. The report on Forced Labor made to the International Labor Conference (Twelfth Session, May-June, 1929) "is a study of the regulations of mandatory, colonial and local governments in many portions of the world where forced labor exists as a system or may be necessary in emergencies. It shows what efforts are made to prevent the abuse of this expedient and its lapse into conditions of virtual slavery. Representing years of systematic research and careful weighing of the material collected, the report undoubtedly foreshadows the elimination of slavery and forced labor throughout the inhabited world. The Conference discussion of this report is preliminary to adoption of an international convention on forced labor."

The Council's statement concludes as follows: (Vol. V—Page 151): "The Council believes that it is the duty of Christians... not merely to state the general principles of the Christian faith, but to make clear their application to the problems of human life which arise in the mission field. The Council calls on all who have felt the power of the Christian message to join with it in prayer for a clearer vision of the meaning of the tasks which the service of their Master imposes upon them in their social and economic relations, and for the grace by which these tasks may be more hopefully undertaken."

THE WOMAN WE ALL LOVE: MRS. HENRY W. PEABODY

An appreciation adopted by The Federation of Woman's Boards of Foreign Missions of North America.

The gracious lady whom we delight

to honor today began her life as a missionary bride in India, in the Madras Presidency, later returning, a widow with two small children.

For some years she served as secretary to her own Mission Board, leaving that position to make another Christian home.

In 1911 she became the great leader of the jubilee of Foreign Mission Boards, when like a whisper of God, a wave of missionary enthusiasm swept over the country from coast to coast—because of this woman's influence, so magnetic and direct.

For nearly thirty years the Chairman of the Central Committee on United Study of Foreign Missions, all the girls and women in our mission study classes are rising up to call her blessed.

As a lover of little children she is delightfully revealed in that inimitable magazine for girls and boys, *Everyland*, and also in the series of fascinating booklets for little children.

It is impossible to do justice in a few words to this charming personality, the boundless vision, indomitable spirit of good will and sympathy, absolute consecration and keen sense of humor possessed by that great soul and our friend whom we love to call "dear Mrs. Peabody."

She walks the road of the Loving Heart, hand in hand with the Lord Jesus, whom she delights to serve in all the ways a woman of her versatile gifts could imagine possible, and indeed she often accomplishes what the world deems impossible.

The buildings in China, India and Japan, known as the Women's Union Christian Colleges of the Orient, the suggestion of which seemed like the "baseless fabric of a dream," are today the lasting proof of her vision, courage and steadfast purpose.

Through the National Committee on Law Enforcement, her victorious campaign in the political arena seems like another dream come true.

It was through her persistent efforts that the Women's Boards of Foreign Missions learned to cooperate in

the Triennial Conferences which finally developed into this Federation of Woman's Boards of Foreign Missions of North America.

We thank God for Mrs. Peabody and earnestly pray that her life may be spared for many years in His service.

Respectfully submitted,
MRS. ERNEST A. EVANS,
MRS. HOWARD WAYNE SMITH,
MRS. DEWITT KNOX,

Committee.

MISS YI FANG WU Ph.D

*President Ginling College, Nanking,
China*

Fifteen years ago a president of a college for women in China was elected. The college had no land, no buildings, no faculty, no students, no curriculum—nor yet a name! These were only dreams—and faith and hope and love out of which have come “the things that are seen” today.

Ginling is one of the oriental colleges for women planned, brought into being and carried on through the cooperation of Christian women—women of Europe, Asia and North America. Many have labored and sacrificed but perhaps it is to the enthusiasm, determination and untiring efforts of Mrs. Henry W. Peabody that we owe as much as to any one person this successful cooperation.

The first oriental woman to become the head of one of these colleges was Miss Tetsu Yasui, Litt. D., president of the Woman's Christian College, Tokyo. Recently in China another oriental woman accepts the leadership of one of these colleges—Ginling, at Nanking. When it became evident that the administration of educational work in China should be in the hands of Chinese the Ginling College Board of Control, faculty and alumnae turned to Dr. Yi Fang Wu.

Dr. Wu is an experienced teacher having been head of the English Department in the Higher Normal School for Girls in Peking for a number of years. In 1922 she came to

America and entered the University of Michigan where she completed the work for the degree of Doctor of Philosophy in the department of Biology.

While in this country Dr. Wu had wide and varied contacts. She was President of the Chinese Students' organization in America, and is consequently well known among returned students in China. She addressed the Federation of Woman's Boards of Foreign Missions in Atlantic City in January, 1928. She was present at the meeting of the Association of American Colleges in 1928, and later visited colleges in the east and middle west.

Dr. Wu carries to her new task marked ability, thorough academic preparation, deep devotion to her Alma Mater, and a strong conviction as to the place and importance of Christian education in China. “If the cause of Christian education is not worth dying for, what is?” wrote one of the group of the Ginling alumnae who risked life and reputation to save the college during the summer of 1927. This was quoted by Dr. Wu in her public addresses, and expresses the spirit and purpose with which she assumes her new duties in Nanking.

One present at the inauguration of President Wu at Nanking, November 3, 1928, writes:

“Mme. Chiang Kai Shek, wife of the head of the Nationalist Government, was present and spoke briefly, making a plea for and expressing a faith in woman's part in the reconstruction of China.

The new president's address was a brief, clear-cut, forceful statement on the purpose of the college. She declared it to be the object of Ginling to preserve the best in the life and culture of the old China and at the same time to do its full part in meeting the needs of a new day. The address throughout had a strong note of Christian courage and faith.

If there are those in whose minds the Christian missionary enterprise in China needs an apologetic, provided their minds are open to argument, Ginling College alone is sufficient.”



WORLD-WIDE OUTLOOK



NORTH AMERICA

Foreign Students' Challenge

A TOTAL of 9,113 students from 14 foreign countries, registered in 428 institutions of 47 states, represent a challenge in opportunity which the churches of America cannot possibly overlook. The Friendly Relations Committee of the Student Y. M. C. A. reports that China leads in the Oriental group with 1,203, Japan having 814 and India 208. Germany leads the European groups with 360.

A decrease in the number of students who come from China, is probably on account of the rising costs in America, as well as because of the progress in liberal arts education in China and the low cost of living in Germany, France and Belgium, whose governments have been making special efforts to attract Oriental students.

Churches throughout the country located near educational institutions where these students are enrolled should show friendliness in terms of hospitality to demonstrate the inner values of the Christian life, this is of greater value than reams of arguments. The work of Christian representatives abroad could be lightened if the students returning from this country carried back a favorable impression of American Christianity.

United Presbyterian Anniversary

THEIR 75th anniversary will come in 1933. The Home Mission Board, now called the Board of American Missions of the United Presbyterian Church, Dr. R. A. Hutchison, General Secretary, is planning to organize in the five-year period 150 new congregations in the presbyteries which will mean an average of thirty new mis-

sions a year. This program is carried along almost simultaneously with the Five-Year Program of the Home Missions Council.

Increased Presbyterian Gifts

THE Board of Foreign Missions of the Presbyterian Church, U. S. A., which began the fiscal year (April 1, 1928) with an accumulated deficit of \$293,000, is rejoicing over the fact that the year has been closed with the deficit paid and the budget requirements met. Receipts from living donors increased \$153,117.67 over those of the preceding year. Since 1924 such gifts have shown a decrease of \$120,000, whereas for the twenty years preceding the gifts from the churches had shown an annual average increase of 10%. Now again there is an upward trend. In the last three days of the fiscal year the Board received \$259,381, a gain of \$127,579 over the same period in the previous year.

Special efforts to reawaken interest in Foreign Missions have met with gratifying success, though the increase in gifts was only 3.8% on total receipts from living donors.

There was a cut of \$83,000 in the work in the various mission fields and in the administrative and promotional work of the Board. The income of \$104,000 from the Harkness bequest, the increase in gifts of \$153,117, and reduced expenditures of \$196,329, largely in the support of missionaries whose number decreased by 38, all helped to achieve the gratifying result. This means that the cut made a year ago can now be restored and relief can be given to the reduced number of missionaries on the field whose strength has been sorely taxed.

"Three Fold Movement"

AN INDEX of the growing religious fraternizing of East and West is the so-called "Three Fold Movement," the aim of which is to promote peace; and racial, cultural and religious unity. This movement, already active in New York, Boston, Philadelphia, London and Dublin, expects to organize groups in Chicago, Washington, Baltimore and the south, then to establish branches in Europe.

Still more concrete is the plan of the India Society of America to establish an Indian center near Columbia University, comparable to other cultural homes established by Italians and Germans. This Society was founded in 1924. As early as 1500 Akbar, Mogul emperor, agreed that India is especially fitted to lead in religious tolerance. He said, "Whatever be thy religion, associate with those who differ from thee. If thou canst mix freely with them, and art not angered at hearing their discourse, thou hast attained peace, and art a veritable master of creation."

Enthusiasts should remember, however, that complete tolerance is easier for a polytheist or pantheist than for a monotheist.

Canadian Home Missions

IN THE United Church of Canada there are 1,571 fields on the home mission list— with 4,368 preaching places. This constitutes about 56 per cent of the preaching points in the whole church.

Since the General Council meeting in June, 1926, 375 fields have been taken off the list of aid receiving charges, having reached the status of self support. •

Rearrangement of fields and amalgamations of former competitive home mission charges rendered possible by a union of the churches are responsible for sixty-five charges reaching self support during the past year alone.

Within the last two years 285 new fields have been opened by the Home Mission Board with an average of be-

tween three and four preaching points in each. It will be seen, therefore, that the United Church of Canada has occupied new home mission territory within two years at more than 1,000 points in Canada.

Devolution in the American Board

SECRETARY WILLIAM E. STRONG says that "nearly two-thirds of the Board's missionaries are now working where the change has come from the dominance of the mission to the administration of the organized church; that is to say, four hundred out of the six hundred and twenty-eight (full time, life appointment) missionaries are working under these changed conditions. And by the American Board's annual report for 1927, \$987,000 out of \$1,457,000 was spent in fields where this transfer of power is under way." Most of this change has come to pass in the last ten or twelve years.—*The Congregationalist*.

Bible Bill Defeated

THE "Bible Bill," which would make compulsory the reading of 10 verses of Scripture daily in the public schools of Ohio, has met defeat in the state assembly. The fate of the bill is believed to have been sealed when a statement was presented to the committee from John L. Clifton, education director, strenuously opposing passage of the measure. "It is probable that if a compulsory law on this subject were enacted it would not be fruitful of better results than we now are getting voluntarily," Mr. Clifton asserted. Among the religious leaders opposing the passage of the bill were Rev. M. H. Lichliter, Rev. Ralph E. Davis and Rabbi Jacob Tarshish of Columbus.

The Colored Y. M. C. A.

THIS department of the association was founded in 1853 by Anthony Bowen, a colored man who worked in government service with W. Chauncey Langdon, the convener of the first American Convention of the Y. M. C.

A's., and founder of their first International Committee.

The first employed secretary of the colored association in Washington, D. C., was the great leader and pioneer of the colored Y. M. C. A's., Dr. Jesse E. Moorland, for many years secretary for that department of the National Council. The Washington Association recently celebrated the seventy-fifth anniversary of this branch.

News From Alaska

MORE children are being born in Alaska than ever. This means increasing need for missionary effort to meet the new age. This the Sheldon Jackson School at Sitka, is striving to do through the establishment in the minds of young people sound principles of physical, mental and spiritual health. The erection of a new industrial building this coming summer will make possible a more intensive education along those practical vocational lines so much needed by the native Alaskan, if he is to hold his own with his white neighbor. The school does not consider its work limited to that of classroom teaching, or even to that of training these young people in Christian ideals, but seeks to lead the entire native community toward better Christian living, using its young people of impressionable age in this service.

Haines House is the only institution in all Southeastern Alaska to care for orphaned and needy children. They are taught personal cleanliness, regular habits, care of their rooms and general usefulness in the home. Good reading, nature study and work in the garden have created in them an interest in the great out-of-doors; and Bible stories and daily talks and prayers have made Christ real to even the smallest.

Lack of means of transportation is a difficulty to be overcome, and aviation will be of increasing value. Native work in Southeastern Alaska must be conducted by means of boats, which follow the people in their migrations.

Revolution and Devolution

MORE important in its bearing on mission work than the political revolution in Mexico is the devolution of the National Presbyterian Church of Mexico. This Church is organized into a National Synod with three constituent presbyteries. The Northern Presbytery, which covers the territory north of Mexico City, for the past ten years has received no subsidy from the American church, although it has been allowed the use of churches and manse originally given for the work in this area. This presbytery has directed and financed its own work and has been the strongest of the three presbyteries composing the synod. The Mexico City Presbytery, which includes work in the Federal District and the states of Oaxaca and Vera Cruz, has asked the mission to turn over to it complete responsibility for evangelistic work in the area, and from April 1 it has relinquished any subsidies from the Mexican Mission and Church. Thus two of the three presbyteries of the National Synod in Mexico have achieved the goal of the indigenous church, having become self-supporting, self-propagating, self-governing bodies.—*Women and Missions.*

Seven in One

AN IMPORTANT meeting, recently held at Guayama, Porto Rico, considered organic union of the Baptist, Methodist, Disciple, Christian, United Brethren and Congregational Churches. Two committees were appointed, one to draw up a statement of doctrine and discipline; the other to look up properties and make recommendations as to titles, etc. The matter is now ready to go to the churches and mission boards.

This promising movement grows out of continuous cooperation for thirty years. Seven leading denominations have developed their programs with a view to the larger interests of the one essential Christian fellowship. They divided the territory so that each became solely responsible for the

area assigned. The island is small and it seemed inevitable that migration from one part of the island to the other would eventually create interdenominational problems.

Wisely, therefore, they organized what is known as the Evangelical Union, where accredited representatives sit down together and agree upon all matters that might otherwise cause difficulties. Under the auspices of the Evangelical Union is published the *Puerto Rico Evangelico*, the official organ of all the seven churches represented in the organization. The effect of this union effort which produces from one institution its ministers and from one press its literature could not easily be overstated.

New Interest in Religion

AMONG the indications of a rising tide of spiritual interest in South America are two recent meetings held in Buenos Aires, the very center of materialistic influence on the continent. One was a gathering of fully 3,000 people to honor Dr. Ricardo Rojas, author of "El Cristo Invisible," a much discussed book, in which the following paragraph occurs:

"Christianity has given us the perfect image of a perfect life, the secret of social and individual happiness; and the man who accepts this secret, putting it to the test in his life, has discovered the only means of serving the world and of satisfying his own aspirations. I beg of Catholics not to condemn me as a heretic and of others that they do not disdain me as superstitious. The errors which I may have committed in its doctrines are of far less weight than the sincerity with which I have striven to understand the Christian sentiment as the inspiration of life."

A second meeting was held in the same building by Roman Catholic authorities to celebrate "The Day of the Gospel." Although confessedly for the purpose of neutralizing the "rapidly growing Protestant influence," this meeting awakened an interest in the teaching of the Gospel,

an interest which has recently been demonstrated in Rio de Janeiro also, where a movement for the public discussion of religious questions has taken the form of a series of lectures, whereby representatives of the leading religions of the world expound their views.

EUROPE

Helping Distressed Miners

SIR Herbert Lewis reported at the annual meeting of the National Council of the Y. M. C. A., that many ladies were working day and night in Welsh Y. M. C. A. centers making clothes for the distressed miners' families.

The National Council has agreed that all the Y. M. C. A.'s. in the distressed areas shall be used, wherever necessary, as distributing centers for clothes and comforts.

The Y. M. C. A. arranged for the adoption of 500 miners' families during the last Christmas season, and a number of English Y. M. C. A.'s. agreed to "adopt" certain Welsh especially needy districts.

Business Dividends for Missions

THE fulfilment of the sacred purpose of a Baptist layman to dedicate his business to the missionary cause, has brought to the Baptist Missionary Society a letter and several bank drafts which represent an anonymous gift of £5,633 14s. 9d. for the General Fund. This is the thirteenth year in which the available profits of this business have been declared as a dividend for the service of the Gospel. The total sum thus devoted amounts now to £48,857. The donor desired at first to go to the Congo as a missionary, but that door not being open, he felt that God was leading him to this other way of service.

Lutheran World Convention

ONE of the largest international gatherings ever to assemble in Denmark will be held June 26 to July 4, when the second Evangelical Lu-

theran World Convention will be held in Copenhagen. About 125 delegates will represent seventeen countries; and mission churches in India, China and Africa will be represented each by a missionary and a native. Lectures on Luther's Catechisms will be entitled:

"What can and must the present generation do in education to give to the next generation the inherited faith of our fathers?" "The faith and confession of the Church with Augsburg and Marburg as background," "Luther's view of the world and Christianity," "The Lutheran church and social distress," and others.

Eugene Stock Memorial

A COMMITTEE of the Church Missionary Society (London), invites contributions for some memorial of Dr. Stock's life and work. They ask for a fund of \$15,000: (1) To promote the writing and publication from time to time of special books that might include volumes of missionary history and works in connection with the Christian mission in the widest sense which would require careful research. (2) To provide a "Eugene Stock Bursary" for young men and women in training for missionary service in the C. M. S. fields.

Contributions may be sent to the General Secretary, C. M. S., Salisbury Square, E. C. 4, London, England.

A Colporteur in Spain

THE province of Leon is one of the most conservative of Spain. Frequently our colporteurs working there suffer much petty persecution, and sometimes only the exercise of great tact saves them from actual violence.

One day in the town of A——, Colporteur Campelo was explaining the nature of the Scriptures to a prospective buyer, who held the open book in his hands, when the parish priest appeared. Taking it from the peasant he said, "The Church, our Mother, has decided that it is not convenient that you should read this book." Nothing

daunted, the colporteur began to speak of the Bible as the common heritage of all Christians and as the only book containing the life of our Lord written by those who knew Him personally. "Surely," he concluded, "the circulation of such a book can do naught but good."

"There is much in what you say, my son," replied the priest, "and I will buy one in order to see for myself just what it contains," and there and then, in the presence of a number of his parishioners, he paid the price and went away with the book under his arm. His example was infectious and the people began to buy copies for themselves. "I had," says Colporteur Campelo, "no small opportunity to explain to them how profitably to read the Scriptures."—*Bible in the World*.

Lutherans in North Siberia

MANY will be surprised to learn that in this remote northern field there are 505 German Evangelical churches with a membership of 108,816. These German colonies and churches in the Siberian Far East have not been enumerated in the census. The Lutheran settlements are compact villages, with wide streets, the houses being built of earth and wood. Until the separation of Church and State, the schoolhouse was also used as a chapel. Such Protestant centers, are an uplifting influence for Christ in the midst of non-Christian surroundings.—*Moody Bible Institute Monthly*.

German Mohammedans

THE Islam Institute in Berlin issued an order which resulted in the formation of a committee of German Moslems and was organized Jan. 7, 1929. This organization is composed of Moslems who are of German nationality and use the German language and have joined the Mohammedan religion. They have subscribed to an agreement whereby in all controversies between them and other Mohammedans, they will seek and

obey the advice of an Islamic tribunal. All of them have adopted Arabic names in place of their baptismal names.

Since the establishment of the Soviet régime in Russia, many Mohammedans have left the country. Some have migrated to Esthonia, where at present they number 250-300 souls. The number of those who removed to Finland amounts to about 950.

AFRICA

Encouraging Growth

FROM all parts of Africa come encouraging news of the growth of the Christian Church,—notably from Nigeria, the Camerouns, the Ivory Coast, Nyassaland, the Congo, Uganda, Kavirondo, Kenya, and Angola. The Leipzig Mission has stations in the African Alps near Mt. Kilimandjaro. In 1927 there were 1,400 heathen baptized and at present 3,000 are under instruction. Though the Christian membership is 13,000 the average attendance at church services is 15,000. There are 11,000 children in the 126 mission schools with 220 native teachers. The English Baptist Mission on the Congo has 36,928 church members and 28,791 pupils in its 1,022 schools. Its 14 hospitals are manned by 5 physicians, 7 trained nurses, and 63 native assistants. These hospitals treated 250,466 natives last year and performed 1,039 surgical operations!

Advance in the Sudan

THE government at Khartum has for many years recognized the value of Christian missions, and by a policy of grants to mission schools furthers the cause of civilization. Encircling the mission stations is a series of "bush schools," staffed by native teachers, but under mission supervision. These have proved valuable evangelizing centers from which boys are passed to elementary instruction, and are prepared for teaching in the vernacular schools. The government is now asking the Church Missionary Society to open two new schools, one

at Kajo Kaji, near the Uganda frontier; the other farther north in the Dinka country around Rumbeck.

The Uganda Mission checked the spread of Islam in Central Africa nearly fifty years ago, and now its encroachments through Tanganyika are being met by reenforcements from Australia. The weak spot is in the southern Sudan, since Islam in northern Sudan is spreading southward among the pagans. This would result in government offices being filled by Moslems, all of whom are propagandists of their faith. If the Christian forces go forward now Christian men will be trained for government service, and new links will be forged in the chain of Christian missions throughout Africa.

The Drum Call to Church

TWO hours before the morning service in the Camerouns, the people begin to throng the great tent-like church building of thatch and bark and bamboo. Nearby the drum sounds the call to church: "*Bôte bese, bôte bese, za'an, za'an, za'an.*" "Everybody, everybody, everybody, come. Anyone who has a brother, come. Anyone who has a brother come. Bring your brother, bring your brother. Everybody, come."

The crowds enter the church, many of the women with babies in the sling shoulder strap—the *doé*, the men mostly clothed neatly. By actual count, over 5,100 were in the main church and 1,700 in an overflow meeting in another building; 6,800 in church attendance that Sunday morning.—*From The Drum Call.*

The Call of Africa

SOMEONE has said, "Africa will yet be one of the brightest gems in the crown of Immanuel." Today there are said to be a total of eighty millions of Pagans in Africa, and under the British flag there are thirty-five millions still pagan in the continent.

The Christian Church is responsible for the larger number. The World's

Redeemer, in His great intercessory prayer, fervently asked that "The world may know that Thou hast sent me, and hast loved them as thou hast loved me." His last command was, "Go ye into all the world and preach the Gospel."

A large tract of country on the Northern escarpment of the Mavuradonna Mountains in the Upper Zambesi Valley, situated in the extreme northern part of South Rhodesia, and adjacent to Portuguese East Africa, is absolutely untouched by missionary effort, and the people are steeped in ignorance and superstition.

Volunteers are wanted for that country to start mission work and open a station in this district. Apply to the Zambesi Industrial Mission, 11, Chapel-street, Milton-street, London, E.C.

Evangelizing Madagascar

A REMARKABLE movement for the evangelization of Madagascar is described in *World Dominion* by the Rev. Kendall Gale of the London Society. "In our district were twenty thousand 'adherents' and less than two thousand church members" and beyond this crust of nominal Christianity was the great mass of heathen. It was determined to organize a hut-to-hut visitation. All pastors and teachers together with two or three leaders from each of the thirty-four churches were to go forth in a body visiting every place. The natives were astonished to see a hundred or more strangers entering their village at one time. Bible reading and prayer in every house and personal conversation with every individual not already an avowed Christian was the program. What have been the results?

In the Isoavina district 3,177 persons have either been received into church fellowship or are in instruction classes on probation. Other districts report similarly encouraging results. In the dark Anativolo tribe there have been already 544 baptisms; in another part of the Anjozorobe district 781 have made a definite surrender to

Christ; in a region northwest of this 464 have been brought into the seven churches of the synod; at the Ambohimanjaka church 223.

Most remarkable of all has been the experience of the Tsarasaoatra church, —a flickering, feeble light in a group of villages as loathsome as any in heathendom. When Mr. Gale visited this church eight years ago so indifferent were the people that not one came to hear him in spite of repeated personal invitations. The visitation has renewed the life of this hopeless church, bringing to it an addition of over four hundred applicants for membership who are now under instruction.

Now, in answer to earnest prayer, there have been at least four thousand brought into the churches of the Anjozorobe district, and the most novel fact is that the work has been done by native Christians themselves.

WESTERN ASIA

Is Islam Retreating?

MUSTAPHA KEMAL is said to have concluded that "the doctrine of Islam is incompatible with reform." Among the steps taken to reduce its influence may be mentioned the abolition of the caliphate, secularization of education, adoption of monogamy, of the Swiss civil code and the Italian penal code; of the Gregorian calendar and of the Latin alphabet. Today, each mosque has but one *imam*, nominated by the government and receiving from Angora the text of his sermons.

Turkey Back to Normal

TAKRIRI-SUKUM is a law enacted in Turkey four years ago, putting special power in the hands of the government for a period of time, for the purpose of safeguarding the National Assembly and the public against intrigue. This law has now been abolished, and it is interesting to note some of its achievements in the stabilization of Turkey. It was during this period that the final emancipation of women from social slavery took

place. Except in a few cases where the experience of full freedom turned their heads, the great majority of Turkish women, both in villages and in the cities, have rightly filled their respective places in the family, in society and in earning their living honorably.

The separation of religion from the state and politics was also achieved. Citizens are left free in their beliefs and consciences, and their faith is freed from the entanglements of temporal affairs. As no one would be able to interfere with the beliefs and worship of any citizen, so no one shall be able to meddle with the laws of the Grand National Assembly or with the safety and honor of any private citizen. Moreover, the door is now fast closed to the use of religion for political purposes.

The new Turkish characters were also accepted during this period. Besides the thousands who learned them immediately, today more than a million men and women attend national schools to learn these new Turkish characters. But the most important result is the establishment of a powerful democratic government in the confidence of the people.

Y. W. C. A. in the Near East

TIMES have greatly changed in the old Turkish Empire and it is obvious that there is no future for real Y. W. C. A. membership in Turkey. There are however great opportunities for social work in the training of Turkish women and girls for the service of their country, and this is being done in the service centers at Stamboul and Pera where a large number of girls are taking up physical training and health work, as well as commercial and professional posts.

In Syria, on the other hand, the association is on a definite Christian basis, and enjoys the interest and help of the Christian churches. Its work is focussed round the service center in Beirut. Many members are school girls of the British, Syrian and American schools; others are married wom-

en with homes in the villages of the Lebanon.

As the two centers under the care of the Near East Committee are so different in background and environment, it has been decided to dissolve the Near East Committee and to work for the development of separate committees in Syria and Turkey.—Y. M. C. A. News Service.

A Moslem Bible Picture

THE attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, translations were forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation in their own vernacular, based not on the Arabic original, but on Sale's English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character.

On the cover is a picture of the Kaaba at Mecca, with its thousands of worshippers. In the text is one of the old Bible pictures copied without permission. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and AbuBekr." This familiar wood cut really represents Christ and two disciples on their way to Emmaus.

Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Christ. The leading poet of

Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of Jesus Christ. The Azhar University itself has purchased and is using hundreds of copies of the Bible for the study of comparative religion. The Albanian Koran is another illustration that Christ cannot be hid, that Islam is moving, and that now is the time for us to press our advantage and preach Christ and Him crucified to the world of Islam.

Bibles for Palestine Hotels

UNTIL recently, the "Gideons" limited their activities to the United States and Canada, with some work in Great Britain. In 1926, Mr. M. L. Swinehart was enjoined to see what contracts could be made in the Orient for placing Bibles in the hotels of that area. Since then many hotels of Japan and China have been supplied, while in Korea each hotel room contains a Bible.

Encouraged by this success, the Gideons, at their international convention in 1928, decided to make an effort to reach out into the Near East. Palestine and Transjordanian have twenty-four hotels catering to tourists, with a total of 1,196 rooms, and now Bibles have been placed in each of these rooms, except those used for Jews and for Mohammedans only. The first hotel proprietor approached in Jerusalem remarked that only the day before two guests had inquired for Bibles, and readily agreed to receive a copy for each room.

Working for the Lepers

AMONG the common people in Palestine lepers go by the name of "The Poor."

"To us, poverty simply means absence of money. The Oriental of Palestine knows a worse form of poverty—leprosy. A man may have as many talents of gold as Naaman the Syrian; and yet he would be regarded as poor if he is a leper. Evidently it is accepted that, while other afflictions may leave something to a man, leprosy leaves him nothing. And this is the

sober truth; for a leper loses his home, his family, his friends, his associations."

What a priceless boon a home is to these wandering outcast poor. In 1867 the famous Moravian Leper House was opened in Jerusalem, and there the lepers of Palestine are housed, and fed and tended. Within its airy rooms their wounds and disfigurements are cared for with gentle touch, and they sleep in comfort and in peace; in its trim garden they take their exercise and do their wholesome work. The door is open to every race and creed: and to all, by word and by unselfish, self-sacrificing service, the sisters and the chaplain and the doctor show the love of Christ.

Pity for the poor and the outcast is always uppermost in the mind of a missionary; it must be so, because the Spirit of the Master is in him; and so our missionaries have taken on themselves the care of the lepers in their field.—*Moravian Missions.*

The Danish Tent Mission

DR. MARIE HOLST, a Danish girl, who conducted a little hospital on the edge of Afghanistan to reach with the Gospel the hearts of the Pathan and Afridi frontiersmen, founded the Danish Tent Mission in northwest India. Dr. Holst was killed nearly ten years ago, being run down in the nighttime by a wild-driving Afghan. The Pathans on the Indian side of the frontier are like the Pathans of the Afghanistan side, and the very best way to evangelize the latter country is to build up a body of Pathan Christians and evangelists to enter the closed land. The mission is Danish and therefore not associated in the minds of the people with the government of India. The Moslems have besought the mission to continue its work on account of its skilled medical care of them.—*S. S. Times.*

INDIA

Bookshop Mission

A PROMISING piece of evangelistic work has just been begun in

Bombay in the form of a Christian Bookshop. This is situated near the heart of the Moslem quarter of the city, and is used as a center for colportage. Newspapers, both secular and religious, are kept on the tables, and people are forming the habit of dropping in to read them, and to talk with the workers. The stock includes Scriptures in many languages, including Arabic, and also the publications of the Nile Mission Press.

The Service Microbe

DR. DATTA of the Indian Y. M. C. A. once said: "Before India is ready for self-government she needs thirty years' training in service." This is what the boys of Trinity College at Kandy, Ceylon, are learning. Service is a germ, and must be caught. It is the only effective protection against class strife, factional jealousy and kindred evils.

The Social Service Union of Trinity College sends members every afternoon to help in the little dispensary; others teach games to night school boys while yet others hold classes in prisons. In addition, bands like Boy Scouts go visiting about the town with medicine chests, or go with magazines and writing pads to the hospitals and write letters home for the patients. Because these boys take off their coats and work, people listen to what the school has to say on slum conditions, and reform. One of the rules of the Union is that the boys must fit themselves for wise, efficient service.

Two New Stations

THE National Missionary Society of India hopes to extend its activities in two new centers this year. One is in Nautanwa, on the border of the independent state of Nepal, closed to all white men. It is a very difficult, yet hopeful field. Nepal will be the first foreign mission field to be occupied by the National Missionary Society, and will be under the care of the U. P. Provincial Committee.

Murwahi is the other new center to be occupied, and lies near the native

states of Rewah and Korea, both of which are closed to Christian missionaries.

World's Student Conference

DELEGATES from nineteen countries, and students and visitors from other Indian cities met recently at Mysore to consider student problems, with the Maharaja as host. The theme of the conference was "Christ in the Lives of His Followers." Dr. Mott gave a resumé of outstanding achievements and pointed out a vision of expanding creative work that lies ahead, such as new emphasis on international student service; help for destitute students; hospitality to those who study in other countries than their own; and guidance in self-help.

After the meetings, the delegates attended the Quadrennial Conference of the two student movements, one for men and one for women of India, Burma and Ceylon; and also visited several student centers, being everywhere received most cordially.

Near Riot at Conference

THE Quadrennial Student Christian Conference at Madras was the first joint conference of men and women in India, but women leaders from Europe were cautious and kept the men off the premises except during actual meeting hours. The men at last served notice that unless this policy was changed they would boycott all the rest of the meetings. Although it had been announced as a joint conference, Bible and discussion groups had been kept separate, and they wanted joint discussions. The European leaders explained that they had been conservative out of consideration for shy Indian girls, whereupon all the Indian women leaders proposed to meet with all women delegates, with no Europeans present, to find out just what was wanted. All present voted for joint discussions and singing groups, and expressed themselves generally as in favor of more freedom.—*Missionary Herald*.

Mela at Dhulia

THE Swedish Alliance Mission in East and West Khandesh recently celebrated its first 25 years at Dhulia and a Mela was held with the cooperation of the Scandinavian and Methodist Protestant Missions.

At least a dozen major languages were used in the meetings, suggestive of the universal appeal of the Gospel message. Sadhu Sundar Singh spoke in Hindustani, which was understood by many and the summary of the talks was translated into Marathi. Sadhuji gave three main addresses, two to the Christians and one mainly for non-Christians. His messages were simple and straightforward. To the Christians he emphasized the need of living more according to the light we profess to have. To the non-Christians, he told his early experiences which led him to accept Christ as his Saviour, and emphatically emphasized that only in Jesus will they ever realize peace.

New Type of Mission

BHABUA Mission is unique in indigenous experiments in India. Rev. Nabidad Khan, the new superintendent, has definitely set his face toward a purely Indian organization, instead of building up a work patterned along Foreign Mission lines. There are four centers where work will be carried on, all within a few miles of Bhabua, where the superintendent will live, while three assistants will reside within bicycling distance, living Indian fashion and conducting schools and ashrams. There will be no attempt to cover large areas, but it is hoped to bring Christian thought to bear upon the life of the community, so that each home and school may become a radiating center.

No foreign money goes into this experiment, the only definite Christian force at work in this territory. It is entirely supported by funds contributed through the churches in India and Burma.—*Indian Witness*.

CHINA

Changing Conditions

DR. ROBERT H. GLOVER says that the China of thirty years, or even twenty years ago, is no more, and both country and people are taking new aspects. New transportation systems, new industries, new dress and etiquette, new social, moral and educational ideas are everywhere in evidence; while a drastically different political system is being tried out. That all this is a gain from the missionary point of view does not necessarily follow. Seeing on a recent visit a richly decorated Buddhist temple, lighted by electricity, its stately pillars of finest Oregon pine, and a family of devout worshippers arriving in a handsome limousine and dressed in the latest western style was but a reminder that civilization with all its concomitants is not a solution of China's needs, while superstition and idolatry still rule the hearts of the people. On the contrary, it is possible that these innovations may make the people less susceptible to the Gospel message. However, in the wake of all this upheaval an opportunity, full of possibilities, is presented.

China's New Attitude

ADJUSTMENT to outside influence is China's new attitude, rather than assimilation, according to Dr. Frank Rawlinson, who writes from Shanghai. In the long past China has often had intercourse with outside peoples and religions. Her response, to whatever of influences came therewith, was to assimilate them. The assimilation of Buddhism is perhaps the readiest illustration of this earlier and long-enduring motive. But China is now doing something different from just assimilating certain outside influences. For the first time in her history she is now seeking to become adjusted to other modes of thought and conduct. From this motive are springing all kinds of programs. What comes from the outside will not, it is true, be taken *en bloc*. To that

extent the new motive is combined with the old one.

But unfortunately the Revolution has decimated modern trained leaders. The statistical report of a prominent Christian organization reveals this fact and shows that the causes are exceedingly complex. Another organization recently needed a minimum of 35 secretaries and had not a single one ready to fill the need. The difficulty appears to be not lack of place and method for training, but inability to hold the workers when trained.

Christian Officials

OF THE ten cabinet ministers who head the ten departments of the Nationalist Government, seven are Christians, and two of the seven were former Y. M. C. A. secretaries. One of these two is H. H. Kung, a direct descendant of Confucius, now Minister of Industry, Commerce, and Labor; the other is C. T. Wang, Minister of Foreign Affairs. Dr. Wang Chung-hui, Minister of War, is the son of a native pastor. In addition, 150 Y. M. C. A. secretaries in China have been called into government office—national, provincial, or local.

One Christian family, that of a Chinese Methodist minister, has made an amazing record. This is the Soong family. Two of the daughters were educated at Wesleyan College in Georgia. The younger married Sun Yat Sen, and as his widow, marched northward with the Nationalist forces, so beloved and influential that she was known as the "Queen of the Kuo Ming Tang." H. H. Kung, just mentioned as one of the cabinet ministers, married the older sister. T. V. Soong, a brother, is Minister of Finance.

The youngest sister of the family married President Chiang Kai-Shek. She is a woman of unusual ability, and was mentioned for the mayor of Nanking. The previous mayor, Mr. Lu, was dismissed from office because he married and spent \$10,000 on his wedding at a time when there was great general poverty and distress.

This incident of the dismissal was in itself something new in China.

These Christians have not been selected because they are Christians, but because they are best qualified for the positions, proving the emergence of Christian influence.

A Bandit Chief on Christianity

IN THE Ungkung field, South China, highway robberies, housebreaking, and a general reign of terror seemed the familiar course of events during the first few months of 1928. One day fifteen men were captured by armed bandits and carried off into the mountains. Among the group was one Christian. Mr. Lewis tells that the Christian offered to be shot twice for each of the other fourteen, if they might be set free. When the bandit chief was finally persuaded of the Christian's sincerity he called him to him, refreshed him with tea, and sent him home with an armed escort. The sequel is also told by Mr. Lewis: "A few months later I was invited to a special dinner at which time this bandit chief, then an official in the regular army, sat at the table with me. In his table conversation he very earnestly and openly declared that there was no hope for China unless the Chinese could be transformed and made over by becoming Christians. At the time I thought it was nothing but words of flattery, so common in China, but later learned of the experience that he had had with this simple but earnest Christian. I am wondering if something is not at work within his own heart to change him, in the very way concerning which he spoke."—*Watchman Examine*.

Progress Under Difficulties

LOOKING out on the vista of China as a whole, one feels a general uncertainty as to the future, yet, among the common people, there is a wistfulness and openness that calls loudly for increased evangelistic work. China has again, "struck her tents, and is once more on the move"—and

whither? No one seems able to answer this. It is surely for us to go on quietly, yet aggressively, with our testimony—with zeal, prayer, and endurance, passing on, pressing on, to the unevangelized parts.

Moving through the greater part of the province of Kiangsi during the year, one noticed the demolition of city walls, the building of motor roads and public parks, the widening of city streets, the increased introduction of rickshas, the manufacture of straw hats, electric torches, and new kinds of dress material, and among some of the younger women, bobbed hair and shorter skirts, and among the men, the "Dr. Sun style" of dress, with a large increase of walking sticks, thermos flasks, toothbrushes, cosmetics, and foreign drugs! There is a decided movement to use goods made in China.

Generally the Christians and their leaders are more mature, steadier, sturdier, wiser, less dependent on foreigners, with more initiative, yet manifesting full love for the foreign missionaries. Some of us feel that revival is near. Forgetting the things that are behind, let us press on with more simplicity and devotion.—*William Taylor*.

Christianity and Confucianism

THERE seems to be no effort sufficient to galvanize Confucianism as a religion into life, . . . nor will any attempt be sufficient to rejuvenate Confucianism by giving it a more adequate religious and metaphysical basis."

Professor T. C. Chao writes thus in *The International Review of Missions* and says that as a religion it may be said to have died, but that as a system of ethics it will not only continue to live, but may, in conjunction with Christianity, provide the strong force which China needs in her tremendous evolution. Confucianism may find Christianity its own source of life, and Christianity may see in Confucianism its agent of truth. The Confucian is like the perfect arrow on a

perfect bow not fully drawn. He needs the power which will draw him to a religious solitude detached from this world in the lonely presence of God, from which he will speed into the world of service with vigor and enthusiasm. What he needs is excess, for he has too much of moderation; personal religion, for he has too much of a social gospel. . . . The depth and height of human brotherhood will not be reached without the religious homogeneity of a world God-consciousness that Christianity alone can give.

JAPAN—CHOSEN

Christian Influence in Education

THERE are only five universities in Japan and three of these have Christian presidents. The other two presidents have Christian wives.

Mr. Hirotsu, a Christian evangelist, recently told us that he had been expelled from a government normal school as a young man because he would not give up his Christian principles. On a recent trip through Hiroshima and Yamaguchi Ken he was twice asked to give Christian talks in normal schools. It is reported that the Minister of Education has issued orders that students wishing to study Christianity must not be interfered with. Dr. Peeke was recently invited to speak in a large government girls' school, and gave a straight Gospel talk, for over an hour, to a thousand students and fifty teachers. A new day seems to be dawning in Japan for the Christian Church.

J. M. JOHNSTON,

Baiko Jo Gakuin, Shimonoseki.

Modern Miracles in Japan

THE following story is told by Mr. Dyer in *World Dominion*.

"The Books of Eternity alone can reveal the number of those who have met with Christ in our Mission Hall in Kobe. Let me recount but one instance as representative.

"Early in the year a woman was drawn into the service under a great burden, and was filled with an overwhelming sorrow because of the prof-

ligacy and sin of her husband. Finding the burden of her husband's immorality insupportably heavy she made the round of pilgrimages to certain temples, earnestly praying for his reformation. Feeling that some sacrifice might add merit to her prayers she cut off her hair and laid it as an offering before the gods. But no answer was vouchsafed. At one of the temples she stood in mid-winter in icy water, and pouring it over her body she sought to atone for the sins of her husband, and wrest an answer from the unwilling gods. Finding that no such happy results followed she resolved to end the unequal struggle by suicide. The night on which she entered the Mission Hall was the last before she intended to take her life. As she listened to the Gospel she felt the need for her own salvation. She met Christ for the first time, and by faith kneeling before Him she saw in the Cross, the way of pardon, purity and peace. Returning home she unfolded the story to her husband. Surprised at the change in his wife, he too came into contact with the living Christ Whose word brought forgiveness; whose power wrought a mighty transformation. Now restored to each other, they are together seeking to follow in His footsteps."

Church Life in Japan

JAPAN is well ahead of any modern mission field in church organization. One notices, too, the reverence of the worshippers. It is considered very bad form to fidget during a service, or turn the head when late comers enter. There is also a bond of fellowship which is very real. The newer churches are built with a good sized vestibule where greetings may be exchanged after the service, without undue chatter in the place of prayer. Sometimes a whole congregation will adjourn after morning service to some beautiful spot for a "welcome" meeting, having a picnic lunch and then gather for the evening service. Such gatherings have their value, since

Christians are naturally cut off from non-Christian fellowships.

Women have equal voting power with men, serve on church committees and as delegates to Synod.—*Church Missionary Outlook*.

Prohibition for Soldiers

LAST year Lieut.-General Tchiji introduced Prohibition in his division of the Japanese Imperial Army. He sums up his reasons and the results as follows:

I believe the military profession stands for the training of good citizens, as well as good soldiers, and drinking in any form is detrimental to such training. I am also convinced from practical observation that drink is a prolific cause of many crimes, quarrels, offenses, wranglings, and petty thieving. I felt, therefore, that it was my duty to wipe out entirely every sort of alcoholic drink.

I caused the officers of the medical corps to prepare temperance pamphlets, posters and other prohibition literature, had these distributed in each officer's barracks, and the contents taught to the men.

The results were something surprising; crimes, violations of rules, and even diseases considerably decreased. The Twelfth Infantry Regiment finally wiped out all alcoholic drinks from their canteen. The Second Engineering Battalion followed the same example. One of the far-reaching effects of the Army Prohibition seems to be that when those who serve in the Army return, they return with Temperance ideas and practices beneficial to their fellow-citizens.

Where Bible Study Is Popular

TO MAKE it possible for farmers to attend, the Men's Bible Institute of Pyenyang, under the Presbyterian Church, U. S. A., was held during the three winter months. The last Institute enrolled 152 men, all church officers or Sunday-school teachers, varying in age from 20 to 50 years. Many came at great personal sacrifice and in spite of opposition. At Kangkei, one college graduate, three middle school graduates and five who have studied in middle school were included among those that studied in the Bible Institute this year; the total enrollment being thirty. One man walked four miles each way every day to study in

the Institute, and another five. It was in the dead of winter and the mercury twenty to thirty degrees below zero. These two men would arrive each morning frosted like a wedding cake.

The chief event this winter at Syen Chun was the "Big Class," the Bible class for the men of the Presbytery. After the division of the Presbytery into two a few years ago, for a time the numbers gathering for this class in Syen Chun, were smaller than in the old days before the division. On that account it was decided that the women also should be allowed to attend it. Since they have a class of their own in April, only a few have availed themselves of the privilege, but this year's class proved to be the largest in the history of Syen Chun. The total enrollment was 1,300, only two hundred of whom were women. The attendance upon the night meetings exceeded two thousand, and many were turned away for lack of room.

ISLANDS OF THE PACIFIC

Protestant Work in the Philippines

THE Catholic Student's Mission investigation of the situation in the Philippines, says: "By founding hospitals and dispensaries for the poor, secondary and industrial schools in the more important towns, and splendidly equipped 'dormitories' for students at Manilla, the Protestant missions are doing a work of positive importance and value with which the church in the Philippines has to reckon."

The *Catholic Historical Review* sometime ago commented thus: "The Protestant sects have not been without a quickening influence on Catholicism, for they have aided the establishment of the church on the American basis, and the correction of undesirable conditions which had grown up during the Spanish control. The competition has served a good end for Catholicism, for it has put it on its mettle in a way it might never have been without it. The American

clergy, I venture to think, recognize this fully."

What we have done in the islands is pathetically inadequate as compared with the need. To have quickened Catholicism and to have set us a rivalry in good works is commendable; but there is a vast unmet need—notably among the Mohammedans of the southern islands who are more open to Christian approach than perhaps any other group within Islam.—*The Congregationalist*.

Cooperation in Hawaii

THE *Friend*, published in Honolulu, tells of an experiment being tried in Hawaii to unify the Christian churches of different races. In Koloa, the English-speaking church joins with the Japanese, Filipinos and native Hawaiians in a United Church. This has a standing committee composed of the pastors and lay representatives of the constituent bodies. Each racial church continues to have its own officers and to conduct its own work. The pastors are co-pastors of the united body, whose standing committee chooses one of them to be the presiding officer. One advantage of the plan is that the young people of the different races are afforded opportunities for religious training in the English language—the one that they know best—without severing connection with the churches of their parents, and thus dividing families.

GENERAL

World's Student Officers

THE General Committee of the World's Student Christian Federation has elected the following officers:

Chairman, Mr. Francis P. Miller.

Vice-Chairmen, Dr. T. Z. Koo and Mlle S. de Dietrich.

Treasurer, Mr. Hugh Martin.

The members of the new Executive Committee are:

Miss Margaret Holmes.

Pastor Hanns Lilje.

Miss Gertrude L. Rutherford.

Prof. Rinshiro Ishikawa.

Mr. David R. Porter.

Mr. Max Yergan.

Scholarship of Missionaries' Sons

PROFESSOR ELLSWORTH HUNTINGDON, research associate at Yale University, has written an article in which he analyzes information concerning graduates of Harvard and Yale. The investigation was quite wide, but one item concerns the reputation for scholarship and success in later life of these graduates. He says: "Harvard's and Yale's most representative students and successful graduates are sons of missionaries. Sons of professors are second, and sons of ministers are third." His conclusions are based upon prolonged and accurate investigation and are rather surprising, especially the first item, since sons of missionaries are usually so lacking in funds that they must work their own way through college.

A Deserved Christmas Greeting

EVEN Christians are too little aware of the nobility of our missionaries. We gladly reprint an editorial note from the *Watchman Examiner*.

Joyful and enthusiastically our missionaries are giving themselves to the greatest and noblest work of the Church of Christ. They have left home and loved ones at the command of the Captain of their Salvation. These fine, strong, cultured, upstanding men and women have chosen the sacrificial life. They are to be congratulated. Their loved ones and friends are to be congratulated. The churches in which they were reared are to be congratulated. It is the duty of those who remain at home to pray constantly for their representatives on the battle line, to familiarize themselves with their work and to see to it that they are generously supported. They are worthy of the best that we can give them. God bless them and prosper them in their noble work.

Looking Toward Peace

THE Church Peace Union is an American organization founded by Andrew Carnegie. Its twenty-nine trustees represent all the prominent religions of America—Jews, Catholics and Protestants. In the belief that conditions of today threaten the whole structure of the race, the Union pro-

poses to call a world-wide religious peace conference, made up of men and women of ability, interest and the belief that religion offers the only means of establishing permanent peace.

A preliminary Conference held in Geneva in September, 1928, was attended by 189 delegates, who agreed:

To form an Executive Committee of 70 to have charge of all details.

To form a World Committee of 1,000, which will constitute the Conference when it meets.

To hold a World Conference in 1930, if possible.

A Devilish Traffic

INTERNATIONAL immoral traffic in women and children is still carried on to an amazing extent by some of the supposedly enlightened nations. The League of Nations is working to eradicate the evil, and already has secured some safeguards for intended victims. But much remains to be done. A tract issued by the American Social Hygiene Association, written by Bascom Johnson, Director of Investigations, reveals this terrible situation:

It shows that women and girls, adults and minors, are being taken from Europe to Central and South America and to Northern Africa into a bondage worse than death. Every sort of trickery and bribery is employed in this nefarious business. Inadequate laws, a low state of public opinion, the licensing of prostitution, as well as economic depression, poverty, low wages, and depraved homes, are factors entering into the problem. Human vultures, male and female, fatten on the horrible traffic. The ancient greed for gain is very modern. The drink traffic is closely allied to this trade in women and children, as it is allied to all other evil things. It is eminently worth while to note that this trained body of experts has so closely linked the drink traffic with this abomination, and also that it has made the unqualified finding that the existence of licensed houses, instead of maintaining public order and preventing the spread of the black plague of social disease, "is undoubtedly an incentive to this traffic in women and children, both national and international." But how is God going to forgive us for so long permitting so dreadful an iniquity to flourish and to destroy so many thousands of His children?



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Near East and American Philanthropy.
A survey by Frank A. Ross, C. Luther Fry and Elbridge Sibley. 8 vo. 308 pp. \$3.50. New York. 1929.

This survey of problems of the Near East, related to American philanthropy, studies conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Mesopotamia, Palestine and Syria in order to discover and recommend ways in which the poverty and backwardness of these countries can best be helped by American gifts and service. It is especially timely on account of the closing of the Near East Relief and the establishment of the Golden Rule movement. The recommendations include more cooperation with local governments, less institutionalism and more general and specific mass education. The authors of this volume are studying the subject from a philanthropic, rather than from a Christian missionary point of view, therefore they do not consider schools, orphan asylums and hospitals as distinctly missionary institutions. It is a valuable collection of facts.

Character Building Through Recreation.
By Kenneth L. Heaton. 12 mo. 230 pp. Chicago. 1929.

Play, social fellowship, athletics, clubs and various games of the right sort all help to form and strengthen character but some of the greatest characters in history have been made with few or none of these modern forms of recreation. Character is based on convictions and is a moral quality that can be strengthened but not formed by recreation, however helpful.

This little volume is full of good suggestions to leaders of church so-

cial groups, scout masters and athletic directors. There is a good bibliography and a list of proficiency requirements. The worship suggestions are elevating but not distinctly Christian.

The City's Church. By H. Paul Douglass. 12 mo. 244 pp. \$1.50 cloth, 75c paper. New York. 1929.

In a striking preface Dr. Douglass, who is associated with the Institute of Social and Religious Research, describes a city church as seen today from an overtowering modern office building. The church and the ministers look insignificant in comparison. They are insignificant and powerless in the contest with commercialism, worldliness and sin unless they have the one thing that will bring victory—*the life of God in their message and service.*

Dr. Douglass has written an interpretation that is, in many respects, a classic on the subject. With a broad knowledge of city and church life, he shows the struggles of the church under the changing conditions. He shows the supreme need for God and all that His Church stands for in the midst of the devitalizing forces of modern city life. "The city Christian must be thrice born." Dr. Douglass devotes a chapter to "The Persistence of Faith Through Change." This persistence is true of some but how many lose their faith and go down to spiritual ruin in the vast city maelstrom? The city church is of many types, rich and poor, large and small, alive and dead. It is clear that power is not proportioned to wealth or size or physical equipment. Dr. Douglass gives glimpses of various types—in prosperity and adversity, in the down-

town section and in the suburbs. He asks "Can the city church survive?" and shows that it can if its leaders have spiritual vitality enough to meet exceptional problems. Dr. Douglass appeals for closer cooperation among Protestant churches and shows the steps already taken. Finally he describes his conception of "A well churchified city"—one that is the result, not of chance and independent enterprise, but that is the product of a well ordered plan of unselfish and intelligent cooperative planning and a wise expenditure of money and effort.

The bibliography in this volume is full and well selected. It lists twenty-eight books on the city, surveys and studies, types of churches, problems and church cooperation.

The Church in the Changing City. By H. Paul Douglass. 8 vo. 453 pp. \$4. New York. 1927.

1,000 City Churches. By H. Paul Douglass. 8 vo. 380 pp. \$4. New York. 1926.

These two volumes are invaluable case studies. The first tells the stories of fifteen separate churches in different cities, of different denominations and under varying conditions. The studies report the age and sex of the constituents, the nature of the neighborhood, the homes from which members come, the attendance and activities, the staff and equipment, the financial expenditures and the character of the work. Every city pastor and church worker should study these cases. Much may be learned from them that will benefit other churches.

The second volume is a study of 1,000 city churches to show how they adapted themselves to urban environment. The results of the study are shown in findings and conclusions with the help of charts and tables. It is a volume for serious study. There is food for thought, subjects for prayer and projects for action in the facts presented. There are an average of 24 Protestant denominations in the cities of 100,000 population or over in the United States. The

average membership of these churches is 327. Thirty-three activities are listed as part of the program of one or more churches. No study of the subject of the city church is complete without this great volume of information.

The Crowded Ways. By Charles Hatch Sears. 12 mo. 193 pp. \$1 cloth, 60c paper. New York. 1929.

Here is a study—an interpretation—of the people who make up a great or small city. Dr. Sears, who is a native of New York and who has been general secretary of the New York City Baptist Mission Society for twenty-five years, gives a most interesting and impressive picture of the effect of the modern city on individuals and the community. He looks at the city church and what it is doing and able to do to help individuals overcome adverse conditions. Here is a very productive study of a city development and concepts, of the effect of urban life on men, women and children, of counteracting influences in a city and of forces that may remake a city and its inhabitants. It is worth reading, not for the plans proposed so much as for the incentive it gives to give the Gospel of Christ more adequately and earnestly to the dwellers in modern Babylon.

The reading list recommends thirty-eight volumes, pamphlets and periodicals for further study of the subject.

Negro Problems in Cities. A study made under the direction of T. J. Woofter, Jr. Doubleday, Doran and Co. New York. 1928. \$2.50.

With the increasing concentration and segregation of Negroes in American cities, north and south, a dispassionate comparative study of conditions is more and more necessary as a basis of social adjustment. Dr. Woofter and his associates have brought together for the first time such comparative data. The few studies previously made have been limited to individual cities and comparisons are difficult because of differences of measurements and of time.

In the first part of the present study about one hundred pages show the city Negro neighborhoods with different plans of segregation, including city ordinances and deed restrictions. A series of graphs shows the history and character of this movement in northern and southern cities, large and small. A chapter on congestion and exploitation reveals the fact that the density per acre of the Negro population, including the anomalous conditions in New York and Philadelphia, is greater in the large than in the small cities and greater in most cities than the density of the white population. Land-crowding, that is the number of people to a given land area, is much more serious than house-crowding, too many houses upon a given area. The relation between population density and the health and morals indicates that the community pays for slums by supporting courts, hospitals and social welfare agencies.

In Part II, Madge Headley, considers housing in 15 cities, under the topics—equipment and condition, rent, home buying and constructive agencies. Conclusions seem well balanced. While the low wages of Negroes in relation to rent paid is mentioned, it does not seem to have been given sufficient attention in data reported. Also there are some factors omitted in the treatment of "rents, values and investment returns." Home buying among Negroes increased markedly from 1910 to 1925, although a large proportion bought old houses. Municipal control through ordinances, inspections and building codes, as well as volunteer and philanthropic agencies, are helping to improve Negro housing.

Part III on schools, by W. A. Daniel, gives data and opinion on trends and policies in northern cities toward separation of Negro and white children. In the South the results of the fixed policy of separation was studied. In the northern cities intelligence tests have been used to prove inferiority of Negro mentality and that was "made an excuse for estab-

lishing separate classes." In the southern cities the per capita investment and current expenses for Negro children are uniformly far below those for white children, supervision is much less and pay of teachers less. Other factors are correspondingly poorer.

The fourth and final part of the study by Henry J. McGuin covers recreational needs of parks, playgrounds, libraries, Y. M. C. A.'s, Y. W. C. A.'s, church faculties, theaters open to Negroes, etc.

Fifth, this volume although lacking an index for ready reference, compacts many factors on the growing problems of the Negro in the cities.

GEORGE E. HAYNES.

The Children of the Light in India. By Mrs. Arthur Parker. 12 mo. 192 pp. \$2. New York. 1929.

These biographies of fifteen Indian Christians are by the author of the "Life of Sadhu Sundar Singh." They include some well-known characters such as Pandita Ramabai; Narayan Vaman Tilak, the poet; Imad-ud-din; Chandra Leela, the priestess, and B. C. Chatterjee, the Christian judge. The others are less widely known but are worth knowing. If any one doubts the effectiveness of the Christian message in India, here is the answer satisfying to any mind not blinded by prejudice. The author has been a missionary of the L. M. S. in India for forty years and knows the land and the people. It is impressive to note the various stations in life from which these converts came and the means by which GOOD SEED was sown in their hearts. One had been a Mohammedan robber chief; another a Brahmin Pandit; others include a Hindu scholar, a Moslem saint, a member of the Brahmo Samaj, a Hindu prince, and an untouchable out-caste. The means which God used to touch hearts were chiefly the Gospels and other books of New Testament, but included Pilgrim's Progress, Balance of Truth, The Sayings of Jesus and the influence of Christian schools. These biographies are worth reading.

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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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of the Presbyterian Church, U. S. A.
156 Fifth Avenue, New York

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-

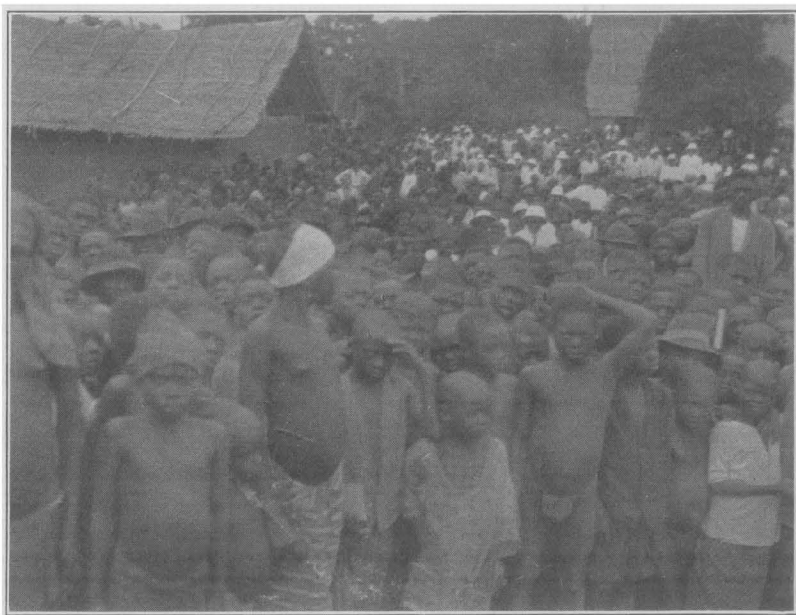
faith and their conduct. I know of no one more conscientious or faithful in his devotion to his task, and the Sunday service well illustrated the thoroughness of his labors.

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 "Shqipebors" 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; “Eclecticism picks and chooses, 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:

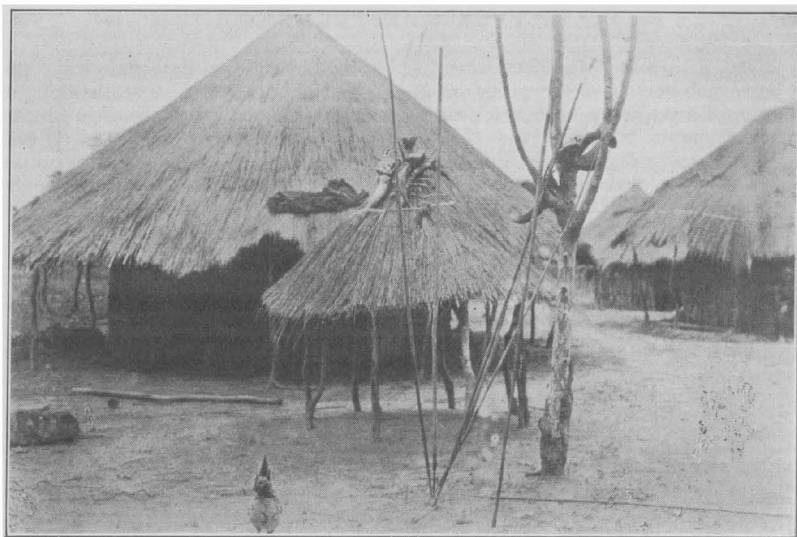
"Why don't these missionaries stay at home and mind their business? Why do they come out here and worry these people?"

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.

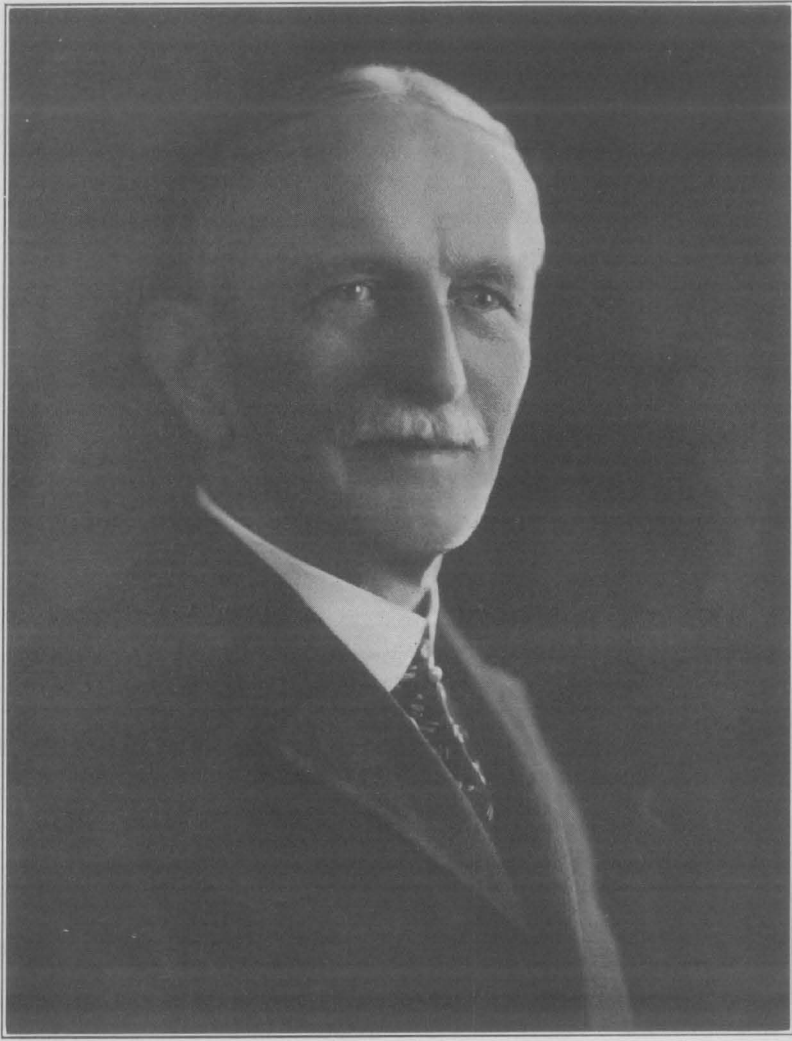
A good man and true, a gracious and forceful personality, a friend to many good causes, Eben Erskine Olcott of New York City, passed from our earthly fellowship on June 5, 1929. A descendant of the Olcott family which came to Connecticut early in the 17th century, he was born in the City of New York 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 for 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

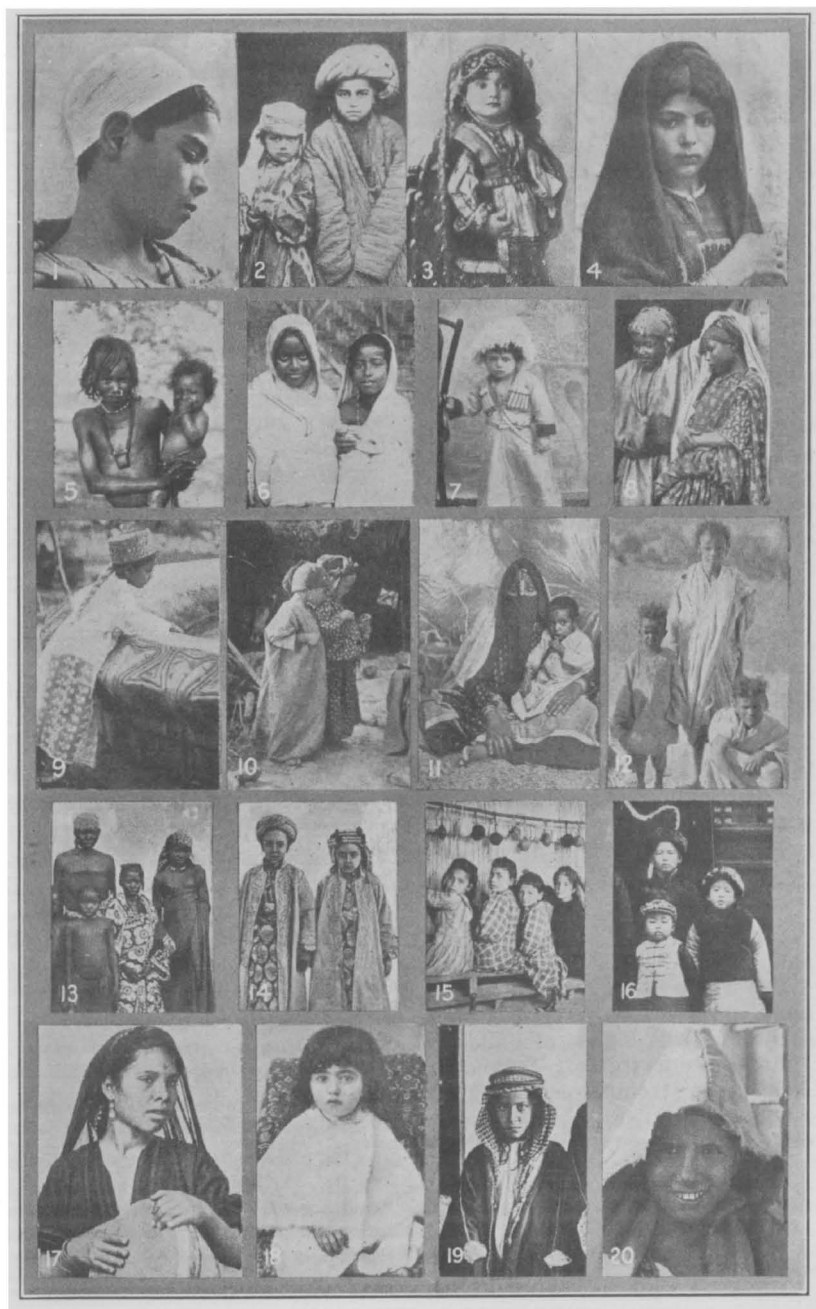
Our gifts to the Orient. What are they and what have they done? Let them speak for themselves.

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, recleaned 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.

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MISSIONARY COOPERATION IN AFRICA

A conference of representatives of the American Mission Boards having work in Africa, was held July 7th to 9th at Hotel Gramatan in Bronxville, New York, to discuss with the representatives from Great Britain and the Continental Mission Boards, the possibility of developing a larger degree of missionary cooperation in the African continent. The conference was attended by forty-four people, eight representing Great Britain and four from missionary societies on the continent and the discussions were directed toward a discovery of lines of missionary endeavor which ought to be most earnestly pushed during the next five years and which would prove most fruitful if carried out co-operatively. A program based upon these discussions was later adopted by the International Missionary Council at Williamstown as follows:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.

2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to—

- (a) The improvement of religious education,
- (b) The Christianization of Africa's womanhood and home life.

(c) The development of African leadership.

(d) Meeting the needs of rural communities.

and in connection with this the study of the educational policy of governments and of the relation between the educational policy of missions and that of governments.

3. The development of a health program for African missions with special reference to—

- (a) A comprehensive program for use in schools.
- (b) Cooperation with governments in attack on disease.
- (c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the Christian Literature Committee for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African cultures and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian Councils in the Continent of Africa and the cooperation with existing Councils.

8. Approach to governments where necessary, in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of Christian leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

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THE MISSIONARY REVIEW *of the* WORLD

DEHAVAN L. PIERSON, *Editor*

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OBITUARY

MARY ANABLE CHAMBERLAIN, the beloved wife of Rev. William I. Chamberlain, Ph.D., Secretary of the Board of Foreign Missions of the Reformed Church in America, died at Saranac Lake on July 25th after a prolonged illness. Mrs. Chamberlain was, for some years, a missionary with her husband in India where a daughter is now laboring.

* * *

REV. WILLIAM R. PATTERSON, Ph.D., who served from 1916 to 1923 on the Board of Home Missions, and later set up the Central Receiving Agency under the New Era Movement of the Presbyterian Church, recently died in St. Louis. He had remarkable ability as a promoter of the church's work. He was born in Cedar Falls, Iowa, September 14, 1868.

PERSONALS

ALTON L. MILLER, Ph. D., recently elected President of the Northern Baptist Convention, is Vice-President of the Boston Bethel City Mission Society and last year was made President of the Boston Social Union.

* * *


DR. JAMES EDGAR GREGG, Principal of Hampton Institute, has resigned after a service of eleven years, a period during which the Institute has made marked advance. The achievements of his administration include the creation of the college; the establishment and endowment of the Builders' course; the establishment of the Library School; the enlargement of the library building and the erection of a group of other important buildings; the increase of the teaching staff and a better organization of its administrative functions. Dr. George P. Phenix has been appointed acting principal.

* * *

MISS MARY PRESTON, general secretary of the Hartford Y. W. C. A. for five years and at present secretary of the National Board, has been elected secretary of the Commission on Missions in the Congregational Church in the field of promotion.

* * *

REV. JAMES F. RIGGS, pastor of the Presbyterian Church at Little Falls, New York, has been elected a director in the Department of Education and Publicity, of the Presbyterian Board of National Missions. Throughout his various pastorates Mr. Riggs has been particularly successful as director of missionary education in both the presbytery and the synod. He is a grandson of the late Dr. Elias Riggs of Turkey and members of his family are now serving in China, Syria, Egypt, Africa and Turkey.



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DOES JAPAN DESIRE CHRISTIAN MISSIONARIES?

BY PRESIDENT DANJO EBINA, Kyoto, Japan

President of Doshisha University

A CHRISTIAN does not essentially belong to any one country or nation, but is a citizen of the world, inasmuch as Christianity is not a national religion but is truly universal. Just as a Christian belongs to the world, so Christianity belongs exclusively to no one country nor group of countries. Christ belongs to the world and His spirit should find its way to the hearts of all the peoples of the world. Before Him all national boundaries and racial differences melt away.

The living dynamic spirit of God moves this universe, and we who live in it cannot long remain provincial-minded nor self-complacent. It is a Christian duty to help establish the Kingdom of God in all the earth. All men should be brought to know God as their father and to treat all men as brothers. The Apostle Paul well said, "Woe is me if I preach not the Gospel." Christians ought to serve God and their fellow men with greater faith and devotion, fearing no spiritual nor material self-denial.

Protestants in America, England, and Japan are so strongly af-

fectured by national and racial feelings, that in their programs they frequently forget to remember Christ and His teachings. In mission work, for example, the words "American" and "English" ought not be made so important as the fact that the missions are *Christian* missions. As soon as Christians begin to actually think of themselves as members of this world brotherhood, so soon will many of the perplexing problems that confront Christians and Christianity be solved with greater satisfying results.

A Christian believes empirically that his religion is superior to all others. If not, he has neither the conviction nor the right to preach; possessing it, he can enlighten mankind, brighten-up its consciousness, broaden its hopes, and in God's name consecrate it.

The earlier Christians taught the Jews to know God and preached the Gospel of Jesus to the Greeks and to the Romans. On the one hand, they emphasized the fact that Christianity embodied the best of morals and philosophy. On the other hand, rejecting untruths, they did not overlook the good

points in the ethics and philosophies of the heathens. I believe that Christians today must again point out and fearlessly and contractively criticize certain mistaken ethics and philosophies of the pagans and fearlessly preach the Gospel of Christ. Christian missionaries should be faithful to their beliefs and preach the Gospel of God, no matter what the sacrifice or persecution they may suffer from doing so.

Some may say that there are too many missionaries today, that they are too expensive, and even that they are unnecessary; if a missionary is noble and capable, there is danger of his uselessness. Every missionary can do much good if he is the right type. They must possess certain qualifications in order to be qualified to serve God in mission fields:

First a missionary must be able to reproduce miracles. Peoples in Japan, Korea, and China, are like hungry people asking for food, crying out aloud for those who can cure them of the terrible diseases from which they suffer. Many religions in all parts of the world profess to cure people of their sickness and attribute this power to their respective gods. If missionaries say "come and see" and actually are able to show the people that God still performs miracles today, people will come to believe that God still lives in this world. Such is the first qualification for a missionary.

Second, a missionary must have mental ability. People today are seeking knowledge. They are facing such perplexing problems as that of the reality of God, the dignity of personality, and the ultimate end of mankind. They study science and become suspicious of

religious beliefs. An understanding missionary, therefore, can do an immense amount of good in emancipating these people from obsessions and perplexities. Many a missionary's usefulness is measured by his ability to successfully clear up various conflicting ideas between theology and science arising in the minds of enquiring peoples.

Third, a missionary should possess a definite conception of moral duties. Foreign missionaries to Japan have been especially loved for their kind deeds, honesty, good conduct, and virtue. They are, therefore, greatly respected by the Japanese people. However, some missionaries are too narrow-minded and show hatred for the pagans. They fear heathen doctrines. Sometimes they do not seem to be able to overcome their spirit of national and racial superiority and thus hurt the feelings of other peoples. If missionaries cast away narrow-mindedness and adopt the spirit of Christ, they will win the confidence and respect of the peoples with whom they work. Many missionaries have converted native Japanese to Christianity simply by their faith and personality.

Any missionary who has these qualifications is welcomed in all parts of the world, even at great cost financially. The world needs such missionaries and needs them very badly. Even though most missionaries to Japan have had no power of performing miracles and no profound knowledge, they have been conscientious, ethical, and excellent. That is why they have been so successful. If they had had all three of the qualifications, they would have been three times as successful. Much more complete

would have been their success had they also possessed moral leadership.

Missionaries are not all well versed in social problems. Sociology is a relatively new science. Young missionaries today have some knowledge of social problems, but they are not essentially sociologists. They are specialists in the Gospel of Christ and a knowledge of philosophy, economics, sociology and history is necessary only as these subjects interpret the teachings of Christ.

Christian missionaries should not differentiate one nation from another, or stress the racial variations among men. Before God all men are all alike and each individual is of infinite worth.

The Christians of Japan might bear the burden of Christianizing the country without foreign assistance, but how happy and beneficial has been our cooperation with foreign missionaries. It has fostered a fine spirit of Christian brotherhood and has broadened the horizons of the Japanese.

We live in a day when the stress in mission work is less upon the words "England," "America," and "Japan." We live in a world neighborhood that requires a world point of view in whatever mission work we may engage.

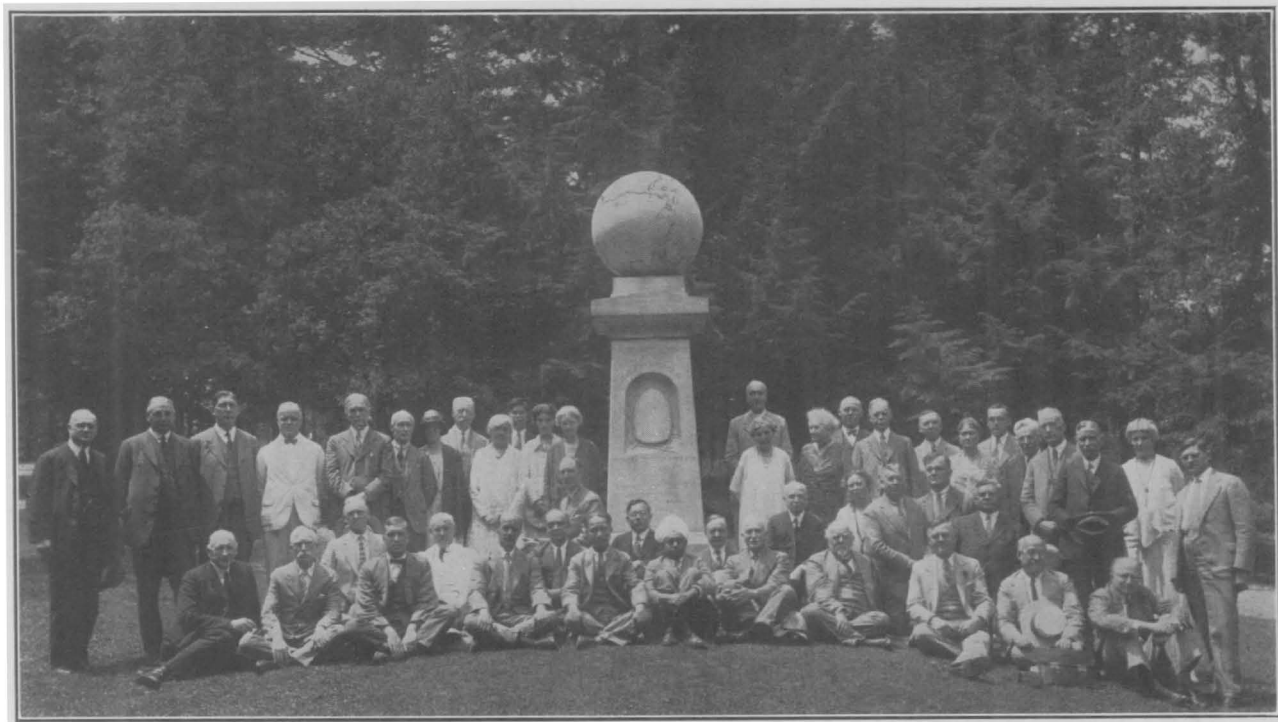
Some may argue that American Christians and Americans in general do not reach the standard set by Christ and so are incapable of evangelizing others. This is poor reasoning. Our own churches will then have no right to carry Christ's message to the people because they do not measure up to Christ.

Christians should send out their missionary ambassadors to the ends of the world to tell their fellowmen of Christ and to make this world the Kingdom of God.

"ONE MILLION SOULS CAMPAIGN" IN JAPAN

Toyohiko Kagawa, Japan's modern prophet, is projecting a "One Million Souls Movement," to bring the Gospel to the multitudes, with an appeal for decision. He has become convinced by his efforts for social reconstruction that unless some such great mass movement be organized now, the swiftly advancing tide of socialism will overwhelm the Christian enterprise in Japan and will spell disaster for spiritual idealism. Mr. Kagawa is on fire with passion to make society Christian and he is able to reach and command audiences of enormous size. His hearers at any one meeting frequently number thousands and hundreds register decision for the Christian life. Devoting most of his energies to platform work precludes his giving himself to the business of writing which provides funds for his social service work. His friends feel that he should be dedicated to the great national campaign which has as its immediate and ultimate aim the Christianizing of the social order of Japan, and, as one means of financing the enterprise, they are securing subscriptions at a dollar each to a magazine published in English called *The Friends of Jesus*, that serves to keep others in touch with the movement and to reveal the world of human need.

"I am teaching religion," says Mr. Kagawa, "for, unless I do, the social movement would be a failure. But my religion is not exclusive nor merely of the church. My religion is the religion of Christ in the hearts of men."



THE INTERNATIONAL MISSIONARY COUNCIL COMMITTEE AT THE HAYSTACK MONUMENT, WILLIAMSTOWN, MASSACHUSETTS.

Left to Right, (Standing): Bishop McConnell, W. W. Cash, A. L. Warnshlus, Wm. Paton, John R. Mott, J. H. Oldham, Miss B. D. Gibson, Baron Von Boetzelauer, Miss Van Doren, S. Boon Itt, Miss Esther Strong, Dr. B. C. Oliver, Henry T. Hodgkin, Mrs. Nicholson, Mrs. Forgan, J. H. Franklin, James Endicott, James M. Speers, Mrs. Huntington, Lee Vrooman, James H. Rogers, Robert E. Speer, Robert P. Wilder, Miss Calder, R. D. Bedinger.
Seated: J. S. Conning, R. M. Gillies, J. D. Van Buskirk, Dr. Slotemaker, F. H. Hawkins, A. Koechlin, L. A. Weigle, K. McLennan, S. C. Leung, A. Ebizawa, K. T. Paul, H. Anet, C. E. Wilson, D. B. Schneider, Julius Richter, Miss Fadwick, E. Braga, E. Amdahl, R. E. Diffendorfer, V. Mendoza, K. Latourette.

THE WILLIAMSTOWN MEETING OF THE I. M. C.

BY MISS ESTHER STRONG, New York

Assistant Secretary of the International Missionary Council

ON THE campus of Williams College, where the monument stands to commemorate the famous Haystack Prayer Meeting held in 1806 when the American foreign missionary movement was begun, another historic missionary meeting was held July 11-21, which may well be remembered for the renewed emphasis given to the central evangelistic purpose of all missionary work. This was the meeting of the Committee of the International Missionary Council attended by fifty delegates from the fourteen national missionary conferences in western lands and the fourteen National Christian Councils on the numerous mission fields. Through the fellowship of this group of earnest Christian frontiersmen of many nationalities, races, and Church affiliations, the unity of the Christian movement was made manifest.

It was a small group but widely representative and with a definite task to perform. This task was to review the progress made since the enlarged meeting of the Council at Jerusalem in the spring of 1928 and plan how best to conserve the results of the year's work and how best to proceed in the years just ahead.

At the Jerusalem meeting recommendations were made on a number of topics, including the Christian message, religious education, the relations between the younger and older churches, rural missions, the support of Christian

missions in Western lands, missions in industrial areas and race relations, the Christian approach to the Jews and medical missions. Every delegate went home with a distinctive message for his own special task, a broadened sympathy and outlook, a renewed faith in the Christian mission and a deepened sense of fellowship in the worldwide Christian movement. What effect could these two hundred and fifty delegates have on the wide range of Christian work?

The Chairman of the Council, Dr. John R. Mott, spent the year following the Jerusalem meeting, visiting as many of the missions as possible, to confer on their special problems and work.

In making a report of this tour Dr. Mott said that economically, Asia is in a very serious condition. In India the burden is the heaviest in the villages and hunger, ignorance, disease, superstition and indebtedness claim heavy toll of suffering. In China the civil war has caused a great economic depression and the famine conditions demand immediate attention. Japan, quite contrary to common belief, is also suffering economically. The earthquake destroyed approximately one sixth of the wealth of Japan and the suffering among all classes is acute. Nationalism is intense and spreading, not only being more aggressive but having a clearer understanding of its aims and goal. Although there seems to be more misunderstanding of the peoples of Asia about each

other than formerly, there is a far greater will to understand and an increasing number of constructive minds at work.

Dr. Mott reported that the influence of Christ is vivid in every land he visited in the Orient. Anti-religious forces are very strong but the Christian movement is on the aggressive. The effect of the call of the Jerusalem meeting is evident, for it has not only strengthened the morale but has given a new sense of direction and a strong united lead. This is partly due to the influence of the national Christians who were at Jerusalem and who have interpreted the meeting to their own countrymen.

The situation in the mission fields clearly indicates a number of tasks which the International Missionary Council must face, said Dr. Mott. There is great need for help in educational work, in clarifying the conception of religious education and its relation to government education. The National Christian Council of India, the provincial councils and the educational institutions sent a special request for a commission to be sent to India to study the situation and give advice. It is hoped that such a commission will be sent in 1930-31. Less vocal but no less urgent was the need in Japan for such a commission.

The problem is a matter that holds a foremost place in Dr. Mott's thought. He visited more rural areas than he had before been able to visit and saw their intense need.

The lack of Christian literature is another major concern and in various places Dr. Mott visited book stalls to find out how much and what kind of Christian liter-

ature was available to the average man. He invariably found literature of a very inadequate type or none at all although there was an abundance of Western literature of other varieties, especially political. The Committee of the International Missionary Council was called upon to give a clear lead in this matter.

To the Council was also brought a summons to a larger evangelism. The Five Years' Movement in China was inspired by Dr. C. Y. Cheng, who was present at Williamstown. This nation-wide movement aims to double the church membership in five years and to strengthen the devotion of the Chinese Church to Christ. Preparations for a similar movement in Japan, known as the Kingdom of God Movement, is under the guidance of Toyohiko Kagawa. These great spiritual awakenings demand the intelligent cooperation and constant prayers of all Christians.

As at Jerusalem, the subject of the Christian message was one that received most careful consideration. Mr. J. H. Oldham opened the discussion with so stirring an address that the Committee requested it to be printed in full for wide circulation. Repeating the Jerusalem meeting warning Mr. Oldham said that secularism is the greatest foe of Christianity today. In the West the skepticism and agnosticism which dominated the thinking of a few leaders a century ago is openly taught in schools and colleges and is permeating the thinking of the masses, who in consequence, are losing not only their religion and moral restraints but all sense of purposeful living. In the Orient the ancient religions are crumbling before the on-rush

of western civilization. The Orientals are at the cross roads. Lacking the Christian heritage they are confronted with the choice between a secular or a Christian interpretation of this scientific age. The decision is a critical one. The missionary forces, so limited in resources and numbers, can only hope to influence a fraction of the situation, but they can and must call on Christian leaders and laymen to face the situation and to work each in his own sphere.

"We do not want to make merely the traditional missionary appeal," Mr. Oldham said, "we do not want to ask primarily for support of the organized missionary movement. Our appeal is wider than that. We want to say to them, 'This, as we understand it, is the world situation with which Christianity is faced. How, in your own distinctive sphere, can you help to meet it?' We want to say for example to a group of schoolmasters, 'You are engaged in training the youth of the nation. How far is what you are doing directed towards the development of persons who are equipped to help the Christian cause in the world of today?' That is a much more fundamental and far-reaching question than the obtaining of increased support for the organized missionary movement. If a right solution of it is found, a solution of the other question will be found also. The approach to other groups would be on similar lines.

"A beginning in the approach to Christian scholars and theologians has been made in Great Britain in a conference held in York. This needs to be followed up in all countries. We must endeavor to get into touch with the best Christian minds throughout

the world, and we must pray that God will raise up more Christian thinkers of the first quality. We must put before them the demands of the present world situation and appeal to them to take a larger, more active and more direct part in the world task of the Church and devote their talents and their genius to helping the Church in meeting the world-wide challenge of secular civilization."

While Mr. Oldham has been giving some time to work such as he outlined in his speech, his major time and thought since the Jerusalem meeting has been devoted to Africa. One of the practical results of this meeting was the appointment of Mr. Oldham and Miss Gibson to carry out the carefully defined program of work in Africa which was based upon the recommendations of a group of board secretaries interested in Africa who met for three days in Bronxville, New York, just previous to the Williamstown Meeting.

Mr. William Paton presented to the Council the progress made toward the founding of a department of the International Missionary Council to undertake social and industrial research to help mission workers in the problems which arise from the spread of industrialism—such as the problem of forced labor in Africa. This department will be established at Geneva with one secretary to travel as a consultant, and the other secretary to head the work at Geneva. It was voted to submit the detailed plans to the constituent national conferences for vote and it is hoped that before another meeting of the Council this project will be well launched.

The problem of rural missions was opened by Mr. K. T. Paul of

India and Dr. Loram of South Africa gave a vivid account of the excellent results of Dr. Butterfield's visit to South Africa. The officers were authorized to secure the services of Dr. Butterfield for the next two years to visit China and India and commissioned them to raise funds for this purpose.

The special appointment of Mr. Basil Mathews was also authorized with the hope that he may give all of his time to the presentation of foreign missions to youth.

The officers of the Council were also asked to secure a secretary to develop the department for the work among Jews. An International Committee to carry forward these plans was appointed, the American members of which are: Dr. J. S. Conning, Bishop Thomas Nicholson, Canon S. Gould and Rev. Henry Einspruch.

Mr. W. W. Cash made a statement on the missionary work in the Near East, particularly in relation to the question of Religious liberty in Moslem lands. He said that Islam is based upon a theocratic idea of government through which the state and the Church are one. Islam itself has divided the world into two parts, the half of peace in which all true Mohammedans were members and the half of war which included all other peoples. Islam has dominated all social, economic and political life. There is therefore a clash between orthodox Islam and nationality on the one hand and the constitution of an Islamic form of government and modern democratic constitution on the other hand. In Egypt recently the question of religious liberty has been brought accutely to the fore.

A woman of twenty years of age had become a Christian and had

claimed the right to change her faith under the new Egyptian government which guaranteed complete liberty of conscience. To everybody's surprise she was informed that the constitution could not over-ride the law of Islam and that the religious law placed her under the guardianship of a near male relative. A young man claimed the guardianship and the woman was arrested by the police and forcibly handed over to the guardian. The case was taken into the Religious Courts but at once a difficulty appeared as no Christian lawyer is allowed to plead in the Moslem Religious Courts. A Moslem lawyer had to be employed to defend the girl and the case was lost as it was judged not by the constitution of the country but by the archaic laws of the early days of Islamic domination. It was pointed out that a woman is considered as a minor until she had attained the age of sixty and that she is not free to change her faith until after having passed that age. Another law forbids any Moslem at any age to transfer his religious alliance from Islam to any other religion. While many Moslem lands are proclaiming their boasted new nationality and modern progressive constitution they are still dominated by the old reactionary orthodox religious leaders.

The officers of the International Missionary Council were asked to watch the situation in Moslem Lands and to bring pressure to bear through publicity or other means to better this situation.

One of the major problems facing missions today is that of religious freedom in state systems of education. Many countries like Turkey and China are formulating new national systems of education

and a strong and unified position should be taken by Christian missionary forces. In mandated areas governments are also feeling their way in relation to the problem of native education. If missions at this time will take a firm and united stand on fundamental principles it will undoubtedly have a great influence on government policy. It was agreed that the International Missionary Council should take steps to unify Christian thinking on this point. The relation between education and evangelism must also be carefully thought through. Education cannot be developed as a thing apart for it is an integral part of the evangelistic purpose. Some of the practical suggestions of the Religious Education report were: 1. The preparation of manuals for other areas like Mr. Dougall's manual for Africa. 2. A study of the new educational policies in mandated areas, many of which have been profoundly influenced by Dr. Thomas Jesse Jones's reports on Africa. 3. Visits to the field by experts in religious education.

The discussion of the church centered around the fundamental

question of evangelism and the great evangelistic movements of China and Japan. Dr. Cheng told about the Five Year Movement and his hopes for a great spiritual revival. He asked especially for prayers for the success of the movement, the prayers not merely of the Board Secretaries but of the home constituencies. A second great need is for missionaries who will give their whole lives to the service of China, as well as for experts who will go out for short periods to deal with specific problems. There is need also of help from Western churches in the financial needs of the Five Year Movement.

Nationals of India, China, Japan, Brazil and Siam, also voiced urgent calls for more missionaries and it was agreed that a presentation of these needs should be made to churches in Western lands.

Special studies were recommended in relation to the development of self-support, and in the problem of the propagation and maintenance of churches with simple and less expensive forms of organization, and in the development of Christian leadership.

THE CHURCH AND POVERTY IN CHOSŌN

BY REV. L. T. NEWLAND, Kwang-ju, Korea

SOME of the greatest problems in Korea are due to the general poverty. According to government reports about 9% of the people of Chosŏn, or about 16,000,000, are in dire poverty and of these 2% or 3,500,000 are in the beggar class. Poverty hinders self support in the churches; poverty prevents young men and women from obtaining an education; poverty limits expansion and improve-

ment in many directions; extreme poverty leads to disease. Even the more fertile parts of the country are sometimes the most poverty stricken.

The explanation of this is involved and concerns the Japanese, the rich Koreans and the people as a whole. There are now immense Japanese holdings that once belonged to the Koreans and hundreds of Japanese small farmers

are taking the land and the place of Koreans, for the man from Japan can farm more than a Korean.

The rich Korean who lives in the cities, and sucks up the small farmer as a whale sucks up minnows, is a growing burden on the economic life of the nation. While they themselves are rich the paradox holds that they, like the great landlords of ancient Rome, have a large part in the poverty of their people.

The people as a whole are not free from blame for their poverty, for with an open handed disrespect for the value of money and a delightful disregard for debts they combine an indolence and an unprogressiveness that have left them far behind. It is true that the rainy season saps their vitality and the winters are so mild that they do not build it back. The very inertia of the farmer has done much to strip him of his property and his pride.

Let one example illustrate some of the underlying reasons for Korea's poverty. I have just been to a little church tucked away in the mountains that is so poor that one is depressed to look at the miserable way in which the people live.

Years ago this community made a fair living by growing tobacco on the steep mountainsides. Then the government, apparently in favor of the tobacco monopoly in which it owns large stock, decreed that no tobacco should be raised in this province. This cut off production and raised the price of the finished article. With one stroke of the pen the livelihood of a whole village was swept away and there was no attempt made to teach the people how to grow something else as a money crop.

The people turned to the narrow valley at their feet and patiently

wrested from a stony creek bed, tiny rice fields. They went up on the mountain and farmed land that was so steep that it was almost perpendicular. Even this did not provide enough land to go around; but still they were able to make a bare living.

These mountains and this valley, every inch of them, belong to two large Japanese corporations but for years they have rented the land out to the people of this village. Last year there was a change of overseers and the new man proved to be anti-Christian and had several concubines all of a questionable class. He put woman number three in a house just below the church building and this sin-steeped social outcast felt keenly the scorn of the clean Christian women and the reproach of the little church that threw an accusing shadow across her yard. No sooner had she landed than she began to pull wires with her so called husband and by last fall she had prevailed on him to take away all the land from the Christians and give it to her people. This Christian village was thus deprived of every bit of land they farmed, all rights to cut wood and grass on the mountain for fuel and even their little turnip patches and garden spots.

A local pastor told me that an average of ten beggars came to his house each day, while the market place swarms with dirty half naked beggar children. Some of these are beggars from choice but most of them have been forced into this life by the economic pressure of this part of Korea.

Under such handicaps and facing such conditions we are trying to build a self-supporting, self-respecting native church. Our work is almost entirely among the poor

for they are ready for the Gospel and the message of Christ who was reared in poverty is especially for the poor. He casts the only ray of light over their economical night for He can make them rich and exchange their rags for a king's robe.

It is hard to ask these poor farmers to contribute anything to the church causes for not only have they not enough to support their family but the most of them are also burdened with a slowly increasing load of debt. Yet perhaps the strength on the Korean native church lies in the fact that from the beginning they have been taught a sturdy independence and the value of supporting their own work. An average of \$5.00 per year in gifts toward the support of the church causes shows how loyally the Christians of this part of the country stand behind the church.

Does the development of the church life in this land require that we give less attention to preaching the Gospel and put our main effort into social Christianity? Quite possibly the majority of the young church members would answer with an enthusiastic, *yes!*

But the problem cannot be thus easily solved. The church is charged with caring for the whole life of the people. The Christians should be better farmers, merchants, bankers and coolies than their non-Christian brothers. Only Christ's teachings will change the social and business customs that are at the root of much of the present trouble. The Korean must be remade spiritually before he can hope for financial independence.

The real solution of this problem will be found in a moral and spirit-

ual revolution which is necessary before there is any hope of a material gain. The poverty of Korea is tied to anti-Christian practices far more tightly than the people themselves know. Superstition means lack of progress and yet a religion of superstition fills the life of the average non-Christian. Business methods and business honesty have been well nigh destroyed by the religion of the land that asked for only a formal observance and made absolutely no claim upon a man's actions. There is no use to introduce business reforms and better farming methods so long as people as a whole do not grasp that the only foundation upon which business success can be built is a moral basis.

Preaching and teaching of the Gospel of Christ is the most urgent work that confronts the church today. The Christian life as shown forth by social workers in all lines of service is needful and the church must not forget to live as well as preach but unless the man of Korea can understand the inner motive of the Christian life he will grasp for the fruit and disregard the root.

The church must not have her eyes distracted from her supreme business. She will cure Korea's social and financial ills far quicker by diagnosing the hidden troubles than by applying a healing lotion to the ugly eruptions on the surface.

The church seems scarcely awake to the fact that there is an economic urgency to her message as well as a spiritual. The root trouble with Korea's financial and social wrongs lies, not in the incapacity and backwardness of the people, but is found in their moral and spiritual inability.

TWO IMPORTANT KOREAN REFORMS

THE Korean Government General recently enunciated two important reforms that should greatly benefit the peasants, especially the tenant farmers.

The credit situation in Korea works severe hardships on the farmers; the recent survey of rural conditions made for the International Missionary Council found that interest rates ran as high as 60 per cent. Private efforts to remedy this evil have been inadequate. A Money Saving Guild was formed from which members could borrow at not above 18 per cent, but this was no assistance to the tenant without security and, as a result, thousands lived in practical slavery to the money lender.

The Government General has now organized "Farmers' Cooperative Credit Guilds," each of which will be made up of 30 families, not members of the Money Saving Guild. Through this cooperative credit guide, peasants may borrow 20 yen to 50 yen at an interest charge of only 12 per cent. a year. The proceeds of the loan must be used for productive purposes, either in agricultural pursuits or some subsidiary industry.

This is a very important reform. If it operates successfully, the earnings of the capital fund can be used to expand the system to the extent of the demand without additional expenditure of capital by the Government General and one of the greatest handicaps to the economic progress of the Korean tenant will be removed.

The second reform relates to *education*. Barely half of the Korean townships, and less than six per cent. of the villages, have

public schools. Slightly less than 30 per cent. of Korean children of school age attend any school even including those attending the old-style Chinese classical schools. To remedy this situation the government proposes to establish an elementary school of two or more grades in every township that now lacks one. It is intended that the curriculum of the schools shall be made more practical. Care is being taken in the curriculum "to free the country from the evil of a bookish education such as that clutching the homeland," as the official announcement puts it. Manual work, handcraft, and gardening are to be among the subjects taught along with the three R's and the Japanese and Korean languages. Field supervision of existing schools is also to be increased and normal schools will be improved to take care of the demand for more teachers.*

CHURCH UNION IN KOREA

The two American branches of the Methodist Church in Korea have sent urgent appeals for permission to unite organically and yet to maintain relationship to their respective mother churches. The General Conference of the Northern Church has granted this petition and appointed a commission to act with similar ones from the Methodist Episcopal Church, South, and the Korean Conferences.

* It is perhaps significant that these reforms follow so soon after the survey of Korean conditions by the International Missionary Council, and made by Dr. Edmund deS. Brunner of the Institute of Social and Religious Research. While in Korea he was asked for suggestions by the Government and had numerous conferences with the Governor-General Viscount Saito and other officials in which the need for cheap money and a universal practical education for the peasant was stressed.

A ROMANCE OF MISSIONS IN JAPAN*

IN A band of some one hundred and twenty Chinese lads sent to America to be educated in the year 1873 was one Choy Ting Kan. This lad spent nine years in the United States, graduating at the head of his class from the high school of New Britain, Connecticut. On his return to China, he won the confidence and good will of the famous statesman, Li Hung Chang, and was appointed an instructor in the Naval Academy at Tientsin. When the war broke out with Japan, he was appointed to the command of one of the torpedo boats, and at the battle of Yalu so distinguished himself for bravery and resourcefulness that he was at once promoted to the command of the torpedo fleet at Wei-hai-wei under Admiral Ting.

In the course of the naval war the admiral determined to send, first of all, the torpedo boats against the Japanese fleet. So, in company with the other torpedo boats, Captain Choy ran out of the harbor and attempted to sink a man o' war; but failing in this, and seeing his return rendered impossible by a maneuvre of one of the enemy's cruisers, he fled toward Chefoo, and being pursued by a larger and swifter vessel, he ran his boat aground and he and his crew flung themselves into the icy water and made for the shore. The survivors were few, but among them Captain Choy found himself clinging to the edge of the shore ice but unable to lift himself out of the water. At this juncture a Japanese soldier, attracted to the spot, drew him out.

On being questioned as to what he would do if he were released, Choy's reply was that he would go back and fight again. He was detained as a prisoner of war and brought to Hiroshima in Japan, and there met Mr. Henry Loomis, who was bringing spiritual help and comfort to the soldiers going to the front, to the wounded in the various hospitals, and to the Chinese prisoners who were kept at a Buddhist temple about a mile from the city.

Captain Choy was given the Christian Scriptures and other religious books, and was enabled to make a thorough study of Christianity and come to saving faith in Jesus Christ.

In course of time he was transferred to Osaka, where Mr. Loomis found him in a state of the deepest dejection. The time for the close of the war and an exchange of prisoners was drawing nigh, and the news had come to him through an English friend in China that he was accused of being a traitor and of having led the torpedo fleet in deserting Admiral Ting, and that an order had been issued for him to be beheaded the moment he fell into Chinese hands. Consequently Choy saw that his only hope lay in securing a release that would enable him to remain in Japan, or escape to some other country. This led him to pray earnestly that Mr. Loomis might be sent to him in his hour of need. It was with great joy that he welcomed his friend as a direct answer to prayer.

Mr. Loomis's presentation of the case was listened to very sympathetically at the Japanese war office, and after some delay, word

* This interesting story was written by the late Rev. Henry Loomis, agent of the American Bible Society in Japan.

came that he would be released on condition that Mr. Loomis would take charge of him. Consequently this young Chinese officer of strength and promise found himself an inmate of a Christian home, the influence of which upon his own heart and life he refers to over and over again in letters written to his benefactor.

From Yokohama Captain Choy went to Formosa, where he received an appointment under the Japanese Government as interpreter in the Commissariat Department. Here he identified himself with Christians, became a very earnest lay worker, and was so blessed in this labor of love that he determined to devote himself entirely to Christian work.

The following extract from one of his letters shows something of the calibre and spirit of the man: "I know you have been asking all the time, What is your spiritual experience? What is your relation to the Lord of Glory? I have been happy without anxiety, for I know that He careth for me. It is my experience that to be a Christian is to be happy. To know that Christ is ours, which means that everything else is ours and yet to fret and to be anxious, to wear a wrinkled face and a knitted brow, a drooping head and a heavy heart, and to make the cross of Christ a heavy burden seems to me highly profane. We should show others the light, the joy, the hope and the bright prospects of a Christian life.

"Christianity is not a philosophy, not a fiction, not a superstition, but a living and practical faith. Therefore I am always happy as possessing Him who supplies and satisfies every want.

"In obedience to your good advice I read the Bible daily. I con-

fess I love the Book dearly. The one you gave me at Hiroshima is my constant guide and companion, and the spare spaces in it are being filled with marks and notes so that if you come to Formosa, you will see it buoyed and beacons with red and blue ink with Chinese and English notes and other private helps to the digestion of the Bread of Life.

"My estimate of the worth of the book is the lifting power it possesses: how far it is able to make men good, noble and happy, how high it can elevate us from the beasts and brutes and makes us true men. In no other book, ancient or modern, heathen or Christian, are such standards set forth as in the Bible. It does not only refine our nature and carry us to a loftier sphere, but it makes us sons and daughters of God, and heirs to a throne more glorious than earthly kings in the height of their ambition ever dreamed of.

"Another standard of the worth of the Book is its power of inducing thought. A book is not necessarily valuable because it contains certain facts; but it is valuable and precious because its perusal will stimulate thoughts in us. It will be valuable in proportion to its power of setting our own minds in active motion. Some books, though interesting on first reading, will appear distasteful on a second perusal; but the Bible is inexhaustible in depth, and even after repeated readings new thoughts will rise and present themselves. The closer we examine the more there is in it. It is really a world—a world of thoughts, a world of joy, a world of blessed promises."

In course of time, the captain found his way back to Hongkong; and finally, under the influence of

Li Hung Chang, was repatriated and was eventually found identified with the reform movement.

After the death of his wife and two children from plague in 1903 Mr. Choy dropped all correspondence with his old friend and for some nine years was lost sight of altogether. But, one day in 1912, Mr. Loomis, at the home of the American Consul General at Yokohama, overheard a correspondent of the Associated Press from China using the name of Tsai (Pekinese for Choy) Ting Kan, and speaking of him as the right hand man of Yuan Shi Kai, President of the Chinese Republic, who had loyally stood by Yuan in the darkest hours, and played no small part in bringing order out of confusion during those troublous days. Further inquiry revealed the fact that this was none other than Captain Choy, now raised to the rank of admiral and private secretary and confidential adviser to the President. A renewal of correspondence led to the cementing of the old ties of friendship. The following extracts from a recent letter throw a flood of light upon Choy's experiences during the period of silence. "The death of my wife and two sons crushed all faith out of me, and for years I have been a sceptic. It was my determination never to write to you again if I had to say 'I deny God.' For years a blankness reigned in my dismal soul. Only glimmering rays occasionally lighted up its dark and chilly chambers. For years I kept a studied silence. Your affectionate letters were read and re-read. Often I took up my pen to write to you, but the mental struggle always ended with the resolution not to break your heart by confessing that I deny God.

"You have mentioned Joseph in your letter, but I have tried for years to soothe myself with the thought of Job. It is vain to expect happiness on earth. Religion is a moral exercise and an education of the soul. It is a force for the upbuilding of character. It does not necessarily bring with it human happiness; it only enables to bear with fortitude the trials of life. It was wrong to expect that religion could make us truly happy in the earthly sense, or that God could exempt us from the physical laws of nature through our prayers. *God does not bribe us into belief by promises of bliss.* God is a moral being, and we know him best who receive Him with philosophic calm through the channel of faith, which begets knowledge and wisdom to guide our thoughts and acts, and lift us above the idea of sorrow or joy.

"Years of brooding thought and bitter trials have indelibly burned these convictions into my mind. If, then, my interpretation of the relation between the finite and the infinite differs from that of yours, I ask for leniency and Christian charity."

Soon after the reception of this letter an invitation came from the admiral for Mr. and Mrs. Loomis to visit him in Peking, every expense of travel and entertainment being provided. Accepting, Mr. and Mrs. Loomis, on reaching Peking found their friend Choy Ting Kan in earnestness and singleness of heart doing a great work as the head of the Salt Gabelle, or Bureau, and in helping guide the state through the troubled waters of the present crisis; and, best of all, they had the testimony from his own lips that his faith in God was daily growing stronger.

ROBERT P. MACKAY—A SAINTLY SECRETARY

BY REV. A. E. ARMSTRONG, D.D., Toronto, Canada

Secretary of the United Church of Canada Board of Foreign Missions

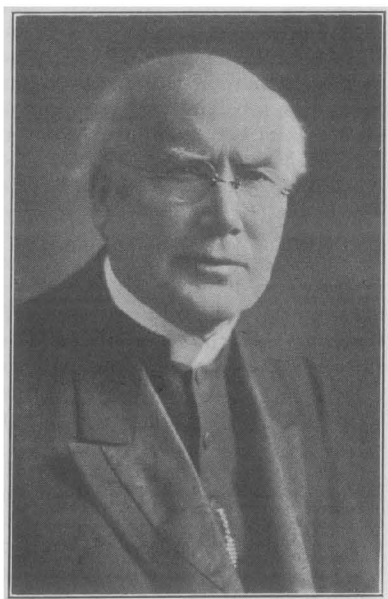
IN 1892 Robert P. MacKay was appointed by the General Assembly of the Presbyterian Church in Canada as its first Secretary of Foreign Missions and for thirty-four years he gave consecrated leadership to the cause of

a charter member of the Conference of Foreign Mission Boards and only five now survive who attended the first meeting in 1893—Robert E. Speer, W. Henry Grant, Oliver R. Avison, John R. Mott and J. Campbell White. Dr. MacKay's first statement to that conference thirty-six years ago—"If we could get the ministers of our churches interested, the congregations will be"—was indicative of his efforts for the extension of the Master's Kingdom. He lived for the spread of the Gospel, and he saw clearly that if the minister has the missionary passion, the people will follow his leadership.

Dr. MacKay evinced his keen interest in the cause of missionary education by helping in 1902 to organize the Young People's Missionary Movement (now the Missionary Education Movement) at Silver Bay, New York, and by presiding for many years over one of the annual summer conferences of that movement at Whitby, Ontario.

Two characteristics were very marked in Dr. MacKay's life and work. (1) He was *a man of prayer*. Much of his reading—and he read many books on many subjects—consisted of volumes on prayer, mysticism and the devotional life. Next to his Bible, which he knew very intimately, he loved literature on communion with the Eternal, and on the cultivation of the spiritual life. He actually lived "the life which flows from prayer and from which prayer flows."

(2) He was *a good letter writer*.



ROBERT P. MACKAY

world evangelization, retiring in 1926. His service was marked by sound judgment, sympathetic understanding, even temperament and lofty principles. In his translation The United Church of Canada and the Foreign Missions Conference of North America have lost one of their most gifted, devoted and beloved leaders. He was

Dr. MacKay never allowed his pen to be supplanted by the lazier method of dictation. That is to say, his continual use of his pen enabled him, even in dictation, to incorporate into typed letters those human and personal touches which led many, including scores of foreign missionaries, to treasure his communications because of their sympathy, insight and cheer.

Dr. MacKay lived simply. He indulged in no expensive tastes, and being alone for the last two decades of his life, he gave generously to worthy enterprises and to needy people. He bequeathed one-quarter of his modest estate to the work of Foreign Missions. Visiting sick friends and those who were passing through the shadows, comforting the lonely and the bereaved, and sympathizing with the unfortunate were so natural to him that his presence in any company or home was regarded as a benediction.

He was always very human, and possessed the saving grace of humor much beyond the ordinary. His capacity for telling a good story, indulging in a witticism or a joke made him popular with a host of friends, and his company desired on social occasions.

The name "MacKay" was common in the Canadian Presbyterian ministry; twelve of his clan from the one congregation of Embro, in the famous township of Zorra, Oxford County, Ontario, entering the service of the church during the ministry of the first pastor, Rev. Donald MacKenzie, who, it may be added, was the means under God of leading some forty young men to devote their lives to the ministry of Jesus Christ.

Another potent influence in Dr. MacKay's life was the inspiring per-

sonality of George Paxton Young, Professor of Philosophy in the University of Toronto, whose robust character and brilliant teaching made an abiding impression upon the young student. Dr. MacKay was a thorough student and was for many years examiner in Church History in his beloved Alma Mater, Knox College, Toronto. In 1900 he was honored with the degree of D.D. by Knox College of whose Senate he was a useful member for about thirty years. In 1911 he was enthusiastically elected Moderator of the General Assembly of the Presbyterian Church in Canada. Of his moderatorship, a distinguished minister of the church said: "There never was a better Moderator. Quick, alert, never off his guard, nothing ever missed him, and he held that large body in a grip that never relaxed from the moment of his election right to the close. Yet such was his spirit of kindness and consideration that no one could be bad tempered in a meeting over which he presided, and he made it, in spite of its difficulties, one of the Assemblies most to be remembered in the church's history."

Dr. MacKay was a warm friend and adviser of the Student Volunteer Movement for Foreign Missions, and was always ready to give counsel to young people concerned about their life work. He was active in the formation of the Canadian School of Missions, an interdenominational institution for the specialized training of Canadian missionaries and missionary candidates, and was continuously a member of its Council. He was also the esteemed President of the Toronto Bible College, an honored member of the Alliance of Reformed Churches, and was notable

in his work as convener of its Committee on Foreign Missions.

Dr. MacKay was devoted to the promotion of organic union of Evangelical Churches, and labored for more than a score of years to achieve the consummation of the union of the Congregational, Methodist and Presbyterian Churches in Canada. He regarded it as one of the happiest days of his life when, on June 10, 1925, on the platform of the arena in Toronto with eight thousand people present, he joined with other distinguished ministers and laymen in signing the "Basis of Union," his name occupying first place among those who subscribed their names on behalf of the Presbyterian Church in Canada.

In 1906 and 1907 Dr. MacKay visited the Asiatic missions of his church, and some fields of other churches, and nine years later he visited Trinidad and British Guiana. Both missionaries and pastors of local churches testified to the value of his visits, and to the spiritual benefits derived from his messages.

Dr. MacKay reached the ripe age of eighty-two years, having served almost fifty-two years as an ordained minister. For fifteen years he ministered to two congregations,—first that of Knox, Agincourt, Ontario, and second in Parkdale, Toronto. While at Agin-

court his wife passed away leaving him with one child, a daughter whom he gladly gave to foreign mission service, as the wife of Rev. Andrew Thomson of China.

Dr. MacKay left his home in Toronto on Saturday, the 25th of last May, intending to preach in the new Chalmer's Church, Woodstock, Ontario; but he was taken ill that same evening, and, without suffering, quietly slipped away during Sunday night—the Lord's Day, which he always observed as truly a holy day, in his old home town, ready to preach the Gospel which he loved to proclaim, with his only child home from missionary service in China at his bedside—what more fitting close could there be to such a saintly life?

As one intimately associated with him in delightful secretarial service for twenty years, the writer may be permitted a brief, personal tribute. Those relations were akin to that of father and son, for there developed a real affection and a confidence that remain a precious memory. One could freely discuss with such a sympathetic soul as Dr. MacKay matters affecting the personnel and the work of the various fields knowing that all would be regarded as confidential, and would inure to the best interests of those concerned and to the work of Christ's Kingdom.

THE INESCAPABLE CHRIST

CHRIST in life is inescapable. It was Henry George who said, "I love the people and was led to Christ as their best friend." It was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows that he must be religious after the mind of Christ or not be religious at all.

E. STANLEY JONES.

THE TURNING POINT IN CHINA

Some Effects of the Murder of Dr. John E. Williams of Nanking

NO LESS a man than Dr. C. T. Wang, the Minister of Foreign Affairs of the Nationalist Government of China, has written to Mrs. Williams to express his conviction that the martyrdom of her beloved and honored husband, the vice-president of Nanking University, in March, 1927, marked the turning point in the history of the Chinese revolution. Dr. Wang, who was a warm personal friend of Dr. Williams, has caused a monument of white marble to be erected in his memory with an inscription of six hundred Chinese characters which testify to Dr. Williams' character and love for China and the benefits of his twenty-eight years of service and his final great sacrifice.

MEMORIAL STONE ERECTED TO JOHN E. WILLIAMS

ERECTED BY DR. C. T. WANG,
*Minister of Foreign Affairs for the Nationalist
Government of China*

A Translation of Characters

Being the old capitol and stronghold most suitable as a political center, Nanking is considered a strategic city by militarists.

After the removal of the capitol to the north in 1911, Nanking became the prey of militarists for more than ten years.

Gen. Chiang Kai-Shek, with dual responsibility for the party, and the late Shuan Li, led their followers from Canton in the Northern Expedition.

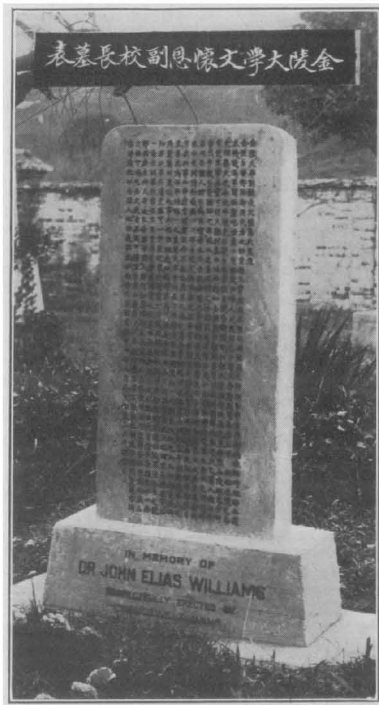
Within a few months, Hupeh, Kiangsi, Fukien and Chekiang were conquered one after another.

The fall of Nanking to the armies of Chiang Kai-Shek, on the 24th of March, (1926), was considered the most important victory for the party because we could then view the control of the Nation within a few months.

Due to a disloyal act, and in order to bring about international complications,

on the 24th of March the most unfortunate incident took place—The so-called "Nanking incident." My friend Dr. Williams, the vice-president of Nanking University, was the victim.

Dr. Williams, of Anglo-Saxon ancestry, came to China for the Kingdom of



God. I met him in Japan in 1906, where we were cooperating in the founding of a Chinese Young Men's Christian Association for students from China. He was a real scholar; a man of high personality; he was the best friend to the Chinese from the Western hemisphere.

Although Dr. Williams was only one of the victims of the Nanking incident, we took his death as the most important tragedy. The death of Dr. Williams really gave us *unification* because it caused an internal clearing and cleansing in our forces; so that the Northern Expedition could be continued.

His death is certainly as heavy upon

us as Tai Shan Mountain. This is why we must never forget him. I, Wang Chen Ting, regret so much my inability to protect in time of great distress; for the purpose of expressing my deep sorrow, I have created this memorial stone.

WANG CHEN TING,
MINISTER OF FOREIGN AFFAIRS.
JAN. 11, 1929.

The stone marks the grave in the peaceful little "God acre" in Nanking where loving Chinese hands laid the body of their friend, to rest in the city he loved.

Dr. Wang wrote as follows to Mrs. Williams in letters dated from Shanghai, April 13, 1928, and from Nanking, December 10, 1928, and January 11, 1929:

My dear friend's death, together with the others during the Nanking "incident," marked the turning point of saving this nation from the red terrorism throughout the country. But for the Nanking "incident," the Kuomintang would probably have gone on in its fixed plan of driving northward with the rear left wide open for the "reds" to occupy and ruin. The Nanking outrages were an eye-opener to the leaders of the party to the great dangers of harboring the "reds" within the party. The drive northward had to be delayed in order that full attention and energy be given to driving the internal foes out of the party first. In all probability, if the reds were not ousted at that time, another six months would have enabled them to grow so strong that they might have been able to annihilate the moderate members of the Kuomintang and create a strong Red party in control of the country. Imagine what havoc might have been wrought in the whole country! So I say Jack's (Dr. Williams') death was the means of saving hundreds of thousands of other lives.

CHENGTING (C. T. WANG).

* * *

Perhaps it will be of some consolation to you to know that the extreme sacrifice of your husband was the turning point of our Northern Expedition. It was that unfortunate incident of March 24, 1927, that caused the Nationalist leaders to purge the Kuomintang Party of the communistic elements at all costs. By his life, Jack brought about the union work in missions as exemplified in the existence of the University of Nanking, and by his death he became instrumental in effecting the union of the distracted

provinces of China. The work he has accomplished will indeed remain with us.

In order to perpetuate his memory, and particularly to convey to the future generations the important part he has played in China's struggle for freedom, a stone tablet will be erected at his tomb with appropriate words in Chinese, which I will have translated and printed in English.

CHENGTING.

Mr. Chiang Su-Hsiang, Secretary of the Alumni Association at Nanking, wrote to Mrs. Williams on January 9th, of this year, in behalf of the Alumni Association, as follows:

The presence of Dr. Williams to the University was a gift to us from God. He has done a great work for the University. Without him the University could never have attained its present status. His passing away is an irretrievable loss to the University.....

Dr. Williams suffered like his Master. You have given us an example of how to live and how to stand the difficult life. The physical body of Dr. Williams is not with us but his unperishable spirit is moving incessantly upon us and upon China, and some day China will bring her whole family to adore Christ as our Saviour and our life. Shall we not feel satisfied if each one of us can contribute his own little part to the work of God? Dr. Williams gave his *all* for China. His life ought to be emulated by all of us. What we need today is not only an unselfish life but a generous soul—a serving spirit which may help to awake us from the slumber of moral paralysis. Whenever we think of Dr. Williams, we feel that his life is the life that should be lived by every one of us. The world will not be saved by those who live for themselves alone. Dr. Williams gave his life always for others. He has given all he could give. God will give him a worthy place in His Kingdom.

"Perhaps the greatest and most valuable result of all education is the ability to make yourself do the thing you have to do, when it has to be done, whether you like it or not. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns."

These are the words of Thomas Huxley, a scholar and an able man who overcame tremendous odds.

A FIVE YEAR CAMPAIGN IN CHINA

What China's Christian Council Is Doing

THIS year's meeting of the National Christian Council of China differed from preceding meetings in that members were elected by Chinese church bodies. Three hundred and seventeen thousand church members, or seventy-two per cent of the total Protestant Christian body thus sent delegates of their own choice. This meant a radical change of basis from the China Continuation Committee which was a self-perpetuating body. This year, for the first time, it was a cross section of those who could speak with authority for their various constituencies.

The new constitution, adopted provisionally in this meeting, provides for a biennial meeting of which the membership will be composed of approximately sixty-five per cent directly elected by church bodies and proportionate to their membership. (There are now twenty-three church bodies, including the Church of Christ in China and others which bring together a number of churches.) In addition, national organizations, such as the Y. M. C. A. and Y. W. C. A., the China Christian Educational Association, the Council on Higher Education, the medical and philanthropic work, Christian Literature Societies, the China Sunday School Union and Bible Societies, have representation not to exceed twenty per cent of the total. The Executive Committee was also empowered to coopt members up to fifteen per cent of the total membership, now about one hundred and twenty-five.

The constitution also provides for an Administrative Committee of thirty members which comes together twice a year and aims at a geographically wide representation and a small Executive Committee.

The National Christian Council is organized to secure effective Christian leadership and has proven its

worth in fostering and expressing fellowship and unity, in considering the needs of the church on a nation-wide basis, as a bureau of information, in promoting exchange between East and West of outstanding Christian workers, in serving as a means whereby the Christian forces in China may express themselves unitedly on great moral issues and in representing the Christian forces in China in relation to the International Missionary Council and the National Christian Councils of other countries.

The Annual Meeting was held at Hangchow Christian College and was preceded by five regional retreat conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, and a special conference at Shanghai on Christian Literature. Dr. John R. Mott and a number of the National Christian Council Secretaries, and more than half of the delegates had been present at one or another of these conferences.

In North China the representatives of twenty-two church, association and college groups centered their attention on the Christian worker. A careful survey showed a great dearth of higher trained workers. In addition to this report there was given a detailed account of experiments in developing lay leadership as carried on in the London Missionary Society at Siao-chang in connection with the agricultural evangelism at Fenchow, of the training center for country workers in Tunghsien, mass education in Paotingfu, the laymen's training institute in Lintsing and mass education for women and girls as developed in the Methodist field of Changli.

All the regional conferences passed votes in favor of the Forward Evangelistic Movement. Further study of this subject was undertaken by Commission I during the National Christian Council meeting under the leader-

ship of R. J. McMullen and P. J. Chow. The Commission report defined the two-fold objective of this movement as follows:

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.

2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled.

Dr. Mott said that large and difficult undertakings call forth "latent energies and drive one back to God." He had learned "to distrust any plan that is not impossible," and we must therefore, "gird up the loins of our minds, lay a mine of prayer, and go forward." The Council unanimously expressed its hearty approval of the campaign and then spent a period in prayer that its objectives might be realized. Dr. Cheng Ching Yi is being asked to give full time to this campaign and all of the National Christian Council Secretaries and Committees are asked to organize their work around it as a central objective. Other workers are to be secured, literature prepared and translated, and a Standing Committee to be organized which shall be its inspirational center and correlating agency for the nation. It will sound a call to prayer and make every effort to enlist the whole-hearted cooperation of the churches.

Commission II, under the leadership of Bishop Tsen and Bishop Birney, dealt with the problem of church workers and the need for a program which will appeal to the adventure and patriotism of Chinese youth. Student associations and the Student Volunteer Movement are to be asked to cooperate with the churches in presenting the claims of Christian service to young men and women. The use of the daily church school was proposed as a means of bringing direct Christian teaching to students in registered schools. Regarding the voluntary workers, the Commission had this

to say: "We recommend that the National Christian Council make a study of successful experiments in enlisting and training voluntary workers, and urge the church to make every effort to reach and use lay leadership."

With regard to the need for missionaries, the Commission said:

The present time calls for urgent efforts: Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese coworkers, to push forward to fulfill the command of Jesus Christ. At that time separate mission organizations on the field will no longer be necessary, but missionaries will serve within the Chinese Church on equal terms with Chinese Christians.

The last command of Christ and the yearning call of the Macedonians will ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve.

Commission III on Religious Education under the leadership of D. W. Lyon and C. S. Miao, urged the use of educational and psychological methods in evangelistic work and improvement in Sunday-school methods. The Council was asked to carry out the following in this regard:

1. To promote spiritual life in Christian families and publish suitable material for this purpose.

2. To promote associations for discussions of home problems and to publish suitable materials for their use.

3. To encourage theological seminaries and Bible schools for men and women to emphasize religious education in the curriculum.

4. To seek help in personnel from organizations affiliated with the National Christian Council in promoting religious education in the home.

Commission IV, with E. W. Burt and Dr. T. C. Bau as leaders, presented a report on the Relation of the "Younger and Older Churches." The meeting passed votes for a financial survey in China which had been asked

for by the Jerusalem Meeting of the International Missionary Council and a nation-wide survey of the present situation of the churches in China preparatory to receiving a delegation from the missionary Boards to work out a policy for future cooperation.

Commission V, on Literature, with Dr. C. L. Hsia, of Shanghai, and Prof. T. C. Chao, of Yenching, as leaders, grappled seriously with the problems of the production and distribution of Christian literature. It was voted to organize a Standing Committee to correlate the efforts of existing organizations that will have a budget sufficient to enable it to meet the need for the publication of Christian literature of wide variety.

Meetings of the Church of Christ in China were held at least four times between regular sessions of the Coun-

cil. Dr. Mott helped the group to face the difficulties and sacrifices necessary to make this movement a success but showed how there must be advance toward organic union.

The extent of the work of the National Christian Council can be seen from the budget for the coming year, amounting to nearly \$100,000, and a staff of ten secretaries, all employed for full time. The closing devotional meeting brought the conference to deeply understand their motto, "O, Lord, revive thy Church, beginning from me." The one hundred and thirty-eight delegates and secretaries return to forty-one cities in thirteen provinces to make actual the vision and high resolves formed in the conference. On each one's heart was the five-year program of evangelistic effort.

THE JAPANESE CHURCH AND MISSIONS

BY REV. ARTHUR D. BERRY, Tokyo, Japan
Missionary of the Methodist Episcopal Church, 1902

MOST of the Christian churches in Japan are independent of foreign control. The nationalization of the churches was brought about with no harmful results, since it has long been an accepted principle that the churches should be Japanese. This question seems to have no relation to the continuance of missionaries in the country. The Japanese have been given the leadership in a large part of the Christian church and school work. We have risen above the question of Japanese leadership to a higher stage. Our Japanese leaders are impatient when it is suggested that a man is not eligible to a position because he is a foreigner. They say that it is not a matter of race but of fitness. We could never have reached this stage so completely if we had not given the

leadership in general to the Japanese. The natural order seems to be missionary leadership, native leadership, and then suitable leadership.

Church union in Japan is a problem which is left to the national churches. Bodies closely related have united already and the Japanese must decide whether there shall be more union. Boards and missionaries are not interfering. The churches are not in haste to unite when it is in their power so to do. The Boards and missionaries do not keep them apart, but have often taken the lead in church union. The settlement of these important questions, has not pushed on the great Christian task in Japan to a rapid conclusion. The secret of quickly winning all the world to Christ is the great unsolved problem of the church today.

ENCOURAGEMENTS IN JAPAN*

BY REV. PAUL S. VAN DYKE

A NOTEWORTHY step towards independence and self-support has been taken by many native Churches in Japan, which have been receiving financial subsidies from the mission for a period of from ten to twenty years, when these churches were turned over to the presbytery and a yearly decreasing scale of assistance for them adopted. This plan brings the self-support of these churches definitely in sight and means the diversion of missionary money and effort to more needy and unoccupied fields.

Another encouraging feature is that the feeling in general between the mission body and the native church is that of increasing goodwill. A regional conference including native evangelists, pastors of independent churches and missionaries was held recently at which evangelistic methods and doctrinal problems were discussed.

Perhaps the most significant feature of the whole situation in Japan is that patient and persevering seed sowing leads to certain results. A missionary in Japan baptizes in one year from eight to twenty converts.

In distributing and selling literature from house to house out of forty places visited perhaps ten will buy a gospel portion or five cent tract and three or four will talk freely about the nature of Christianity. The number influenced to the extent of going to church by this work is almost negligible. Some missionaries are having remarkable success in the

sale of Bibles to high school boys and girls at meetings held for them when they are dismissed from school in the afternoon.

The student, teacher and official class are the most approachable class of people in the empire. This class of people generally live away from parental influence which is often prejudicial to Christianity. In pursuing the line of least resistance, which is the ordinary way of working, most of the Christian converts, especially in the cities, have been drawn from these classes. In spite of the gradual industrialization of the cities the bulk of the population still consists of farmers and small shop keepers, the most conservative classes of the nation, and these classes, particularly those who dwell in villages, are practically untouched by the Gospel. The Holiness Church and the Salvation Army, with their rigid insistence upon absolute separation from idolatry, a definite Christian experience and their simplicity in presentation of the gospel, have accomplished more among these classes than the larger and materially better equipped missions. A comparison of the results of these and other small poorly-equipped missions convinces us of the superiority of their spiritual equipment and backing. If Japan is to be really evangelized these classes must be reached through the development of lay Christians among them. The most arresting factor in the missionary situation is the same, yesterday, today and tomorrow—a spiritual awakening on the part of both foreign and native workers.

* Condensed from *The Presbyterian Survey*.

A NEW THING IN HOME MISSIONS

BY REV. WILLIAM R. KING, D.D., New York

Executive Secretary, Home Missions Council

DENOMINATIONAL competition is rapidly being outlawed. Christians have outlived sectarian rivalry. There is in our hearts a revolt against it. We have discovered that it is not only poor religion, but it is bad business. It belongs no longer among Christian churches. Cooperation and consolidation are now the vogue in all lines of modern life. The world is being forced to it. Competition is war and "War is hell." Religious competition means destruction both for the loser and the winner.

Mr. Paul M. Mazur in his wonderfully informing book, "American Prosperity," says, "We are destined to witness a period of tremendous industrial consolidation. This demand is coming not from the producers or sellers, but from the consumers. They are tired of the high cost of competition. There are opposing forces, certain laws and enactments, and a great deal of human nature, but consolidation is bound to win and men will realize that personal power and liberty are safeguarded by union, and jeopardized by industrial anarchy."

As in industry, so in the church, we have been guilty of over-production. We have organized too many churches. We have created too much organization. We have set up too much machinery. To keep our mass production and to keep the machinery running we are forced to speed up salesmanship by means of expensive advertising and high pressure promotion. A

good deal of the church's effort today is expended in keeping the machinery running. It takes a considerable part of the time of our preachers to oil the wheels. It consumes much money in perpetuating our differences and our worn out organizations. We are paying too high a price for competition. The famous cartoon "Keeping up with the Joneses" has many lessons for the church. There is entirely too much of that sort of thing between our denominational families.

Has not the time come for the churches to get together in our common task of making America Christian? Many of the best minds of the church think that it has.

The mission boards especially think the time has come for a real serious attempt to pull together and not separately. Both at home and abroad there is a rapidly rising tide of sentiment for a closer alinement of denominational forces and resources in mission work. In fact this is the most pronounced conviction of our missionaries. From every mission field of the world there come startling testimonies of the evils of denominational rivalry, and pathetic appeals for Christian unity and coöperation.

In view of this need for a more united Christian approach to the task of missions, the Home Missions Council, with the coöperation of the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, is now making a special

study of the home missionary enterprise, in what it calls the Five Year Program of Survey and Adjustment.

This is the first time in the history of American Protestantism when such a study of Home Missions was ever attempted. Thirty-seven national mission boards, representing twenty-eight denominations in the United States and Canada are cooperating in this movement. The Program is proceeding along four distinct lines.

First. The organization of State Councils—either state Councils of Churches, Home Missions Councils, Interdenominational Comity Commissions or Superintendents' Councils. There are now more than three score state and local councils of various kinds. This is the first necessary step in bringing about interdenominational coöperation. There must be some organization through which the denominations can function coöperatively. In the states where we have had state federation of churches for a number of years, the denominations are much closer together and the coöperative programs are much further along. This is, to be sure, another organization, and our desire is to reduce rather than increase the number of organizations. But there is a difference. These state councils are organizations of organizations. They are for the purpose of coördinating denominational organizations, bringing them into friendly coöperation, and furnishing opportunities for the conference and fellowship so much needed among our churches. How can we coöperate until we know each other and become acquainted with each other's programs? May they not also be pointing the way toward that larger union of churches about

which we are hearing so much in these recent years? If we can bring our denominational bodies together in organized coöperation, we may find ourselves a long way on the road toward church union.

Second. The survey of the United States state by state, county by county, and community by community. This is a simple, practical, inexpensive fact-finding effort to discover the conditions of over-churching, inadequate churching, and over-looking. The survey is now well under way in more than a dozen states. It has been finished in New Hampshire. The results are very illuminating and confirm the conclusions of the Cleveland Comity Conference.

The towns, or townships were classified in three groups. Those that are inadequately churching, that is, having no church at all, or very poor and inadequate churches; those that are adequately churching, that is, having about the right number of churches for the community with resident pastors and reasonable budget and fair equipment; those that are over-churching, that is, having more churches than the community can support, or than are needed to care for the spiritual interests of the community.

In the 222 New Hampshire towns of less than 5,000 population the survey discovered — *Thirty-three towns that are classified as inadequately churching.* They are for the most part small towns and open country. The aggregate population is 9,753. In these thirty-three towns there are twenty-six churches with a total membership of 372, or an average per church of fourteen members. There are in these same churches fourteen Sunday-schools with a total enrollment of 197 scholars, or an average per school of thirteen.

One hundred and sixteen towns are classified as adequately churchied, that is, having one church to about 1,000 population with a reasonable program and equipment and resident pastor.

Eighty-three towns of the 222 are classified as over-churchied. These towns have an aggregate population of 118,510, more than one-fourth of the entire population of the state. They contain 293 churches with a total membership of 21,463, or an average membership of seventy-three. There is one church in these eighty-three towns for every 403 people, more than twice as many churches as there should be according to the commonly accepted standard of Protestant churches for every 1,000 population, the population being homogeneous as to color and language.

Here are some details from the survey—twenty-six towns of less than 1,000 population have each three or more active churches, or one Protestant church for every 217 of the population. An aggregate population of 18,644 is served by eighty-six Protestant churches. These churches have a total membership of 3,284 or an average per church of thirty-eight members. Seventeen towns, exclusive of the one-church towns, with a total population of 8,709 have fifty churches, or an average of one church for every 161 of the population. The average membership of these fifty churches is twenty-six.

These details could be continued at great length. For example, one town of 1,537 people has five churches; another of 1,173 people has six churches; another of 1,546 people has six churches; another of 1,400 has seven churches.

These are enough to show the seriousness of over-churching in

one of our oldest states. But the saddest part of the situation is the fact that more than half (50.9%) of all the population of that state is entirely unchurched—untouched by any kind of church—Protestant, Catholic or Jewish. What is still more distressing is the fact that New Hampshire is no exception. Surveys that are now in progress in Pennsylvania, Oklahoma, Colorado and other states show equally disappointing figures.

Third. *Adjustments.* The surveys are being followed in each state, county and community by a systematic, deliberate attempt on the part of denominational bodies and responsible executives to correct the evils of competition, overlapping and inadequate churching. These adjustments can be made, where the local communities have the cooperative spirit, by mergers, federations, consolidations or mutual exchanges of fields. This is the difficult part of the program. There are so many local situations to meet, denominational loyalties and traditions, community problems, ecclesiastical machinery, and the ever present ubiquitous human nature. This is necessarily a slow process and will take years to work out, but progress is being made. Comity is working in many places. Some entire states are boasting of not a single violation of comity or overlapping or competition. Our large cities are, through their city federations and comity committees, making splendid headway in solving these problems.

Fourth. *The North American Home Mission Congress* is to be held in Washington, D. C., November 30th to December 5, 1930.

This is a part of the inclusive Five Year Program and is to be the outstanding event of the entire undertaking. It is a part of the

educational side of the program. There will be held in each state, conferences both state and local, to review the results of the surveys, and create sentiment favorable to the indicated needed adjustments. But in addition to these state and regional conferences, the Washington Congress is needed for a more thorough-going study of the entire Task of Home Missions as we face it today. This is intended more for the leaders of Home Mission work; those who are charged with policies and programs of administration and direction.

Three large commissions have been at work for a year and will continue their studies for nearly two more years, gathering data preparatory to the Congress. Their reports will furnish the basis of the deliberation of the Congress.

COMMISSION I, of Which Rev. William Adams Brown, D.D. is chairman, is studying The Task and Administration of Home Missions. This Commission of fifty carefully selected men and women are rethinking the entire subject of Home Missions. In the light of surveys and special investigations they are making, the Commission will redefine the task as it is today and will indicate the changes and adjustments needed in the administration of the task.

COMMISSION II is studying the best methods, ways and means of Publicity and Promotion of Home Missions. With Rev. Charles Stelzle, the chairman, are associated thirty men and women specialists in these lines. Their task is to bring to the Congress a careful survey of the scope and purpose of publicity and suggestions as to

the best method of getting the cause before the Church so as to secure a response in prayer, sympathy, life and money.

COMMISSION III is making an exhaustive study of Coöperation in Home Missions. Dr. Kenyon L. Butterfield, Ex-president of Michigan State College of Agriculture is the chairman, and with him are associated more than thirty men and women who are going into a very extended study of the whole question of coöperation in the Home Missionary Enterprise. They will bring to the Congress for discussion some very constructive and statesmanlike recommendations.

The purpose of the Congress is a serious attempt to reevaluate the task of Home Missions and, in the light of present day conditions in the church and in the country, to suggest better ways of doing the work. The Congress is to be a deliberative body—not a mass meeting. The representation will be limited to about 500 members, who will be very carefully selected by the participating denominations. The Congress will open on Sunday afternoon, November 30th with an address by the President of the Congress and the business sessions will continue from Monday morning, December 1st through Friday the 5th.

This Five Year Program is a new thing in Home Missions. It is our hope that this comprehensive study will result in a great forward step on the part of American Protestantism, along the line of a coöperative approach to its common task of giving the Gospel in the most attractive and compelling way to the unreached people of this country.

A CONTRAST IN CONDITIONS IN CHINA

BY GEORGE A. HUNTLEY, M.D., Shanghai, China

Missionary of the American Baptist Foreign Mission Society, 1889

THE earnest student of missions in China is tempted to feel discouraged as he contemplates the unaccomplished task. There is "much land yet to be possessed," for many fields are not only unoccupied but unclaimed by any missionary society. Tribal languages are still unconquered and not even reduced to writing. There are aboriginal tribes as yet unevangelized and millions of Moslems to whom the Gospel has never been preached. Moreover missionaries have recently been compelled to leave their stations and the tide of anti-Christian propaganda has threatened to destroy the work.

At such a time it is helpful to review the signs of progress during one hundred and twenty years of missionary endeavor.

Robert Morrison once wrote a booklet entitled "The First Fifteen Years of the China Mission." He felt an answer was necessary to the queries of critics and friends as to what Christian missions had accomplished. It was necessary also "to disarm the hostile cavils of some, to reanimate the desponding hearts of others and to excite gratitude to God our Saviour for what He has wrought." It is the present writer's humble hope and prayer that this brief review will serve a similar purpose.

The Great Field

In 1807 China was both legally and practically closed to the bearer of Glad Tidings. Francis Xavier labored in vain to enter China. Morrison was allowed to live in

Canton, though his being a missionary would have debarred him, but because he was the official interpreter and translator of the East India Company, he was permitted to live in Canton for a few months of each year. He and other foreigners were permitted on Chinese territory only from the arrival of the fleet of the East India Company to the time of its sailing again, the intervening months being spent in Macao, which is Portuguese territory. When Mr. and Mrs. Milne attempted to join Morrison as missionaries six years later, they were not allowed to reside either in Canton or Macao, but were compelled to settle in Malacca.

Today, in spite of internal revolutions, China is open everywhere, and missionaries reside in every province. All important centres of population and every strategic position is occupied by representatives of Christ.

For many decades the province of Hunan boasted that no "foreign devil" was allowed to reside within its borders. Men like Dorward, of the China Inland Mission, Alexander, of the Christian and Missionary Alliance and Griffith John of the London Missionary Society used all kinds of strategy and daring, and frequently were in peril of their lives, but the gates of Hunan remained tightly closed.

In the capital, Changsha, there lived a man, Cheo-Han, who carried on a nation-wide anti-foreign and anti-Christian campaign by means of large colored posters which he printed from wooden

blocks. One of these posters represented the missionary doctor kidnapping children and gouging out their eyes and hearts to make medicine. Foreigners were depicted as subjected to terrible tortures by the citizens of the Celestial Empire. Worst of all, this emissary of Satan used a play upon words to degrade the name of our Lord in the eyes of the Chinese. His cartoons pictured a "pig" a word similar in sound to that for Lord crucified upon a cross, before which foreigners prostrated themselves in worship, and into which Chinese soldiers shot their arrows and prodded their spears.

In those days the prayer most frequently upon the lips of intercessors for China was "God open Hunan." Prayer prevailed. Cheo-Han was arrested and imprisoned by the Chinese Government as a menace to International Relations. His wooden blocks were burned, his printing presses were confiscated and his house subsequently became a repository of the American Bible Society. Thus from the very place from which issued for many years a foul stream which poisoned the minds of Chinese everywhere, there issued a stream of life, carrying with it God's blessing to countless millions. Hunan thus became fully opened for missionary work.

For decades prayer ascended for "The Great Closed Land" of Tibet. Daring missionaries worked for years to penetrate this stronghold, first from China, then from India, only to meet with failure. The late Dr. A. L. Shelton, reaching Llassa, was able to render medical service to the Dalai Lama and received an invitation from this ruler to open a dispensary in the Capital. This intrepid brother, while on his way to the coast to make adequate prep-

aration for this new and wonderful opportunity, was shot and killed by Chinese bandits.

China and its dependencies, tightly closed to the Christian missionary and his message in 1807, have been open for many years, and the recent Bolshevik propaganda has proved to be only a temporary setback.

The Church and the Missionaries

The spirit of those who send out missionaries has undergone some remarkable changes during a century and two decades. Although Morrison did not meet the rebuff that Carey met from the Church, and while the London Missionary Society accepted Morrison readily, there was much apathy and opposition in the home Church to Foreign Missions, and the income for the work was pitifully small.

Today some members of American churches do not believe in Foreign Missions but the Church generally is loyal to Christ's marching orders: "Go . . . preach the Gospel to every creature." There are many missionary volunteers, though fewer than a decade ago. Indeed, if a man doesn't believe in missions today it is common to question whether he is really a Christian. "He that hath not the spirit of Christ is *none of His*."

Transportation to the field is also very different from what it was at the beginning of the nineteenth century. Then the East India Company refused to allow missionaries to sail, either to India or China, on any British vessel, and Morrison was compelled to sail to New York in order to secure passage to China.

The journey to China occupied seven months and involved weeks

of intense suffering and weariness. He records in his diary March 29, 1807 (Sunday) "I stood on the deck until I was completely drenched, assisting in my poor way to take in the last rag of sail, and pump the ship." The journey of Dr. and Mrs. Milne occupied ten months from Portsmouth to Macao.

These experiences sound strange to missionaries who travel today on large palatial ocean liners, with electric fans in stateroom, refrigeration which provides fresh meat, fruit and vegetables throughout the whole voyage and wireless communication, providing the more important items of world news daily, and by means of which help can be summoned in case of danger. Travel by the Siberian route from London to Shanghai occupies only fourteen and one half days and travel by the new air service is expected to take passengers from London to Peking in seven days.

These more rapid modes of transportation not only bring the missionary speedily to his field of service, but keep him in closer contact with his home base. A century ago it sometimes took two full years to receive replies to letters.

Fortunately there is still the same pioneer missionary spirit and willingness to offer a life of sacrifice. Morrison while preparing for Christian work wrote: "Jesus, I have given myself up to Thy service . . . where shall I serve Thee? . . . My desire is oh Lord, to engage where laborers are most wanted, perhaps one part of the field is more difficult than another, I am equally unfit for any . . . but through Thy strengthening me, I can do all things, . . . enable me

to count the cost and having come to a resolution, to act consistently."

The heroic spirit has been abundantly manifested before and after the Boxer and in the recent disturbances, when workers have requested to be sent back to stations where they have been mobbed and insulted, and their lives threatened. Children of missionaries also, upon receiving appointments for foreign service, have requested to be sent to those same stations where their devoted parents were tortured or massacred.

Today though foreign consuls have requested missionaries to evacuate their posts because of danger, many elected to remain at their own risk, so that they may care for the work.

The missionary of today is also well prepared spiritually, intellectually and physically as was Morrison for his colossal task, and only the very best are good enough for China's New Day. Like Morrison, we are not narrowly sectarian but recognize only two divisions of our fellowmen, "those who fear God and those who do not." The bigoted, narrow missionary has no place in China today but he must be prepared to deliver a positive and clear Gospel message.

The Rev. E. Stanley Jones, found his health failing, his work disappointing and himself utterly discouraged as he tried to hold an extended line which took in everything in his message from Genesis to Revelation and included western civilization and the various dogmas and creeds of his branch of the Christian church. He shortened his line to two words "JESUS CHRIST," with the remarkable results.

One change in missionary personnel has been remarkable. In

1807 there were no women missionaries. When Morrison married he had to leave his young wife in Macao for six months at a time while he continued his work in Canton where neither "women nor arms" were allowed.

In 1830 conditions were almost intolerable. As a new missionary wrote: "With the exception of a prison it would probably be difficult to find a better preparation for the enjoyment of verdant scenery, invigorating breezes, bodily recreation and female society than a residence in Canton."

The English Superintendent of Trade once defied the authorities and brought his wife on shore with him and then placed a cannon, which he brought from the vessel, at the door to prevent the Chinese attempting her expulsion.

Morrison early recognized that if Chinese spiritual needs were to be met women workers must be sent out. Today out of 7,500 foreign workers in China nearly 5,000 are women.

The Language Problem

At the beginning of the nineteenth century the Chinese language was considered well nigh unconquerable. As one of the early translators said: "It is the work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, memories of angels, patience of Job, hearts of Apostles and lives of Methuselah."

Chinese were prohibited from teaching the language to a foreigner under penalty of death. Morrison was obliged to pay his teachers large sums as the financial argument was most convincing. But his teachers lived in constant fear of arrest and torture. They always carried poison on

their persons, intending to commit suicide, if caught, rather than submit to the tender mercies of the authorities. When Wells Williams, an American missionary, joined Morrison in 1833, his teacher took unusual precautions, lest some unfriendly person should discover what he was doing, and each time he visited his pupil, he placed a lady's shoe on the table and, if a stranger entered, pretended he was selling foreign shoes.

Chinese books had to be purchased for a foreigner by stealth, and booksellers who sold them would be subjected to severe punishment if discovered.

Morrison constantly advocated the establishment of a Language School, where missionaries could be in residence to learn Chinese and his wish has been abundantly fulfilled in these days, by schools in many large centers, such as Nanking, Soochow, Canton and Peking (P'eping). Teachers are plentiful and are no longer considered criminals.

The Barrier of Idolatry

When Robert Morrison was arranging for his passage to China, in the shipping office in New York City, the shipowner turned about and with a grin said: "And so Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire." "No sir," said Morrison, "but I expect God will."

This man of large faith and vision, as he finished his translation of the Scriptures, said: "I trust that the gloomy darkness of pagan scepticism will be dispelled by the Dayspring from on High, and that the gilded idols of Buddha, and the numberless images which fill the land, will some

day assuredly fall to the ground, before the face of God's Word, as the idol Dagon fell before the ark."

Today hundreds of thousands of Chinese have "turned to God from idols," and the priests of Buddha, who in Morrison's day, felt absolutely sure of their ground and looked with the utmost disdain upon the Christian missionary, find it necessary today to bolster up their crumbling superstitions, by imitating the missionaries' methods. They have established Young Men's Buddhist Associations and are even teaching children to sing to a familiar tune: "Buddha loves me, this I know."

When in 1905 the Empress Dowager, with a stroke of the pen, consigned to the scrap heap an educational system that had lasted nearly two thousand years, many temples were emptied of their idols and converted into schools. Many of the idols were thrown out and allowed to disintegrate. The great temple bell, which the priest used to ring to tell the god that a worshipper knelt at the altar, is rung today by the school master to summon the boys and the girls to school.

The day is dawning when the prophesy shall be fulfilled in China, "The idols shall be utterly abolished," for enlightened Chinese will not continue to bow before senseless blocks of wood and stone. The great question is: Will agnosticism and atheism or the Gospel of Christ take the place of these ancient superstitions?

The Growth of Christianity

In 1807 there was not one Protestant convert in all China. The first man to embrace the Christian faith was Tsae A-ko, whom Morrison, after seven years of service,

had the joy of baptizing. When Morrison passed to his reward in 1834, after twenty-seven years of service, Protestant Christians in China could be counted on the fingers of his hands.

Tsae A-ko was "the grain of mustard seed" which was to "become a tree." The six converts of 1842 have grown to a half million Protestant Chinese church members with a Christian community of a million or more. These include many influential people. The *China Weekly Review* took a nation-wide straw vote upon the twelve most popular men in China with the result that four of them proved to be outstanding Christian men while five of the others were known to be sympathetic to Christianity.

Today, taking China as a whole, about one in every thousand is a Christian church member and among the Chinese leaders who enjoy the confidence and esteem of the people, one in every three is a follower of the Lord Jesus Christ. The Christian Mission Schools have provided twenty-five per cent of the constructive leadership in China.

Chinese Christian Workers

In 1807 there was not one Protestant native worker in all China. It was not until Morrison had toiled ten years that he was privileged to ordain the first Chinese preacher Liang A-fa. He suffered much bitter persecution, and because he prepared and printed a tract, he was cast into prison and beaten with a bamboo until his flesh was raw.

Today there are tens of thousands of Chinese Christian men serving as preachers and pastors, evangelists and colporters, physicians and hospital technicians, sem-

inary professors and school teachers. Also a great band of Christian women are doctors and nurses, teachers and Bible women, social service and Y. W. C. A. workers.

About twenty-five years ago a Methodist missionary at Kuling, preached a sermon on "The Chinese Worker" in which the Chinese helper was compared to a bruised reed with whom the missionary must be indulgent and patient. The preacher said "There is one thing you cannot do to a bruised reed, *you cannot lean upon it*," and expressed his regret that so far we have failed to produce native workers who are capable of taking responsibility.

Today the term "native helper" is almost obsolete for these men are becoming self-reliant pastors and trusted leaders in an independent church.

In 1890 only one Chinese delegate attended the missionary conference in Shanghai, all the others being foreigners. In the next conference held in 1907, there was a large sprinkling of Chinese delegates, while in the conference of 1922, more than one half of the twelve hundred delegates were Chinese.

The chairman of this conference was the Rev. Cheng Ching-Yi, D.D., and much of the most valuable work undertaken by various committees was done by Chinese, notably "the message of the Church to China," whose chairman was the Rev. Timothy Lew. One sentence has become a slogan and deserves to be broadcast in letters of gold: "SHE SHALL TEACH HER MEMBERS TO AGREE TO DIFFER BUT RESOLVE TO LOVE." Another Chinese preacher appropriately added "AND UNITE TO SERVE."

The Chinese Christians are interpreting Christ in a way that might be expected may send back to the West the vital religion which we seem to be in danger of losing.

The Scriptures in China

A century ago translation was in its infancy in China and was practically limited to the rendering of the Buddhist Books into Chinese.

One of the greatest difficulties encountered by the early translators was to secure a sympathetic teacher. No Chinese scholar was connected with the Christian church. The teacher was heathen and was apt to fail to understand the real sense of the sacred page, for these things are "spiritually discerned."

For sixteen years Morrison toiled before he issued his first translation of the Bible in the Chinese language, in twenty-one volumes.

Today, we have a complete Bible in Chinese in one volume, and a great band of Christian Chinese translate and write Christian books and live out the truth in their own lives. Then there was only one version, now the Book is translated into thirty-nine different dialects.

In 1812 an edict was issued by the Chinese Government, making it a capital crime to print books upon the Christian religion in Chinese. The printers who printed this early translation ran terrible risks and adopted various methods to avoid detection. The Chinese officials one day raided the printing office and confiscated all the wooden printing blocks they could find. The rest that were hidden away in a corner for safety, were devoured by white ants. The printer moved his establishment to Macao but the Portuguese authorities

closed his press because he published "certain works contrary to the doctrines of the Roman Catholic church."

Today the largest press in China is conducted by Chinese Christians. The metal type used is proof against white ants and no printer would fear to print anything the missionary might bring to him. The Presbyterian Press, the National Society Press, the Religious Tract Society Press and the American Baptist Publication Society print scriptures, tracts and various Christian books by the tens of millions.

The edition of the first Bible consisted of only one thousand copies and was disposed of mainly along the coast and in Malacca. On March 24, 1822, Morrison wrote to the American Bible Society: "The free dissemination of the Bible in China is as yet impracticable which is also the case with all books which exhibit the claims of Jesus and treat of His salvation." In the year 1925 eight million copies of the scriptures and scripture portions were distributed in China and in the year 1926 the number reached eleven million copies.

The Literary Revolution

In the middle ages books in Europe were all published in Latin, so in China, every respectable book was written in the classical *wen-li*, rather than in a language of the common people.

This classical Chinese took twenty years to acquire and was only understood by a privileged few. Morrison decided to translate the scriptures into the language that the people understood, and had the courage to sacrifice what the literati called "elegance" for the sake of "intelligibility."

In 1916, a young Chinese named Hu-Suh, received the degree of Ph.D. at Columbia University. Returning to China and taking a position on the Faculty of the Government University of Peking, he set to work to revolutionize the literature of China. His war cry was "No dead language can produce a living literature" and his constructive policy may be summed up in this motto: "Produce literature in the National language and you will have a National language of literary worth."

His daring program met with the severest opposition from the conservatives, who said, that it was impossible to express the subtilities of Chinese philosophy in the vulgar tongue. Dr. Hu-Suh wrote the "History of Chinese Philosophy" in the people's language; scholars admitted their defeat and the victory was won. Books and newspapers now are published in the people's language almost exclusively, and the wisdom of Morrison and the missionaries who have succeeded him is generally recognized. The new phonetic script has also been introduced and enables illiterate Chinese to learn to read in a few weeks.

Other Important Changes

In 1807 there were no Christian chapels, churches, colleges nor schools in China. There were no dispensaries, hospitals nor asylums in China even when Morrison died in 1834.

Today these institutions can be numbered by the tens of thousands, while more than a million pupils are studying in schools established by Christians.

In those early days foreigners were not allowed to ride in a sedan chair or to take a boat for a pleas-

ure trip upon the river. Such travel *de luxe* was reserved for the subjects of the Son of Heaven and was not to be desecrated by barbarians from "tributary nations."

An S. O. S. Call

As the nineteenth century dawned, China was fast asleep and had been so for hundreds of years. "There was no thirst for any lore outside of the lore of Cathay. The western man and western teaching were held in supreme contempt."

Now this mighty land is wide awake, stretching out her hands in earnest appeal for the knowledge which has made western nations strong.

If America and Great Britain enjoy any real greatness today, they owe it not to inventive genius, to industrial plants, to railroads, nor to wealth, but they owe their position and power to the Christian principles, which our forefathers taught them.

A Chinese student when visiting an American State Legislature was asked to open the session with prayer. This is his petition:

"Oh God, Father of all nations, Thou hast chosen America as the land in which to experiment with political democracy for the example of other people in other lands. Help these lawmakers to make America the finest land in the world to live in, the finest, not because of comfort or luxury, but because it is the place where men can do and serve most. Help them to make America the greatest nation in the world, not in the sense that other nations may fear her most because of her power, but in the sense that she be loved most because of her great heart; not in the sense that she has most or gets

the most, but in the sense that gives most and serves best."

These Christian principles, handed down to us from our forebears will succeed also in China, for the great changes that have already come in that land are due largely, if not mainly, to the influence of the Christian message.

During thirty-five years that I have spent in and for China, I have seen institution after institution fall into decay, but the Gospel has steadily prospered. It has proved to be "the power of God."

China has passed through many changes and has discarded many institutions. The Manchu Dynasty is gone; the Monarchical system of Government is a thing of the past; ancestral worship, which has prevented progress in China for so many centuries has been razed to the ground; the ancient system of education, lasting nearly two thousand years, has disappeared. But

The Cross it standeth fast, Hallelujah!
Defying every blast, Hallelujah!
The wind of scorn hath blown,
The world its hate hath shown,
Yet it is not overthrown,
Hallelujah for the Cross!

One hundred and twenty-two years ago no enterprize on earth could have seemed more hopeless than the physical and spiritual transformation of China. The task is not complete and for a long time Christian missionaries will be needed to give our best to China: "More workers and better work, more Chapels and better preaching, more Hospitals and better doctoring, more Schools and better teaching, more Books and better writing, more of Spirit of the living Christ, and better Christian living and more generous Christian giving."

INDIA AND ITS FUTURE *

BY REV. E. STANLEY JONES, D.D., Sitapur, India

IN SOUTH INDIA there is a series of temples enclosed by a great wall. At one end is a temple dedicated to the worship of the cobra; at the other end stands a temple dedicated to the worship of Ramanuja—the highest and purest form of Monotheism in Hindu theology. Between these extremes are graduations from cobra worship up to this high ideal. The wall surrounding all these temples is Hinduism. It encloses everything from cobra worship to the cult of Ramanuja. It is possible for the foreign observer to fasten on the cobra worship and say, "This is India." On the other hand, it is possible to fasten on the temple at the other end of the enclosure and claim that it represents India. Neither gives a true picture of Hinduism; you must include the whole collection within the walls in your presentation.

The most difficult task of Christian missions in India is yet to come. What we have done so far has gone with the stream of India. It is the genius of Hinduism to add. It has always been willing to take in. Where it has lacked has been in the power of eliminating. To add one more deity would not be a big strain on the soul of India. Christ might be added very easily, provided you leave it at that. But when you insist that Christ is not only *a way* but *the Way*, that goes against the grain in India; that is where you come to the crux of the matter—the Cross. The battle is now being waged. The greatest

danger of Christian missions in India is syncretism—the mingling of differing religious systems. That is what the Brahmo Somaj stands for—they want us to agree that Christ is a way and not *the Way*. That is the field on which the battle of the immediate future will be fought. Today they have in India a reverence for Christ. We must now go deeper and teach them the realization of Christ. Admiration must deepen to adoration.

I would like to see the Missionary Societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffat's translation of the Epistles, St. Paul writes to his converts, "Don't be called fathers. Don't be called teachers—I know, and you don't. Don't be called leaders—I lead, and you follow; but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way." If you train up young people to be leaders and half-a-dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot *train* people to be leaders. You can only train people to be servants. Leadership is a by-product; and *renunciation* is the path by which alone true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning.

India's contribution to the conception of Christ is, perhaps, best

* Mr. Arthur Page reports in the *Methodist Recorder* some observations of Dr. Jones given in an interview which several journalists had with the famous missionary in London.

illustrated by pointing to two characters. The first is Naraya Tilak, the Marathi poet. He is a truly Indian soul, practically untainted by Westernism or by the Western wrappings of Christianity. But he is passionately Christian, and his spirit has burst out in poetry. In that poetry is a mysticism and passionate devotion to Christ that is extraordinarily impressive. A Hindu said to me one day, "I want to see a man mad with Christ." Tilak has been caught up in that flame; yet within it was that quiet poise which showed in contemplation round three words—devotion, contemplation, simplicity. And a fourth might be added—the reinterpretation of the Cross until the whole self-life is crucified on it; the idea that we are lost and He lives. I think that is the type of contribution India will make to the common stock of Christianity.

I think that probably if we had started somewhat differently in India, the Indian Church would have been ready for self-government

years ago. St. Paul's groups were ready for self-government immediately. But we, in India, did not start that way. We built up a vast system which must be overturned when self-government comes. Large sections of the Indian Church are self-governing already. In the Methodist Episcopal missions there are two ways in which self-government is being granted. One section turns over completely from a mission to a church. In the second case, where the church exists already, the foreigners are replaced with Indians. At present the Indian Church is taking as much self-government as it wants.

I think the greatest lack in modern Christianity is in our failure to experience Pentecost. We are between Easter and Pentecost. We have a wistful Christianity that is wanting something; but it is not abundant, assured, conquering. I would be willing to die if I could make that contribution—the rediscovery of the radiance that emanated from Pentecost.

TESTIMONIES TO MISSIONS IN INDIA

THE Right Honourable Srinivasa Sastri, P.C., who has been Agent-General for India in South Africa, and is not himself a Christian, in a lecture on Christianity in Capetown, said: "It would take too long to recite the vast services that Christian missionaries have rendered in my country. Hundreds and thousands of my countrymen have been educated in Christian colleges and schools; hundreds and thousands of them have found relief in Christian hospitals; hundreds and thousands have been given help in time of distress through fire or flood. The Missions are more to us in these respects than the secular institutions for which the British are responsible."

Lord Lytton, who was born in India, and has been Permanent Under-Secretary of State for India, Governor of Bengal, as well as Viceroy, speaking at a men's luncheon in London, said: "Compared with State institutions, the mission schools and hospitals have an atmosphere about them which is evidence that they are a work of love. You feel that there is the personal touch there, and you can read in the eyes of patients in hospitals that they are being ministered to and not merely housed."

DR. JAMES L. BARTON AND THE N. E. R. *

BY DOROTHY P. CUSHING

IF Dr. James L. Barton ever writes a book on "Famous People I Have Met," and he might well add, "And Conquered," it will be a best seller of first magnitude. From General Allenby to Herbert Hoover, up or down, according to your nationality; from Ambassador to railway conductor or the chauffeurs of a fleet of sea-going Ford trucks, he meets them in a gracious, courtly manner, but with a very human twinkle in his keen blue eyes which indicates a warm and understanding nature and draws out their confidence and allegiance to the cause he is serving.

No, it makes no difference to Dr. Barton whether he tackles a Governor-General or the captain of a tugboat; he approaches each as a Christian gentleman and demonstrates that his causes are worthy, and that he has the business sagacity and generalship to see them through efficiently. He always goes after a GOOD thing—and gets what he goes after.

For thirteen years, through the hectic war days in Turkey and Greece and after, Dr. James L. Barton as Chairman of the Near East Relief has guided it with a steady hand along an unswerving path of Christian aid to the suffering, until its work is known as the greatest private relief effort in history. Making a million dollar appropriation one hundred five times, or, to be more explicit, collecting and overseeing the expenditure of money and resources amounting to about one hundred and five million

dollars, has been no small part of this stupendous endeavor.

Dr. Barton is responsible for the statement that "over \$88,000,000 in cash has been received at the national office in New York, receipted for and appropriated. In addition to this the United States Government gave \$12,800,000 in food supplies, while American railroads, the United States Government, and other Governments of countries in which the Near East Relief has operated have contributed more than \$5,000,000 in supplies and free service."

"Off the train at Tiflis utter the words 'Amerikanski Comitet' to the taxi driver and he will know where to go," says the *New York Sun*. On the train to Erivan, whisper this phrase to the train conductor and immediately his efficiency becomes manifestly active. Say it in Leninakan and the whole town smiles. For *Amerikanski Comitet* means "Near East Relief." The same holds true in Persia, Turkey, Syria, Palestine, Egypt, Greece and Bulgaria.

"Through the operations of the Near East Relief for the last thirteen years," declares Dr. Barton, "America has assumed the moral mandate of the Near East. The work of this mandate, back of which there has been no trace of ulterior motives or taint of political complications, has saved about two million human lives. In Armenia alone the Soviet officials set 1,000,000 lives as the total. To this must be added what was done in Persia, in Turkey during the deportations, in Syria and regions to which the

* From *The Missionary Herald*.

deportees were sent, in Smyrna, during the burning of that city, and in Greece during the evacuation of more than a million Armenian and Greek refugees."

As Chairman of the Near East Relief, Dr. Barton has had full opportunity to exercise that genius for organization and direction that has made him famous as a Christian diplomat. Picking up a college president here and an aviator there, commuting to Washington for conferences with the dignitaries of the nation on weighty problems of international significance—it was evident from the start that James L. Barton was the "man of the hour."

In August, 1915, when the impossible happened, the seething caldron of war and disaster in the Near East boiled over. Dr. Barton wrote Cleveland H. Dodge, sending a similar letter to the representatives of the Presbyterian Board, Constantinople College, the Syrian Protestant University, and Konia Hospital:

The German Ambassador told Mr. Morgenthau.....that in case of hostilities between Germany and the United States every American institution in Turkey would be at once seized.....If all missionaries and teachers and heads of institutions are withdrawn the Christian population will be left wholly at the mercy of the powers that be.

The letter closed with the suggestion that a meeting be held to consider this problem on Thursday, the 26th of August, in New York City. Following this, on September 10th, another informal conference was convened with Dr. Barton as Chairman. On September 14th, however, Dr. Barton wired Mr. Dodge:

Am convinced early and comprehensive conference should be convened your office for consideration Armenian matter. You are nominated convener.....

On September 17, 1915, Dr. Barton informed the Secretary of State, Robert Lansing, that this conference had decided to take definite and immediate steps toward securing funds for relief work. He also stated that Charles R. Crane and James L. Barton had been selected to come to Washington and secure from the files of the State Department, if possible, all documents from Ambassador Morgenthau bearing on the condition of the people in the stricken areas.

The State Department turned over to Dr. Barton all the papers giving information, as well as a private room and the services of a clerk. All day and far into the night he worked. He wrote up his material, sent it to the headquarters of the infant Near East Relief for release to the press of the country and thus fired the first shot of a publicity program that brought many millions of dollars.

The Armenian Relief Committee in 1919 was incorporated by a special act of Congress as the Near East Relief. "General" Barton then went himself into the field to map out a plan of campaign. He set sail for the Near East at the head of three relief units, taking with him fifteen complete hospital outfits, and everything in the way of equipment from a toothbrush to a truck.

In London he held conference after conference with officials regarding warehouses, docks, transportation, and military orders. Viscount Bryce came from his country home to confer with Dr. Barton and his party. Difficulty in gaining admittance to one English hotel was quickly adjusted when a young British ordnance officer earnestly remonstrated with the manager: "You little know what

this party is. To ignore it might mean international complications!" In France he met more dignitaries and held more conferences. In Italy he broadcasted information of the purpose of the movement. And then—to the front! The American Minister had been ejected from Turkey. Dr. Barton and his party were without military escort. When they reached Aleppo they were stopped by British troops under orders from General Allenby. Then came another series of colorful incidents in Dr. Barton's contact with the military.

"Do you object to my going over your head in an attempt to get General Allenby to rescind his orders?" asked Dr. Barton of the General in Aleppo.

"No!" was the prompt reply.

Dr. Barton slipped over to Cairo and tackled the great British commander.

"I represent America—we are not at war with this country. We are a philanthropic organization here to serve all who need us. I know the language. I have worked in this land," he argued.

"The country is full of hostile Arabs, Kurds, and Turks," replied the commander firmly. "They will capture you as they have captured British officers. Then we will have to send men in to rescue you."

After further discussion General Allenby agreed to give his permission if General Clayton could be won over. So Dr. Barton set out for more generals to conquer, and took up the cudgels for the right to risk his own life and the lives of his associates.

"We go on a peace mission," he repeated. "We are unarmed. I do not believe that we will be captured."

After hours the General yielded,

and when Dr. Barton returned to Aleppo he carried with him a precious military "flimsy" which read:

Allow Barton and his party to go where they please. Give them no escort and allow them to take none.

The French were eager to give the Americans a guard and a hundred men were ready to go into the interior of Turkey as an escort, but when the Near East Relief train finally steamed out of Aleppo it went *without guard*.

Ten or twelve miles out into "No Man's Land" the train stopped suddenly. They saw a group of twelve or so of ferocious looking brigands, armed to the teeth with guns and knives, and belted with cartridges! Dr. Barton approached the delegation.

Did they threaten? Shoot? No! They bent low in long gestures of oriental greetings. They had been ordered, they said, by the Governor of Mardin to do everything in their power to help the party. "The Governor will meet you in person at the end of the line, and you are to be his guests." All the way across the country similar parties met and "captured" Dr. Barton. Bouquets, gifts of food, houses, furnishings, and even cooks were offered the Americans. Kurds, Arabs and Turks joined in a series of triumphal welcomes.

To some who may have looked upon the Near East Relief as an emergency move, a hectic period of heroic measures when blood flowed, emaciated women and children dropped by the roadside, and corpses lay in mounds in field and along highways, the sequel of the Near East Relief is worthy of mention.

"The Near East Relief came into being," Dr. Barton reminds us, "to meet an emergency caused by

the war. When the war was over it found in its orphanages extending from Turkey to Persia more than 100,000 children without known relatives, and in refugee camps found 10,000 more. Most of these were far too young to be cast out into a friendless world, in countries and under conditions which made their physical and moral survival humanly impossible. The Committee was convinced that it had a moral obligation to see these wards through and so placed in the community that they would have a fair chance to survive. Skilled social workers place these children in safe homes and in positions where they can make good, and for a year at least follow them up, for the Near East Relief considers itself *in loco parentis* to every child. Wards cannot marry until the committee has passed on the wives or husbands-to-be.

There are yet, after the Near East Relief has dissolved, several thousand of these unrooted children, some of whom are under ten or twelve years of age. While the

Committee does not intend to make more general appeals it is dependent on the generosity of the public to stand by until it can fulfill its obligations to the last of its wards.

The organization which now aims to "see every child through" is called the Near East Institute. This committee has been formed from the larger body in order to see these young and untrained children safely placed, and in order to take charge of the Near East Industries through which thousands of "ex-orphans" and widows make their living, and to help develop the agricultural enterprises which have sprung from the work.

Dr. Barton epitomizes the history of the Near East Relief in the words, "The emergency was unavoidable, the acceptance was Christlike, the outcome divine."*

* A survey volume called "The Near East and American Philanthropy" has come from the Columbia University Press; 308 pages; \$3.50. The report recommends drastic changes in the emphasis of American philanthropy and a new policy which involves the closest cooperation with native governments. The study contains reliable data of present economic and social conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Iraq, Palestine and Syria.

RECLAIMING THE BOYS OF CRIMINAL TRIBES IN INDIA

MR. FREDERICK WEBER, an American Y. M. C. A. secretary at Lahore, recently visited a Government Criminal Tribe Settlement of several thousand people adjacent to which is a Government Industrial Boarding School for Criminal Tribe boys. These boys are taught in their earliest years to rob and steal and are praised by their parents for clever acts of robbing or thieving. In spite of the strong psychological effects produced on the youthful imagination by such treatment, the government is making valiant efforts to reclaim the younger generation of these people. Seventy-five boys who have been taken from their parents in order to remove them from this atmosphere of crime are being taught carpentry, weaving and tailoring so that they may be able later on to earn a respectable living.

The Lahore Y. M. C. A. is cooperating to help these boys. It is conducting a social and physical activities program for them, including ball games, boxing contests, and hockey. When the secretaries left, after a two-hour program, one of the boys asked, in the vernacular: "Won't you please stay here and live with us?"



TOPICS OF THE TIMES



British Missionary Conference

THE Eighteenth Annual Conference of Missionary Societies in Great Britain and Ireland was held at The Hayes, Swanwick, from June 12th to 15th. The two chairmen were the Rev. W. J. Noble of the Wesleyan Methodist Missionary Society, and Canon Spanton of the Universities' Mission to Central Africa. About 140 members were present, but there were no native representatives of the younger churches in China, India and Africa.

At the first session, the Rev. William Paton, one of the secretaries of the International Missionary Council, spoke of "The Menace of Secularism in the Near East," and pictured the changes which are taking place in the World of Islam through the break-up of the old Islamic civilization. There is on every side a tendency for the Moslem peoples to break away from the past, but there is little evidence of any wide acceptance of Christ. The same is true all over the world in a greater or less degree. Old sanctions are being destroyed and the Christian people are not ready with their claim to take the vacant place. Old syntheses are breaking, and ancient satisfactions are not being replaced by the satisfaction that comes from Christ. Turkey is seeking to order its life by adopting a Swiss civil code, a German commercial code, and an Italian criminal code, but there is no evidence of any realization of the needs that can be supplied only by Christ.

The appointment of Miss Margaret Wrong as Secretary of the Christian Literature Bureau for Africa marked an important step in the united work of the missionary societies in America, Britain and on the Continent. This Bureau will seek to provide Christian literature in the languages and dialects

of Africa where there is a great lack. Miss Wrong came from the Student Christian Movement of which she has been one of the Missionary Secretaries and has traveled widely in Africa. The conference also gave its approval to the suggestion that a commission should be appointed to enquire into the colleges of India.

There was throughout the meetings a sense of the seriousness of the present world situation, and there was a deep sense of the need of greater resources in Christ than any the church has yet claimed or experienced.

World Alliance of Reformed Churches

The Council of the World Alliance of Reformed Churches met at Boston, from June 19th to 27th; the meeting was presided over by Dr. Charles Merle d'Aubigné, of Paris. Among the subjects dealt with were the following: The Jerusalem Council Message, the Church and the Modern World, Women's Work in the Alliance, the Record of Alliance in the Religious World, Religion in Colleges and Universities, Exchange of Students, Presbyterian Standard for the Education of the Ministers, the Strength and Weakness of the Youth Movement, the Christian Home in Modern Social and Industrial Life, Problems of Church Union in the Foreign Field, the Reformed Churches and the Lausanne Message, Essentials of the Reformed Faith and System to be Conserved in Proposed Church Unions, International Peace.

Movements Toward Church Union

Nearly 1,100 "Pilgrims" from the Free Churches of England, Scotland and Wales recently visited Canada to

study the functioning of the church union. The group consisted, approximately, of 500 Congregationalists, 260 Methodists, 200 Presbyterians, 50 Baptists and 45 others.

The Rev. A. G. Sleep declared that the United Church of Canada was one of the greatest ecclesiastical experiments ever attempted, and that the success of its operation would do much to promote denominational union in Great Britain. It was intended, as a result of the present visit, to have in every county in England an informed central organization which would interpret the church union movement of Canada. Dr. J. D. Jones, says that there has already been steady progress, resulting in a tacit understanding among the denominations so that denominational rivalry in Great Britain is now becoming a thing of the past.

In India an important report on the unity of the churches has just been published and will be presented to the Anglican Church, the Methodist Episcopal Church and the United Church of South India, for discussion and if accepted, the United Church of South India will be the first to have bridged the gulf separating the Free Churches from the Anglican. The question of the episcopate has been the chief difficulty. The suggested solution provides that the synod will be the chief legislative and practical authority in the future United Church, with the bishop as the main administrative officer of the Synod, and with special authority in matters affecting faith and worship. The report expresses the hope that the United Church of South India will lead to the establishment of one church throughout the whole country. A conference has recently been held at Lucknow for the promotion of church union in North India and was attended by representatives of the Methodist Episcopal Church, the Wesleyan and Baptist Churches, the United Church of North India, the Church of the Disciples of Christ, the Brotherhood Church, and the Wesleyan Methodist Church.

Towards a National Church

In South Africa at the closing session of the upper house of the African National Congress, held at Bloemfontein, the delegates devoted their attention to the growing number of religious sects in the country for the furtherance of the spiritual life of the African people. The view was expressed that the time has come for the establishment of one national church to embrace all the independent organizations, and to that end it was resolved that a conference of all African churches be convened to consider how this can be achieved and to devise ways and means of establishing a national college for the training of African clergy. This resolution was referred to the executive of the African National Congress, with power to act. The outcome of this resolution will be watched with interest.

An Institute for Race Relations

With a view to the further study of racial relations in South Africa and the coordination of effort for the betterment of conditions of life among non-Europeans, a non-political "South African Institute for Racial Relations" has been formed with Dr. C. T. Loram as chairman. The committee consists of prominent men of both races, including Professor Jabavu, of South African Native College, Fort Hare. The institute will investigate social, economic and other problems, and will aim at the dissemination of information concerning the non-European races of South Africa, and the encouragement of agricultural development. The organization of health facilities and the provision of recreational, educational and religious agencies will likewise come within its province. The Committee has appointed Mr. Rheinhardt Jones, of the University of Witwatersrand, to the post of adviser on race relations, with the special duty of assisting bodies engaged in work tending towards better race relationships. He will assume his responsibilities early in 1930.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York
President of the Federation of Woman's Boards of Foreign Missions

THE NEW STEWARDSHIP METHODS

BY HARVEY REEVES CALKINS, D.D.

It is a joy to know that I am not expected to discourse on get-rich-quick methods of church finance. Rather, I am invited to write on the spiritual, social, and economic implications of the stewardship message of American Protestantism, a message which is but beginning its prophetic and creative sweep through our generation.

Even so one can hardly overlook the amazing financial development within the American churches whereby the receipts of a group of fifteen denominations for the cause of Foreign Missions has been increased from five and a quarter millions at the beginning of the century to more than five times that amount this year. The influence of the organized stewardship movement is registered in the treasuries of all the boards, and it looks as though the American churches have embarked on a voyage of spiritual discovery.

The analogy is exactly that. When Columbus set sail in the summer of 1492, it was his expectation to find a "short cut" to the East Indies. He brought back with him much gold, but probably never realized that a new continent had been opened to the world. He died in the vain imagination that Europe had found vast enrichment through the alluring, but dubious method of sharing what bold voyagers might bring back from the mysterious West. He never knew that the western continent itself would re-create the world's philosophy of life.

The churches are but now discovering that the dynamic stewardship message of our generation is not a

short cut to church finance whereby the few but fortunate groups that follow it are enabled to meet their local and benevolence budgets with smiling ease.

Church finance, in its stewardship connotations, is nothing less than the Christian interpretation of property itself. It means, and will continue to mean, that church finance is freed from petty and worrisome devices whose appeal is to the smaller rather than the larger motives of men and women; but, vastly more than programs and plans, it signifies the triumphant way of Christ in the midst of human affairs. If it is to be realized, we must know that Stewardship Methods refer to spiritual and mental attitudes no less than to outward administrations. Two of these are here written down, *Discovery* and *Courage*.

I. First of all, *we must discover*, in ourselves and in our generation, that multitudes of Christians have not yet made practical alignment of their faith with the social and economic standards of Jesus.

Two considerations will obscure this unwelcome discovery: (1) Many Christians are accustomed to set before themselves the purpose of acquiring riches with the sincere expectation of using their entire wealth, apart from a wholesome competency for their families, for the furtherance of wide and generous philanthropy; and (2) multitudes of Christians, whose ability and opportunity preclude the reasonable expectation of acquiring riches, are governed by the same attitude toward life and possessions as that which animates the minds of those who are far advanced in the pursuit of riches.

Therefore, as it seems to many, American civilization is already largely actuated by a Christian view of life.

But two other considerations will brush away the mental haze which so easily clouds over our perceptions: (1) In the complex life of the modern business world, Christian men and women find themselves, without active volition on their part, enmeshed in a philosophy of ownership whose origins and sanctions are historically pagan. (2) In the midst of an economic order, whose standards of acquisition and administration are based on the profit motive, Christian men and women (for more than forty per cent of American invested wealth is in the hands of women) are ensnared by the ancient yet evil counsel—that a friendly purpose of ultimately doing good removes the sting from the self-seeking and often unfriendly methods of the actual business world.

However, if the business world, as exemplified in ourselves and others, does not enable us to make the needed discovery, the churches will jar us broad awake. (1) In order that they may be prepared to do the greater good—surely an exalted motive—the churches have not been unwilling to receive from their members a portion of the proceeds of our unbrotherly social order, and have not been diligent to declare the whole counsel of God in the realm of property, income, industry, and business. (2) The Social Ideals of the Churches, though formally accepted as a statement of principles, are hampered and often nullified in actual realization by the inherited attitudes of Christian people, and by the discrimination in many churches as between “spiritual religion” and what is often termed “the so-called social gospel.”

II. Second, we must have within ourselves, and stimulate in the mind of our generation, *the courage which sees that the historic faith of the church can be realized in the fresh and vivid terms of modern life; especially must we have courage to see that the Christian faith can be realized in such so-*

cial and economic relationships as are involved in property, value, income, work, leisure, obligation, organization, acknowledgment.

In this brief résumé none of these relationships can be discussed, further than to suggest that all such terms of business and finance thrill with an unseen spiritual presence.

Take, for instance, the spiritual content of acknowledgment. Though expressed in economic terms, it brings swift realization of the Supreme Person in the world of persons, and, therewith, it connotes the social responsibility of Christian men. They are God's representatives in the world. Money rightfully becomes the symbol of spiritual power because it has been made the vehicle of spiritual experience.

But notice how pole-wide is the distance between this and the revenue-producing interpretation which sometimes passes as one of the stewardship principles of the Protestant Churches. The setting apart of a definite portion of income, in acknowledgment of the supreme dominion of God, searches out the ethical sources of income as the spectrum of a pin-point of light searches out the chemical constituents of the sun; for the portion represents the whole; it thus becomes a pledge that the whole of income shall be acquired with “justice, and mercy, and faith,” and that it shall be administered as a social trust.

Only as it thus registers a purpose of personal and social righteousness does the separated portion become a storehouse from which, in personal and social administration, the churches and other institutions of religious and spiritual culture may expect to receive commensurate and worthy support. And this very fact searches out the worship, fellowship, doctrine, and program of the churches, as already it has searched out the ethical sources of income; it insures for the churches fidelity to the spiritual and social ideals of Jesus.

As with acknowledgment, so also with property, value, income and all the other human-relationship terms of

the business and industrial world; they are crowded with spiritual meaning. Realizing, thus, the actual and modern meaning of the Christian faith, men and women who know something of the meaning of faith's reality will refuse to remain caught in a pagan philosophy of property, they will be spiritually strengthened to continue in our present "acquisitive society" yet not be *of* it, and they will become creative factors in bringing to pass the Kingdom of God among men.

III. Where, in all this, is that perennial problem of Kingdom support which has perplexed so many devoted laymen, and has given so many anxious hours to the women of all the churches? It is a gladness to suggest that the solution is already at hand.

Stewardship reaches men in their social and economic relationships before it really takes hold of them in their church affiliations. For this very reason, when men and women recognize the spiritual content of property and the social implications of ownership, their church loyalties become creative. They, themselves, become pioneers in the Kingdom of God. Church and mission "support" is no longer named as a church *objective*; it emerges as a corollary of the main proposition. And the main proposition is this: God recognized and acknowledged in the realm of material value.

It is here that church finance rises from its uncomfortable corner in the Committee on Ways and Means and takes its rightful place at the center of the Church's Message. And here is the reason why men and women become interested—I mean *interested*—in the practical problem of Kingdom support: it has emerged out of life itself. Therefore, the problem is given first hand attention as are all the primary considerations of life. In a word, economic relationships in their true and spiritual perspective means to men the thrilling discovery of God in the midst of life's affairs. The business of the Kingdom becomes *their* business; it is placed on the day's agenda with other items of first importance;

it is given personal and close attention.

Here, finally, is a strong tower for Christian men and women "when the blast of the terrible ones is as a storm against the wall." The church herself need never fear but that bread shall be given her, that her waters shall be sure, that her place of defense shall be as the munitions of rocks. It is those who set themselves to follow the ethics of Jesus who need the church's encouragement and support in the midst of the social and economic problems of modern civilization. Such faithful stewards will never forget the church and her program; but as for the church, she may yet know the stern joy of cutting down her budgets that she may walk shoulder to shoulder with her heroic sons and daughters who have taken their economic life in their hands that they may work out the new (yet old!) program of the Kingdom in the midst of life's affairs.

A WORLD FELLOWSHIP DEMONSTRATION

(Short—effective)

Flag Raising at the National Meeting of
The Women's Missionary Association
of the United Brethren in Christ

BY JANET GILBERT, *Secy. of Otterbein
Guild*

"It was one of the most colorful and impressive dramatizations I have ever seen." This sentiment was heard on every hand after the presentation of "The Flag Raising" at our biennial board meeting.

The auditorium in which it was given seemed ideal, for the platform was spacious, with steps at each side, and, at the rear of the platform, there was a balcony which was used to advantage.

As the strains of music from the violin and piano were heard, two girls in white flaring robes took their places, one on each side of the platform at the steps. Then the processional of a Filipino girl, an African girl, an American girl and eleven other girls, each in the costume of a different nation, came down the center aisle. These came

slowly so that our attention was focused upon only two at one time as they separated in the front of the room, each receiving the flag of her nation from one of the girls on the steps and taking her place on the platform. The girls in the balcony then raised the two flags simultaneously as each girl followed eagerly with her eyes the flag of her nation.

The last of the fourteen flags to be raised was the American flag which, of course, thrilled us and brought us to our feet. It truly was a beautiful picture to see the fourteen girls in costume and above them floating in the air the fourteen large flags. The picture presented was made more beautiful as a girl, representing the spirit of Christianity, with stately tread came down the aisle, received the Christian flag and took her place in the center of this group of nations. Again we were on our feet as the Christian flag was raised as a quartet sang:

Fling out the banner, let it float,

Skyward and seaward, high and wide,

The sun that lights its shining folds,

The cross on which the Saviour died.

And then came the most tense moment of all when the Christian flag was raised far above all the others and the Spirit of Christianity stepped forward and gave the lines of the beautiful hymn, "In Christ There Is No East or West," and closed with the prayer: "O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen."

This presentation will long remain in the minds of all of us who saw it, and I trust it will lead us to earnestly seek to make real this fellowship of love throughout the whole wide earth.

INDIAN INCIDENTS

BY MARY W. ROE, *Colony, Oklahoma*

(Personally given for this department at the Northfield Home Missions Summer Conference.)

As I was walking from the church to the old stone parsonage, I noted, in spite of lowering clouds driven raggedly before a March wind, a glint of color at my feet. Regardless of sandburrs and stickers I knelt eagerly in the grass, and, just under shelter of the board walk, almost completely hidden, I found scores of Johnny-Jump-Ups turning up their tiny faces to assure us of returning life after seeming death. How can we question the continuance of life and immortality in the face of Easter, to me the most impressive of all the Christian festivals? I gathered a few of the sweet little tokens to brighten the silence of my room, which always used to ring with life and laughter, and then my eye caught another wonder. A big apricot tree by my gate had suddenly burst into bloom, and white blossoms were opening hour by hour. The exquisite song of the western meadow lark heralded the miracle, and invited me to the celebration. As I came thoughtfully to my work, events, recent and from the long ago, surging in my mind somewhat confusedly, as if driven by March winds, took on order and color, just as the sun broke through the flying clouds, and flooded my Johnny-Jump-Ups and the white apricot tree, and caused the friendly meadow lark to call in his whole choir to back his efforts as herald of the spring.

Like a moving picture before my eyes, there came the memory of such a morning, long past, when I heard the distant voice of an Indian "crying the camp." It was Easter Sunday. I listened but had to turn to a beautiful Cheyenne girl who was then living with us and ask her to tell me what the chief was crying. She said slowly, as she caught the far-away, but sonorous voice, "He says to the people, 'Awake! Awake! This is the day when Jesus made a road for us through death and the grave to life. Awake your children, and come to the church to thank him. Awake, awake!'" Both chief and Indian maiden are now gone into that great beyond, but, far and wide, the

Indians *have* been told of Him who said, "I am the resurrection and the life."

A turn of thought, perhaps again my meadow lark suggesting, and a scene of recent days arose. I was in a great hotel at a banquet. The guests had pushed back from the table. Rev. Henry Roe Cloud had just finished a dignified, weighty and noble speech, his fine Indian wife eagerly looking up at him with lustrous eyes, and Mr. Cloud had just introduced two other Indians, Rev. Philip Frazier, Sioux, graduate of Oberlin, and his wife, also an Indian, and a graduate of Earlham College. They passed quietly to the piano, and when the two rich, trained and exquisitely harmonizing voices rang out together, a prominent citizen at my side said, "What splendid poise!" Then, when the last notes of an Indian love song died away, he added, "But these young Indians could earn thousands of dollars on the stage with such voices." I answered, "Yes, but they told me today that no money could draw them away from their Christian work among their old Kickapoos in which they were too happy to be able to tell their soul satisfaction." The business man looked from one to the other of these two Indian couples; a strange, deep light began to touch the rugged features, and I saw the message of new life out of the death of the old once more strike home.

This picture faded, and the March wind heralded another, a stormy ocean, a sinking vessel, with desperate men clinging to its shattered hulk, and, steaming round and round, the Theodore Roosevelt under its gallant Capt. Fried, circling day and night, waiting, or striving and risking men and property to save those precious lives. I could almost see the splendid volunteers, gladly, eagerly offering even to swim across the welter of waters to take a line to that sinking vessel. I could see the small, frail steward, crying in a corner because his repeated offers as volunteer had been turned down. I could also see the drawn faces of the rescued men, and the solemn

but triumphant paleness of the successful heroes, at last, at last, coming over on board, as described in Mrs. Baldwin's wonderful "Log" in *The Outlook*. Is this the generation of youth of which so many speak in accents of despair?

Years ago an Indian father brought to me his boy to take and educate as a Christian. I told him that I could not take him into my own home, with my sick husband, and uncertain and irregular life, but that I would take responsibility for him. He was received into the warm hearts and simple home of the Van Donselaars in Sioux Center, and later they moved to Holland, Michigan, where he was graduated from Hope College. Recently he came to Wichita to help Mr. Cloud put across his heavy task—namely, to carry his school for training a Christian Indian leadership over, not only financially, but spiritually. This young Comanche, James Ottipobi, explained to me that he was not side-stepping the ministry, as he had never felt fully called to that, knowing so well the many and trying demands upon the man who is at the head of any mission, but that he did want to teach his own people in a Christian mission school. So he responded to Mr. Cloud's call, who now must feel as Dr. Roe, years ago, said he felt when Dr. Vander Meulen came to us—"Like a spent soldier, alone, and with a broken sword, but still facing the opposing forces, when suddenly a young, strong man draws a fresh weapon at his side."

That carried my mind to the picture of little Bobbie Chaat in his dirty little camp dress, crying lustily with wide-open mouth, and, by his looks, loudly demanding help from somebody, somewhere. The other day in a big conference I saw the leader making his way, as I thought, toward me, evidently for the music. I shrank back into my seat, for I was so weary, but he stopped and asked Mr. Robert Chaat if he would take charge of the music. Instantly he rose and took his place on the platform, and quietly, capably, and

correctly he filled the place and seized his opportunity.

Another exquisite picture rises. Spring in Washington—the smooth lawn of the White House, with glory of trees and flowers, and the stately columns of the nation's home of Presidents as background in front of which stands a memorable group,—President Coolidge, with Rev. Henry Roe Cloud, Winnebago, and Rev. Sherman Coolidge, Arapahoe, to right and left, and, facing the President, Miss Ruth Muskrat, dressed in an exquisite buckskin Indian dress, fashioned by the trained and skillful fingers of our Colony Indian women, and holding out to the President the book on Indians prepared by our friend, Mr. Lindquist, specially bound in a cover designed by one of our own Indian school boys, and beaded by our women workers. In her simple, but eloquent address she spoke of the fact that a new generation of Indian youth is now before the country, eager to pass on to the world their precious inheritance from the historic past, to learn new values from new contacts, and to serve both their own race and ours in the conflict for right.

I could describe many an appealing scene, but these are enough to make us feel the stirring of new faith and hope, as we hear the calls for help coming from distant Indian peoples of many nations, and we veterans see the ranks of a new generation sweep onto the field.

* * *

The following poem has reached me from Central America:

THE ALOE PLANT

Have you heard the tale of the aloe plant,
Away in the sunny clime,
By humble growth of a hundred years
It reaches its blooming time,
And then a wondrous bud at its crown
Breaks into a thousand flowers;
This floral queen, in its blooming time,
Is the pride of the tropical bowers,
But the plant to the flower is sacrifice,
For it blooms but once and then it dies.
Have you further heard of the aloe plant,
That grows in the sunny clime,
How every one of its thousand flowers,

As they drop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls on the
ground,
And as fast as they drop from the dying
stem,
Grow lively and lovely around,
By dying it liveth a thousand fold
In the young that spring from the
death of the old.

Have you heard this tale,—the best of all,
The tale of the holy and true?
He dies, but His life in untold souls
Lives on in the world anew;
His seed prevails and is filling the earth,
As stars fill the sky above.
He taught us to yield up the *love of life*,
For the sake of *the life of love*.
His death is our life, His loss is our
gain;
The joy for the tear, the peace for the
pain.

GAMBLING

Some years ago a highly cultured Indian said to his mother, "Just why is gambling wrong? I can't see that it is stealing or treachery. I have been taught that it is wrong, but I cannot see any moral evil in it." The mother thought awhile, realizing that gambling had long been the besetting sin of the Indian race.

Then she said: "Gambling is an economic crime. It is taking something for nothing. If you admit that it is allowable and even right in an economic sense, you strike at the very root of well ordered civilization. If a man can say to a contractor, a merchant, an educator, or to any other man, 'This service which you have rendered is good, but I will return nothing of value for it,'—admit this, and there is no foundation for economic life. Admit this and colleges and modern business could not stand. During the great war the first establishments to be closed were the great gambling centers."

"I see it now," said the son.

No state can advance when the getting of something for nothing becomes their accepted line of thought. This strong tendency toward gambling may have had much to do with the tragic economic history of the American Indians as well as with their lack of moral development.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd St., New York

Executive Secretary, Council of Women for Home Missions

INSTITUTE OF RELIGION

Called by the *Christian Herald*; held at Buck Hill Falls, Pa., June 10-13, 1929.

Findings

1. *Occasion for the Conference*

During the past four years, three great international conferences have been held on the subject of Christian unity; that of Stockholm in 1925 dealt with questions of life and work, that of Lausanne in 1927 dealt with questions of faith and order, that of Jerusalem in 1928 dealt with the missionary responsibility of the Church.

In these conferences the reasons for unity were considered, its possibilities explored, many misunderstandings and obstacles removed, and a clear conviction was won by representative Christians of many countries and of many branches of the Church that the time has come for some signal step forward.....

Such action to be effective requires not only the consent of the leaders, but the hearty cooperation and support of the church membership as a whole; but we face the fact that for lack of adequate educational methods the gains made in these central conferences have not yet been shared with the great body of the churches, and therefore the resolute will to unity, which is essential to success, is not yet present on a nation-wide scale....

Unlike the official gatherings already referred to, this conference is a meeting of individuals called together by a leading interdenominational journal for the purpose, not so much of suggesting new methods of approach to the task which confronts us, as of mobilizing the resources which will make possible its accomplishment.

While the conference has concerned itself primarily with the problem of unity in the United States, we have had ever in mind the fact that the movement in this country is but a part of a world-wide movement, the influence of which is being felt on all the continents.....

2. *Reasons for Unity*

Whether we consider the need of the world for a forceful and united witness to the great moral and religious verities of our Christian faith, or the need of our children and young people for an intelligent and effective Christian education, or the wastefulness of our present ecclesiastical organization with its needless duplication of machinery and its unchristian rivalry and competition; whether we consider the countryside with its many struggling and competing churches or the cities with their teeming population, multitudes of them wholly out of touch with the work and life of the church, the need of consolidation and unity stares us in the face. How can a church so divided preach unity and brotherhood to a divided world.....

Our young people entering life under conditions wholly different from their parents cannot understand the reasons which make such a situation possible and will only be reached by a church which deals with present living issues in a practical modern way.

Only if we face seriously these practical problems in the country, in the nation and in the church shall we be able to overcome the most serious of all the foes of unity, that self-satisfied spirit which is content with things as they are and stubbornly resists all change.

3. *Progress Toward Unity*

We rejoice in the steps that have already been taken in the direction of church cooperation and unity. Heartening progress has been made in the federation of hitherto separated churches, in the local community, in the state, and in the nation. Many congregations which have hitherto been worshipping in separate buildings have been united in community churches. Useful steps have been taken and are still being taken, in coordinating and simplifying our ecclesiastical machinery, and in great central bodies like the Foreign Missions Conference, the Home Missions Council, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, the Federal Council of the Churches of Christ in America, the Council of Church Boards of Education, and the International Council of Religious Education, the church possesses agencies through which it is functioning effectively in matters of common interest.

But useful and necessary as are all these steps, we are convinced that they are not enough. Our existing methods are too cumbersome. The authority granted to the central bodies is too limited to make possible effective action on the scale that is now imperatively demanded. With all recognition of the great values for which the denominations have stood, values without which the whole church would be appreciably poorer, we feel that the time has come when the differences between the denominations are no longer such as should keep us apart. Some of these differences have been outgrown. In other cases the distinctive points of view have been accepted by other bodies. No denomination today has a monopoly of the truth for which it originally came into being. We hold, therefore, that some form of union is necessary today, in order to secure a more efficient church and release for more constructive purposes the resources now frequently wasted.

This does not mean that organic union on a world-wide scale is im-

mediately practicable. The difficulties in the way are too great and the sincere differences of conviction too deep-seated to make the advocacy of any complete plan practicable, but it does mean that whatever steps we now take should be regarded not as the measure of final attainment but only as steps toward a goal which will unfold as we proceed.

We record with gratitude the fact that in the discussion at Lausanne it was definitely recognized that whatever form unity may ultimately take, it must be such as to make room for a wide measure of variety and conserve the values for which each of the great permanent types of Christians stand. The unity we seek, far from being inconsistent with liberty, must conserve it as our most priceless possession.

4. *Some Obstacles*

1. Differences of conviction as to the nature of the Church.

2. The inherent difficulty of changing methods which have become familiar and through which valuable results are being reached.

3. The difficulty which arises from vested interests.

4. The social, racial, and psychological barriers between groups.

5. The provincial spirit which takes pride in old ways and lacks imagination to realize the larger issues involved.

It is clear that in our approach to the task before us we must distinguish clearly between the problem of unity as it presents itself to those who are separated by sincere differences of conviction as to the nature of the church, and to those whose difficulties are practical and personal. It is futile to seek organic unity with Christians of the first type until we have done what is practicable to secure unity between Christians of the second type.

5. *Ways of Approach*

Two lines of progress seem immediately practicable, in both of which important steps are already being taken:

1. The reunion of separated bodies of related denominational families.

2. The strengthening of existing co-operative agencies to the point where in-

stead of being, as at present, largely consultative bodies, they become administrative bodies, doing for all the churches the things that can best be done together.

In the matter of practical cooperation also encouraging progress is being made. We need only refer to the work now being done by bodies which are carrying on effective cooperative work in many fields. But this is only a beginning. What would it mean if in each of the larger centers of our country some commanding enterprise of interdenominational significance could be carried on, not by any individual denomination but in the name of the church as a whole.....

So far as we are kept apart by questions of principle which grow out of differences in our view of the church, we recommend the continuation of conference on the points which now divide us. But in the meantime we urge with all the force at our command that there be the largest possible cooperation in all those practical matters which do not involve the theory of the church, to the end that our witness to the world may be as impressive and united as possible.....

6. *Specific Suggestions*

(a) We recognize the contribution which the Community Church movement is making to the cause of Christian unity, but we call attention to the importance of the movement establishing and maintaining a vital connection with the missionary, benevolent, and educational enterprises of the church as a whole....

(b) We recommend that in order to hasten the improvement of conditions in the weaker communities and the countryside, strong state federations or Home Missions Councils be formed which shall relate the resources of the stronger churches to those that are weaker.

(c) We favor new experiments in cooperation between different denominations or groups, which, if successful, may afterwards be repeated on a large scale.

(d) We suggest that a study be made of the possibilities of uniting the business services of the various denominations and interdenominational bodies in the interest of economy and efficiency.

(e) We recommend that in this coming year a preliminary inquiry be made of the possibility of bringing about closer relations between the various Young

People's Societies, looking toward the establishment of a United Young People's Movement.

(f) We commend the cooperative work now being done in the field of religious education, but we feel that it should be greatly extended and that it should be applied to all ages and groups. We suggest to the International Council of Religious Education the preparation of suitable courses dealing with church unity.

(g) We believe that a great service may be rendered by our existing religious journals enlisting the support of their readers and of other journals in church unity.

(h) We recommend that as an aid in creating the mind to unity, which is our greatest present need, the widest publicity be given to the gains which will result from the consolidation of our at present divided resources.

(i) We rejoice in the growing interest of our seminary students in the movement for unity, and we recommend to all seminaries that this movement be adequately studied in the seminaries and the provision be made through extension courses on a wide scale for informing the ministers who have already been graduated as to what is being done in this field.

(j) In view of the fact that 1930 marks the closing year of the Nineteenth Century of the public ministry of Jesus, as well as the Nineteenth Centenary of Pentecost, we recommend to the appropriate denominational and interdenominational agencies the propriety of making revisions in their programs for conference, study, and prayer regarding church unity.....

In all that we have said we have been deeply conscious that whatever we do in the way of improving administrative machinery will be futile if it does not spring out of the deep and passionate conviction of the importance of the cause which we seek to promote. The church of the Living God exists for the purpose of helping men and women everywhere to realize the presence of God as the fact of facts for individual and for social life. We earnestly desire for the churches to which we belong and for the church as a whole such a revival of this living sense of the presence of God as shall make it a fact to the men of today and shall help the church to realize its high responsibility as the body of Christ, the agency through which His spirit is conveyed to the spirits of men.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS AMY G. LEWIS, 150 Fifth Avenue, New York

Miss Ella D. MacLaurin, Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America, and editor of this Bulletin, after several months of illness passed away July 23 in a hospital in Minneapolis.

ELLA D. MACLAURIN—AN APPRECIATION

BY HELEN B. MONTGOMERY

The death of Ella D. MacLaurin, on July 23d, in a hospital in Minneapolis, has come as a great shock. When I first came into missionary work, she was already engaged in speaking and writing and traveling in the interests of foreign missions. For years, she was secretary of the Baptist Women's Board, and to it she gave many effective years of service, with complete absorption in the cause, by writing, addresses and above all by prayer.

Later she became one of the secretaries of the Foreign Branch of the Y. W. C. A. and poured into its service all the rich devotion of her nature. The heavy curtailment of its work in China made necessary by the World War, led to her withdrawal and she became Executive Secretary for the Federation of Women's Boards of Foreign Missions.

I cannot imagine her in any heaven being content so long as Jesus Christ was yet uncrowned as King in the Kingdom of God, so long as one corner of the earth remained unresponsive to His sway; so long as one heart failed to yield Him allegiance. She would still be eager to work and pray for the great cause for which she had given her life.

When I learned of her death, an idea came to me, inspired I believe, by the Spirit of God, that her friends out of every communion should establish a memorial bed in the obstetrical ward in Ida Scudder's great hospital for women in Vellore, India. This ward contains 26 beds, each of which costs \$1,000 to endow in perpetuity. The first memorial bed was given in honor

of Ida Scudder's mother and the second in honor of Dr. Stephen Smith, father of Mrs. James Madison Pratt. Will those who read this send to me at 144 Dartmouth Street, Rochester, N. Y., a gift to keep green the memory of our dear Ella D. MacLaurin. Even small gifts will help and this should be a gift of love.

Miss Ella D. MacLaurin was born in Canada, of Scotch descent, and came to the United States at an early age. For forty years she devoted herself to religious work in the Baptist denomination, with the Y. W. C. A. and with the Federation of Woman's Boards of Foreign Missions of North America.

She had a great respect for law, and strongly supported the 18th amendment to the Constitution. She also eagerly worked for the closer Christian fellowship of the women of the world, all cooperating together in the service of Christ. She often expressed the hope that a fund might be established to enable some of the best teachers and preachers from America to visit the foreign mission fields to bring inspiration and encouragement to those cut off from hearing such messages as these experts could bring. She hoped that by a reciprocal arrangement outstanding native Christian leaders from mission lands might come to America "to lead us to a closer life for God and His world."

Miss MacLaurin was deeply interested in students—especially women and girls—who were seeking an education under difficulties and a strong supporter of world peace movements.

Miss MacLaurin was active up to the last and went home on July 23d, services being conducted in Trinity Baptist Church, Minneapolis, July 25th.

AFTER JERUSALEM

After Edinburgh for many years missionary leaders drew inspiration and charted their course from that great conference. Under the leadership of Dr. John R. Mott and Mr. J. H. Oldham wonderful changes have taken place in the Christian church around the world. Old fears and prejudices are being removed, narrow views and circumscribed lives are giving place to world vision and world activities.

Those who participated in the Jerusalem meeting last year assure us that it was a great experience in living, working, thinking through together. Most diverse groups came to Jerusalem. Many deep antagonisms were represented and were openly expressed in the first week. The East and the West, the younger and the older churches, the pietist, the economist. Out of this diversity was achieved a marvelous unity.

From Jerusalem delegates returned to report to their churches what God had wrought in his children there and what they had found most important to work toward in the coming years. From Jerusalem Dr. Mott traveled among the churches in the middle and Far East for eight months. Mr. Paton has visited India and the Near East. Mr. Oldham and others were in New York having had many conferences before the meeting of the International Missionary Council at Williamstown, July 11-21.

At a recent dinner Dr. Mott reviewed his experiences in the Orient. Among the conditions adverse to Christian work today is the grievous economic situation that oppresses multitudes in India, China, Japan. Of poverty in India and famine in China we hear much. Japan also suffers. Dr. Mott paid high tribute to the patient, silent endurance of hardship on the part of the Japanese.

Also Dr. Mott found changes for the better. There is opportunity for more open-minded and frank discussion between those of the East and those of the West.

A new psychology is evident. The day of "defeatism" is beginning to pass. The present is not spoken of as a time "to hold our own," "to dig in" but as a time to press forward. For more than a year we have been hearing of Kagawa's "Million Souls Campaign" in Japan with churches and missionaries following this "flaming torch." Now we learn that in China the new church has accepted as its goal the doubling of its membership in the next five years. In five years to win as many converts as have been won in the last century surely is an undertaking of inspiring faith. Dr. Mott pointed out that in the history of the Christian church a new movement is usually preceded by a time of testing and purifying. In China recent months have been such a time. We hear with great admiration of the courage, endurance, ability of the Chinese Christian leaders. Surely we may expect great things in the East.

Dr. Mott presented thirteen concrete proposals for mission boards. In outline they are as follows:

1. Coordinate the thinking in order to coordinate the planning and action.
2. Continue close working together so well begun at Jerusalem.
3. The "Message" wrought out at Jerusalem is a divine word. Let it be brought to the churches.
4. In religious education use present-day plans.
5. In the realm of higher Christian education let us send a commission of experts (as was done in the case of China several years ago) to study the whole field of higher education in India and Japan. Send the best from England and America and include nationals in each country.
6. Study the mass movements—the dangers and advantages.
7. "Sharing" was a great word at Jerusalem, let us practice it.
8. In missionary preparation we must rethink the subject from the beginning. A pamphlet with report of what is being done in England is just ready.
9. Let us seek to augment Christian leadership. More missionaries are needed and wanted *but* "let no second and third line men through."
10. Liberate a greater force of lay workers.
11. Let us plan for larger evangelism as is being done in China and Japan.

12. Christian literature is a great need. Previous plans have been pigeonholed. We *must* do something.

13. Unity is a goal toward which we must work. Church union in South India is *very* well planned.

At the meeting of the Committee of Reference and Counsel, which was the occasion of the above address, much attention was given to the Jerusalem reports and how to bring recommendations to the churches and into the practice of mission boards and missionaries. Let us help to speed the day when the message of Jerusalem shall be in our thinking, our planning, our action.

A. G. L.

A JAPANESE CHRISTIAN WOMAN

MRS. NOBU JO

When I knew Nobu Jo twenty-five years ago in the "Bible Woman's Training School" in Yokohama, little did I think that she would do a work so unique that it would be written about in the *New York Times*, but in the issue of July 7th I read the headline "*Mrs. Nobu Jo's Placards Urge Desperate Japanese To Come To Her For Help*" and then follows a column about her Women's Welfare Association in Kobe and her work for the would-be suicide.

The Japan of cherry blossoms and chrysanthemums, of smiling holiday crowds is not all of Japan. The eager, serious minded students as well as those with more experience of life face impossible problems. With aspirations to become great and noble they often find themselves overwhelmed with difficulties and facing failure prefer death. And so it happens that at beautiful Nikko Waterfall or at the beautiful spot near Kobe a life is on the verge. Just there is this word from Nobu Jo: "Wait-a-bit, would-be suicide! God is love. Come and talk it over with Nobu Jo, Kobe Women's Welfare Association." As a result of the sign near Kobe nearly 3,000 have been saved during the last thirteen years.

They go to the quiet home and in a

private room adjoining the chapel talk it over with a *Christian* woman of great strength, patience and tact. She strengthens the weak, sets right what was wrong, trains to better fitness, finds a place for them and after they leave her by correspondence continues to give sympathy and help.

When one asks Mrs. Jo how she has been able to accomplish so great a work her answer is in one word—"Prayer."

My thoughts go back to my early days as a missionary when I lived with Mrs. Van Petten at the Yokohama Bible Woman's Training School. It was Mrs. Van Petten who told this story about one of her students.

During recess there were so many waiting in the office to see me that the bell rang before I could see Jo San. She said: "*Sensei, I must tell you of a very sad case I have found.*" And between office and classroom she told of a little child whose hands had been cut off by a drunken man—of the utter poverty of mother and child who at a pittance a day were making paper bags in their tiny room. Jo San had to bring the story to a sudden end for the class waited, but she added: "I'm going to teach *O Kei San* to knit so that she can support herself."

A child with both hands gone learn to knit! What an impossibility! But with such as Jo San the impossible is achieved. O Kei San and her mother were helped and O Kei San received artificial hands. She did learn to knit,—first with soft wool she made lovely baby jackets and socks and later beautiful little silk purses that some who read these lines may possess.

O Kei San went through a mission high school and learned to write with Japanese *fude* and even English with a pen. One of her letters I still keep. After graduation she taught in the Christian Blind School in Yokohama.

Many Bible women are ministering to those who are sad and lonely and in need. Jo San's achievements have won recognition at home and abroad.

A. G. L.



WORLD-WIDE OUTLOOK



JAPAN-CHOSEN

Christianity's Influence

A CONTRIBUTOR to the *Japan Advertiser* figures that at the present rate of increase, 1% a year, it would take 10,000 years to make Japan Christian. Church members now number 154,521, the Presbyterians in the lead with 40,866; next the Methodists, 32,783; Congregational, 27,837; Episcopal, 22,235. Nineteen other Protestant churches range in number from 100 to 4,217. Japan has a population of 60,000,000.

But the truth of the matter, concludes the *Japan Advertiser*, is that the influence of the Christian Church in Japan cannot be measured in numbers. For example:

It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who have never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation.

The missionaries' great feat has been not the conversion of a certain number of Japanese, but the foundation of a vigorous native Church. This Church is developing on its own lines, and it seems likely that it will eventually evolve a Japanese form of Christianity in which the fifty or so divisions of Christian work in Japan will be merged. It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native Church in Japan. That Church is the child of the West's half-century of missionary effort—and who measures a child's worth by his size?

A Social Creed for Japan

BY REQUEST of the All-Japan Christian Conference the National

Christian Council has formulated the following social creed:

Equal rights and equal opportunities.

Non-discriminatory treatment of nations and races.

The sanctity of marriage, equal responsibility of both men and women regarding chastity and improvement of the home life.

The betterment of the status of women in the educational, social, political and industrial world.

Respect for the personality of the child, the prohibition of child labor, and the extension of the period of compulsory education. The diffusion of a thorough vocational education.

The enactment of a law making Sunday a public rest day.

The abolishment of the system of public prostitution.

The promotion of national prohibition.

The enactment of a minimum wage, peasants' welfare, and social insurance laws.

Legislation and equipment promoting public hygiene.

Government subsidy for the betterment of housing conditions.

The encouragement of producers' and consumers' cooperative associations.

The establishment of a suitable agency to attain harmonious relations between employees and employers.

The enactment of a reasonable working day.

The betterment of home industries and the improvement of equipment in factories.

The enactment of a higher progressive tax rate for incomes and inheritances.

The realization of a warless world.—*World Neighbors.*

Increases in Japan

REGISTERED Protestant Church members in Japan now number 154,521, an increase of 5,237 over last year, according to the National Christian Council. The actual number of church members is believed to be much larger.

The number of Sunday-school pupils is 158,787, and the amount of offerings received by the 1,490 churches

last year totaled 2,161,387.97 yen (about \$1,000,000). In addition, the money known to have been received by the churches from foreign sources totals 439,914.16 yen.—*Outlook of Missions*.

Quarter Century in Korea

ABOUT twenty-five years ago Dr. J. A. Fairman Preston, of the Southern Presbyterian Church, landed in Mokpo, Korea. At that time there were only six scattered groups of Christians in all this field, and but a handful of local Christians, few of whom had been baptized. Homes were built and a dispensary, hospital, boys' and girls' school and work started, while the preaching of the gospel in the country villages and towns was pressed constantly.

After twenty-five years of seed sowing and reaping these six groups of Christians in South Chulla Province have grown to fifty-five organized churches with elders and officers, and 250 unorganized groups of Christians each with a church building, 21 ordained native preachers in this province alone, all supported by the native Christians, while more than 122 other helpers and colporteurs and Bible women labor in this section.—*Record of Christian Work*.

Newspapers as Evangelists

HIGHER education is no longer the privilege of the few in Japan. About 1,000,000 students are now enjoying it. In Tokyo alone there are more students in college and university grade than in the whole of the British Isles. In commerce, despite the inevitable post-war slump and the earthquake, Japan is now consolidating her markets on the mainland of Asia, while her coal has already displaced British coal as far as Suez. Politically, Japan stands higher than she has ever done. Her statesmen have been called in to help solve the problems of Europe. As one of Japan's writers and publicists, Dr. Washio, of Waseda University, expressed it recently: "Japan is under-

going a rapid transformation, affecting the social, industrial, political, and every other detail of national life. The change is chiefly mental and psychological. It may not be so spectacular, but is as significant as that occasioned at the time of reconstruction and development of the nation following the Meiji Restoration."

The vital question is whether moral growth will be outstripped, and moral fibre be unequal to the strain. Mr. Kagawa estimates that sixty per cent of labor looks for a solution of its problems along materialistic lines advocated by Karl Marx. Twelve thousand each year take refuge in suicide. The authorities are looking to religion to provide that spiritual element now so patently lacking in secular civilization, more especially as a means of counteracting the dangerous thoughts which they fear so much. Newspapers can play an important part in this task, since the country folk can only be reached on a wide scale in this way.

Korean Surgeon Makes a Name

A YOUNG Korean man spent four years in Severance Union Medical College. After graduating he spent some time in the Rockefeller Hospital in Peking. Then he was assistant in the surgical department of Severance School, and showed such real ability that he was given opportunity to study in America. He spent a year in Northwestern University Medical School, a year in the Hospital for Ruptured and Crippled Children in New York as an assistant, and received his degree from Northwestern University. He then went back to Korea, and during the year of furlough of the missionary surgeon, young Dr. Lee carried the work of the surgical department, doing operations such as only the "big gun" surgeons get opportunity to do. One day at a meeting of the Medical Missionary Association about thirty or forty missionary doctors from the United States, Canada, Great Britain, and Australia sat upon the benches and watched young Dr.

Lee operate. Those who went to the Orient to show them how to do it were in turn shown how it should be done.—*Christian Advocate*.

AUSTRALIA AND THE ISLANDS

Response to a Call

THE Methodist Church of Australia reports a list of forty new appointments to the mission field, the largest number of workers ever sent out in a single year by this Society. Eleven are ministers going to Tonga, Samoa, Fiji, New Britain, Papua and North Australia; six are well trained young women teachers, who will widen the horizon of girls in Tonga, Fiji and Papua; five are trained nurses, two are medical men; three are laymen who will relieve the strain of business management and two will work in agricultural institutions. The remainder of the 40 are missionary wives. Several of the recruits have given up salaries more than double that offered by the mission. All the stations in the Pacific, North Australia and India are now filled.—*The Missionary Review*.

The Maoris of New Zealand

THE Archbishop of New Zealand writes in regard to the consecration of Rev. F. A. Bennett to work among Maoris:

The step which has been taken is in the nature of an experiment, and if it is found to work satisfactorily the next step will be in the direction of creating a Maori diocese, as was tentatively done by the general synod of 1925.

The Maori race, which now numbers about 70,000, has in recent years been much disturbed by the claims and teaching of the most recent Maori prophet, Ratana, who, commencing as a faith healer and opponent of Maori superstitions and *tokungas*, has developed a rival schismatic church, largely on national and political lines, and has caused a serious cleavage in the ranks of the members of the church. There is ample evidence that his *mana* is on the wane and it is confidently hoped that Bishop Bennett, by his winning personality, spirituality and eloquence,

will win back the wanderers to the fold of the church.—*The Church Overseas*.

Philippine Problems

SIXTY delegates from every section of the Philippines last March discussed at a round table conference led by Dr. John R. Mott the problems common to all. The dominating note was to plan a concerted attack upon such questions as: Reaching an increasing number of the best young people for Christian leadership; meeting an enlarging evangelistic opportunity in the Islands; securing an ideal relation between the younger churches in the Philippines and the older churches in America; augmenting our financial resources to meet our enlarging opportunities; and further promoting the fullest cooperation and unity in the Philippines.

The Conference expressed the desire to correct the impression that the evangelistic opportunity in the Philippines is passing, and declared that Christian forces were never so numerous and favorable, this being especially true of the educated classes and student youth.

The Philippine churches were called to an increased study and practice of Christian Stewardship. Though a hearty response ought to augment materially the financial resources of the Islands, our staggering opportunities will be far from met. The appeal was therefore sounded to the Church in America to expand generously its subscriptions. It was heartening to note the reiterated desire expressed by Filipino leaders for a systematic reduction of mission aid to established churches, thus to release mission funds for the great advance which must be made.—*Philippine Presbyterian*.

NORTH AMERICA

World Service Commission

THE sixth annual meeting of the World Service Commission of the Methodist Episcopal Church was held

in the Chicago Temple, July 23d. The total receipts for proportionate distribution among the constituent boards during the fifth World Service year were \$6,573,261.27, an increase of \$696,104.20. Non-distributable receipts of the World Service Commission were \$1,388,637.36, a decrease of \$395,109.83. The net increase of receipts of both types was \$30,994.37. Total receipts were \$7,961,898.63.

Funds distributed during the year were as follows: Board of Foreign Missions, \$2,482,300.06; Board of Home Missions, \$2,482,300.06; Board of Education, \$1,196,892.24; Board of Hospitals, Homes and Deaconess Work, \$114,874.34; Board of Temperance, Prohibition and Public Morals, \$109,563.13; Board of Pensions and Relief, \$106,046.44; American Bible Society, \$81,285, a total of proportionately distributed disbursements amounting to \$6,573,261.27.

Sixteen areas showed a gain in receipts for World Service during the fifth year, and five showed a loss. Sixty-one Conferences showed a gain and twenty-eight showed a loss.—*The Christian Advocate*.

New Student League

THE League of Evangelical Students has been organized in colleges and universities as well as in training schools and seminaries. At Bucknell it recently raised a thousand dollars for a Bucknell missionary in Brazil. At Hampden-Sydney it has a colored mission, two outpost Sunday-schools, and one midweek prayer service, having obtained a little log cabin for its prayer-meetings. Marion College carries on work at the county jail and the county infirmary and house-to-house visitation has been followed with marked results.

Rev. Winfield Burggraaff says: "It wishes to stand alone, cutting itself loose from those organizations which have hitherto represented the Christian life upon the campus of the American college and university. In our isolation is our strength. In our stu-

dent world is the repetition of the very thing of which Burke complained more than a century ago. 'Such is now the misfortune of our age that everything is to be discussed as if the truth of religion were always to be a subject rather of altercation than of enjoyment.'—*Sunday School Times*.

Jewish Christians in U. S.

A SURVEY of Jewish congregations in this country has recently been made by Dr. H. S. Linfield, Director of the Statistical Department of the American Jewish Committee. The figures may be accepted as substantially correct, as a very careful canvass was made. The statistics deal only with permanent congregations.

The canvass shows that there are 2,948 congregations in the United States. Of these 2,855 are in urban places with a population of 2,500 and over. There are 93 congregations in rural areas. These figures show that there is in the United States one congregation for every 1,386 Jewish men, women and children.—*Our Jewish Neighbors*.

Training Negro Ministers

THE major problem in the evangelization of the Negroes lies in providing them with a sound and adequately trained Christian ministry from among their own people. The number of Negro young men offering themselves for the Gospel ministry today is far too small to enable the Church properly to cope with the task of evangelizing these people. The Snedecor Memorial Synod, composed of four Negro Presbyteries, reported on March 31, 1928, nine candidates for the ministry, three licentiates, and forty-six ordained ministers. There are about fifteen young men at Stillman Institute who are looking forward to the ministry. These figures indicate the Negro's present contribution of man-power throughout the Southern Presbyterian Church for the evangelization of more than nine millions of his own people. Furthermore, the

present educational equipment of the Negro ministry as a whole is unequal to the task that lies before it. The education of the average Negro preacher is extremely inadequate. The Negro people are rapidly embracing the opportunities of an education and this fact necessitates better preparation on the part of those who are to lead them in spiritual things. Experience teaches that those communities and peoples who have made the least progress in education and in religion need the very best men obtainable. A mediocre man may make a blunder in laying the foundation in a backward community that only long years of hard labor can overcome.

To meet the demands for better trained men, Stillman Institute has been laboring for fifty-three years.—*Presbyterian Survey*.

Ezel—"Showing the Way"

EZEL, Kentucky, is not an average community. Its original name was Mortonsville, but fifty years ago a post office was opened and the government required a new name. From the story of David and Jonathan came the name, Ezel, the stone meaning "showing the way." Its inhabitants claim ancestry of Scotch Irish and French Huguenot, and these qualities promise fruitful returns for work done among them.

The Women's Board of the United Presbyterian Church established a work there five years ago, erecting a church and a school for grades and high school, in which seven teachers give secular and spiritual instruction to the 130 pupils of a fine type of mentality. Industrial instruction is also given under the supervision of the pastor's wife, Mrs. H. M. Britain, and their four looms turn out rugs, counterpanes and other articles.

New Hospitals for Indians

THE executive committee of the Presbyterian Board of National Missions has voted to erect a seventy-

five bed hospital for the Indian Mission at Ganado, Arizona.

Twenty-six thousand patients from an area sixty miles square were treated last year in the hospital and dispensary at Ganado. This partly explains why the present building, with a capacity of only twenty-four beds, is so pitifully inadequate. In addition to this growing medical service, the Board of National Missions is maintaining at this point a mission church, community center and a training school for Navajo boys and girls.

Course on Latin America

THE Secretary of the Hartford Seminary Foundation and the Kennedy School of Missions announces a special course on Latin America for missionary candidates and furloughed missionaries, which is to be given at Hartford during the first semester beginning September 24, 1929, and continuing through January 20, 1930. The aim of the course is to provide a half year of special work which will fit the missionary to improve his service in the new opportunities confronting Evangelical Missions among the cultured classes of Latin America. Dr. S. G. Inman, Dr. J. Orts-Gonzales, Dr. Charles T. Paul and others will cooperate as special lecturers and as members of the Hartford faculty. The tuition for the special course will be \$25, with a registration fee of \$5. There will be accommodations in the men's and women's dormitories on the campus for a limited number of single men and women. The cost of room and board for women will be \$137.50 for the semester. The cost of a single room in Hosmer Hall for men is \$35 for the semester. The board averages about \$6.50 a week. Apartments for married couples, with or without children, can be secured near the campus at rates of from \$35 to \$55 per month, but early application is suggested.

Will those who are interested address Dean Edward Warren Capen, 55 Elizabeth Street, Hartford, Connecticut?

LATIN AMERICA

Church Peace in Mexico

WITH the settlement of the dispute between the Roman Catholic Church and the Mexican government priests are now, for the first time since August 1, 1926, conducting services in the churches and ministering to the Catholic citizens of the land. The basis of this settlement is: (1) The Mexican Government will allow the Catholic hierarchy to designate those priests who are to register in compliance with Mexican laws; (2) Religious instruction, while not permitted in the schools (which is specified in the Constitution), will be permitted within the churches, and (3) Catholic prelates are given the right, as granted every Mexican citizen, to apply for a modification of the constitution.

Mexico's Church-State dispute began in 1855, when a democratic revolution broke out against Santa Ana. The revolutionists suppressed ecclesiastical courts which tried civil cases; forbade the church to hold property not used for religious or charitable purposes; provided for the return of property so held to the state; forbade the church to assume exclusive authority over education and sought to abolish monasteries and monastic vows. After the revolution subsided these laws were largely dead letters until the régime of Plutarco Calles, himself an anti-clerical, when a serious attempt was made to enforce them. The result of his efforts practically put the church under state control and compelled the foreign priests of Mexican churches to discontinue the exercise of their priestly functions.

New Church for Indians

BY THE dedication of a new Moravian church at Bilwas Karma, Nicaragua, the people attained the goal of their ambition. The dedicatory services were attended by more than 500, and the offerings amounted to \$350. It represented great sacrifice on the part of the Indians. But this by no

means indicates all the Indians have done.

The erection of the church, which has a length of seventy feet, width forty-three feet, and height of walls sixteen feet, a ten-foot veranda, height of steeple from ground sixty-five feet, required a large amount of lumber. In a country where lumber is very expensive, it is impossible to think of building a church like this—our "Cathedral of the Indians"—if the lumber has to be bought. It would have cost nearly five thousand dollars. But the Indians were willing to saw their own lumber and bring it free of cost. To saw all this by hand means much hard work under a tropical sun, and it took them nearly a year. With the exception of a little help which the missionary gave them in the form of beans and rice, they supplied their own food; the women cooked while the men worked. Heathen and Christian worked side by side.—*Moravian Report*.

Rome Revives in Argentina

ARGENTINA has been a country in different to both Protestant and Catholic religion. Materialism has prevailed, but within the past year an awakening is noted, especially within the Roman Catholic Church, as evidenced by a recommendation from a leading bishop that the Bible should be read, and the forming of a Catholic missionary organization with the object of spreading their faith in every town, village and school of the land. This organization has recently printed and sold 100,000 copies of the four Gospels, and has also created a holiday, calling it "The Day of the Gospel." Every night some distinguished prelate broadcasts an evangelistic sermon. Protestant Sunday-school methods are being adopted, and even tent meetings are being held.

But these are merely counter attacks against Christian missions, and as they themselves frankly state "to rid the country of the pernicious religious influences which have ruined the United

States and other Protestant countries." Their avowed purpose is to form a coalition between Spain and all Latin American countries, discouraging cordial relations between the United States and Argentina. But even this fanaticism is less obstinate than materialism.

Venezuela Earthquake

THE Orinoco River mission of Venezuela is evangelical and undenominational. Its headquarters are at Carupano, Venezuela. One of its missionaries, Miss Helen R. Brown, sends to *The Sunday School Times* an account of the earthquake of January 17th, which centered in Eastern Venezuela, resulting in the death of 50 persons, the wounding of 800 more and financial loss amounting to \$10,000,000.

In the twenty-five to thirty seconds during which the earth shook as if in a huge sieve, the artifice and prowess of man of several centuries was made nil. The city became instead of a proud, busy center of industry, commerce and varied life, a vast ruin, a screaming multitude frenzied with fear. . . . From the whole city there arose a cloud of yellow dust, and the sun had a peculiar yellow glare. Every one was in the street, crying, calling upon God, the saints, and the Virgin. Everywhere were signs of ruin. I had many an opportunity to speak of God, exhorting the people to put their trust in the Saviour. . . . A cathedral that was being built and which the bishop had blessed several months before, and cursed the Protestants, was leveled to the ground. The governor's new house, factories and buildings became piles of debris. All the churches, chapels, and grottoes of the images were partially or totally destroyed. . . .

For five days we ate, slept and lived out in the open square in front of the mission house in wind, dust, rain, sun. Every family in the whole city slept and lived out of doors, though now quite a number have gone back to living under a roof. Over half the population left Cumana for other parts, especially the upper class. The United States and other governments as well as this government and many groups and individuals sent tents, clothes, food, and other supplies, so that the city was quite well taken care of, though there is still great need in many parts. It is even yet a city of tents and hit-or-miss living, with much misery, fear and sorrow.

EUROPE

Glasgow Hits Gambling

SCOTLAND has convictions regarding betting and gambling, and has a National League for carrying out those convictions. The Secretary of the League, Rev. F. E. Watson, brought an attempted gambling coup to the attention of the sheriff's procurator fiscal of Glasgow, at the same time reminding him of section forty-one of the Lotteries Act, and asking if there was any act that gave legal sanction to the sweepstakes in Glasgow. If not, what was he going to do about it? And this is what he did: After consulting crown counsel he informed the sweepstakes promoters that they would be liable to prosecution. That settled it. There are signs that the courageous action of Glasgow will be followed in other centers both north and south of the Tweed. It is but a part of the great social movement in which the Scottish churches have taken a leading part.—*New Outlook*.

Y. M. C. A. in Barcelona

THE Barcelona Christian Association was founded five years ago with less than a dozen members, and met in a dark, tin-roofed garage. It now counts 157 active members, representing eleven nationalities with Spanish in large majority. It seeks to present Christ to young men without respect to material, cultural, or political interests. It brings them in contact with the Bible by regular study courses and lectures, and confronts them with the problems of a life of faith. For leisure hours there is a library whose contents increase from year to year, games of various sorts, and a sports ground rented principally for the use of the boys' department.

The Gospel in Paris

A NEW Gospel Hall has been opened by the pastor of the Montmartre Tabernacle in a section of Paris called the *Zone Noire*. A member of the French Academy thus describes this district:

"The Black Zone is inhabited by a mixed crowd of rag and bone dealers, dangerous ruffians, and many jailbirds. We have unforgettable visions of these veritable 'Negro villages' where unspeakable huts shelter badly an ever-increasing population living in sinister and dangerous promiscuity. Material poverty is nothing as compared to moral poverty. There is not a notion of right and wrong in those souls. They are gradually returning to savagery. One can imagine how impressive it was when in this new Gospel Hall a hundred children sang Gospel hymns and recited the wonderful story of Jesus' birth. Fifty mothers and fathers were there."

On the 31st of January last, obligations on the building costs amounting to 20,000 francs fell due. On the 27th, attention was called to the need with the word that the Lord would help when they had done all possible themselves. Wednesday a young man called. He had come from the country to seek work and his father had given him enough to live on until he was settled. He wanted to give a part of this to the building costs. "To our amazement he handed us 8,000 francs. All through Wednesday came a stream of members and friends bringing their gifts, the result of real sacrifice. After supper a brother came to express to us his love and attachment to the church, putting in our hands ten thousand francs."—*Sunday School Times*.

Lutherans Move Toward Union

ON THE Four Hundreth Anniversary of the date that Martin Luther made public his catechisms, 250 delegates, representing sixty church organizations in twenty countries, comprising about 70,000,000 members, assembled in Copenhagen, Denmark, for the Second World Convention of the Lutheran Church. The first was held in 1923, and the purpose of the convention this year, June 26 to July 4, was to strengthen the organization started at that time. This was but the second world convention in the four

centuries of existence of this, the largest of all Protestant communions.

The Lutheran section of the Christian Church has not only retained its identity as a leading denomination, but still exhibits that sturdy independence and tenacious adherence to its distinctive tenets which Martin Luther himself frequently demonstrated. The supreme valuation of doctrines, which made that leader of the Reformation an impossible party to proposed compromises, plus the civic and economic uses to which evangelical principles were put by sixteenth-century kings and princes, have produced a score and more of national churches. All of these adhere to about the same creedal tenets and use the same handbook to instruct their youth for church membership, but no common form of organization was undertaken until the present decade. It took the shock of the World War, and the terrible hardships that followed 1918, to bring the need of an international connection into an actuality.

The present Lutheran Church has three divisions. The section of Germany and adjacent Germanic offshoots reflects reformation controversies, Catholic, Calvinistic and composite. The Scandinavian group comprises state churches of Norway, Sweden, Denmark and Finland, which went solidly over to the evangelical principles but retained much of the Catholic organization. The third group, smallest numerically, is American. These retain the doctrines of the European groups, but have few of the ritualistic forms and no relationships with the State. All three groups are engaged in extensive mission work among non-Christians.—*Christian Herald*.

Jews of Cracow

CRACOW has a Jewish population of 52,292, out of a total population of 206,829. These Jews are so intensely religious that there is a proverb "As pious as a Cracow Jew." Some one has observed that if these men became Christians, we should see a type simi-

lar to their ancient brethren, of whom it is said in Acts 17:16, that "they turned the world upside down." A worker among these people tells in *The Jewish Missionary Herald* of an orthodox young Jew whose surprise was unbounded when he found that in books which dealt with Jesus as the Messiah there were so many citations from the Jews' own Holy Bible. "From my childhood," he said, "I was taught that only to Jews who believed in God and kept His law is the Messiah promised and that He would deliver them from their long exile and restore the Jewish Kingdom, and as I read I thought, 'what has the Jewish message to do with Gentiles?' I could not explain the mystery and have been hoping to talk with you about it." After much conversation, he said: "I see now that the truth about the Messiah is entirely different from what I and my people believe." He was given a New Testament, looked at the title, and joyfully put it in his pocket.

AFRICA

Evangelism in Morocco

MOROCCO has recently been made more accessible to the Gospel. Mr. Charles C. Gabriel and his associates have visited some 180 of its 450 market places, some of them a number of times. At least six thousand copies of Gospels have been bought by Moslems. The truth preached—the lost state of man, the Sonship of Christ, His sacrificial death and resurrection is wearing down opposition. Markets where at first there was a great tumult, after a number of visits, have become quiescent if not friendly, and friendly from the conviction that the teaching given is true. "Time and time again we have seen the crowd silenced by the declaration from some one present that we are true believers and are preaching what is true." An automobile serves as pulpit and tent. The crowd gathering about it numbers at times fifty, but more often three to five hundred. This mission is aiming not at townspeople, but at the five million who live in the country up to fifty miles

from any town with a missionary. From two to five thousand gather at the weekly markets in each district and most of these markets are approached by roads passable in good weather. These untouched tribes make a remarkably promising field for Christian evangelism.—*Sunday School Times*.

In the Barbary States

THE present staff of the North Africa Mission numbers 105—79 women and 26 men—at 27 stations in the Barbary States. Mr. Harvey Farmer, general secretary, reports open doors on every hand.

"The willingness to listen was never more marked, and while there are many adversaries and much opposition, an ever increasing number are brought under the sound of the Word of the Lord. The sale of Scripture portions to Jews, Moslems and others continues to increase. Our receipts, however, are quite inadequate to meet the demands of the work. Our income of £11,113 last year was rather higher than in 1927, but our responsibilities were £3,090 in excess of this."

In connection with this urgent need a day was set apart for prayer, and on May 21st it was announced that over £4,000 had been received for this work.—*The Christian*.

Growth on the Niger

AT ST. PETER'S Church, Okrika, West Africa, on January 13th, three African priests and one European priest, and ten deacons were ordained to service in the Episcopal Church on the Niger, this being the largest number ever ordained at one time in that diocese. It was an interesting coincidence that each of the candidates for priest's orders represented a different language and tribe, there being one Ibo, one native of Brass, one of new Calabar, and one European. Three or four thousand people were present at the service, including Bishop Howells, the African assistant bishop, and Archdeacon Crowther, son of the late Bishop Crowther, and himself a veteran of eighty-five years.

The rush of children into the schools continues. There is hardly one of all the numerous schools which is not obliged to turn away boys anxious to attend, because neither accommodation nor staff is available to meet the demand. In Onitsha, the headquarters of the mission, there are about one hundred boys at the secondary school and about a thousand at the primary and infants' schools, but with adequate staff there is no doubt that two or three hundred more would be at the school within a week. Six years ago the total school staff was under ten, today the number is nearly 40. All the other schools have increased in much the same way.—*The Church Overseas*.

Medical Mission for the Gold Coast

THE Basel Mission has laid the corner stone for a new mission hospital in Agogo. The buildings are to include a hospital for the natives, a rest house for Europeans and dwellings for the physician and nurses. The English Chief Commissioner, Sir John Maxwell, said: "Basel missionaries have built the first good road from the coast to the interior and before anyone else thought of it, the Basel missionaries, seeing the dearth of artisans in this country, have worked successfully to help out in this matter. This mission, four decades ago has taken the greatest pains to train young men of the people to be carpenters, blacksmiths and shoemakers. This resulted in blessings not only to the country itself, but along the entire west coast of Africa these artisans of the Basel mission were known and sought after, from Sierra Leone down to the Congo. Thus the Gold Coast was a famous country in all West Africa, before the other colonies were hardly mentioned. This fame the Gold Coast owes to the Basel mission."—*Allg. Miss. Nachr.*

Tribute to African Preachers

NATIVE African preachers were paid a high tribute at a recent Conference at Oxford, England, when

a letter was read from Mr. W. H. Laughton of Meru, in which he said:

Perhaps the best message I can send is this: if the local preachers in the homeland can equal the achievements of some of our teachers here in East Africa, whose educational advantages have never carried them beyond the Standard IV point, they will have little difficulty in "getting the goods across,"—if such a phrase may be permitted. For a thorough grasp of a situation, the significance and application of a text, the sermons of these native local preachers are nothing short of astounding, especially when it is considered that to their fathers Jesus Christ was not even a name.

Education in Demand

IN UGANDA there is everywhere a demand for education, even among raw tribes, and this facilitates the starting of out-schools, and the believers are zealous to read. In many places the natives will build a school, collect the teacher's wage, and send into the Mission Station begging for a teacher. This brings with it a great opportunity.

In the Congo, the value of reading has yet to be appreciated, and the desire to be taught to read is looked upon by the ordinary native as an art for little boys to acquire, and the spread of the Gospel is hindered.

The work in all stations will be strengthened by the completion of Mr. Norman Grubb's translation of the New Testament.—*The Christian*.

Livingstone Memorial

THE Scottish national memorial to David Livingstone is nearing completion. All the squalid tenements around it have been demolished, and his actual birthplace in Blantyre, Scotland, with the adjoining houses of Shuttle row, have been transformed from a dirty slum into a suitable museum. Ten acres of surrounding ground are being laid out as a recreation park and open-air theatre. The roads on which unemployed miners have been working are nearly finished. At the formal opening are to be eight tableaux depicting scenes from his

life. Among the latest curios and relics that have been donated for exhibition is the chistening shawl in which the baby David was carried for baptism. It is 15 feet long and 5½ feet wide, woven with Paisley silk in exquisite coloring and design.

David Livingstone's grandson, Dr. Hubert Wilson, a medical missionary for 15 years in Chitambo, at present home on furlough, has just resigned, owing to family health reasons, and expects to settle and practice in this country. His sister, Mrs. Alexander MacDonald, continues the noble tradition of her grandfather as the wife of an ordained missionary at Chasefu, in Livingstonia.—*Christian Century*.

Training Boys to Teach

THE boys of the Sona Bata boarding school, Sona Bata, Belgian Congo, are required to teach between their second and third years of school, thus showing the sincerity of their desire to learn that they may teach. P. A. MacDiarmid writes that more than sixty-nine have gone out to teach in the last three years. Most of these have schools with from twenty to forty children, and several of them are holding posts in far away villages among strange tribes.—*Watchman-Examiner*.

Moravians in South Africa

MAY, 1929, marked the 100th anniversary of the founding of the Moravian Mission at Shiloh, East South Africa. From a small beginning have come 12,500 baptized church members, 13 principal stations, 45 out-stations, and 150 preaching places, with a staff of 26 European missionaries, 12 native ministers, and over 300 native helpers, both men and women. When the last figures were taken there were 55 schools, with 4,285 scholars and 120 native teachers, and also 85 scholars in the seminary at Myenyane.

If one is seeking evidence of the leavening power of Christianity, it is interesting to compare a heathen woman with an average church member of Shiloh. The first is clad in dirt-soaked

clothes, hair plastered with clay, dull, indifferent, boldly clamoring for beer, dwelling in a filthy hut. The second, dressed in clean print, friendly and polite, her home tidy and appreciative of higher things. Many of these older Christian women possess a natural tact which makes their opinions worth knowing.—*Moravian Report*.

WESTERN ASIA

Turks and the Bible

THE LONDON DAILY TELEGRAPH reports a complete change of attitude towards foreign religious schools on the part of the Turks. A fierce campaign against such schools had been proceeding in the newspapers, and an association had been formed which aimed at government support to expel all Christian missionaries.

The schools had definitely decided to close down on account of the stringent regulations against teaching the Bible. But they have now been officially informed that there is no longer any objection to their giving religious lessons or services to non-Moslem pupils, provided that the latter attend of their own free will, with the consent of their parents or guardians.

This general attitude on the part of the Turks is indicative that the policy hitherto followed of mere toleration of foreign schools will henceforth be abandoned, and that on the contrary these institutions will in future receive every encouragement from the authorities. There is even the question of omitting the non-Moslem stipulation.—*Alliance Weekly*.

Bible Revision in Turkey

THE British and Foreign Bible Society in conjunction with the American Bible Society is placing the Scriptures before the Turkish people in the new characters which were made compulsory at the beginning of the New Year. Mr. James Russell, the Bible Society's assistant-secretary at Constantinople, states: "It was felt that as the Turks prefer the Book of Proverbs to any other portion of the

Bible, it would be advisable to begin with its publication first, and that it would greatly assist its readers if it were in the two forms of writing, the new on one page and the old on the opposite page. It was felt also that such an edition would assist the President in his great scheme of teaching every man, woman and child to read, and that consequently the government would look upon the work with a benevolent eye. There is another edition in the new characters only." The Bible Society's agent reports that the sale is encouraging. The opportunity has been taken to study the whole question of revision, in regard to grammar as well as alphabet, and a committee of experts in Turkish, Hebrew and Greek has been formed for the purpose. As many Persian and Arabic words as possible are to be eliminated and purely Turkish words substituted.

An Uncontrovertible Gospel

MR. BOERGER of the Lutheran Orient Mission tells of a man, whom he called a load carrier, who brought a little boy to his station.

"Miss Gudhart washed the boy, and we picked the maggots out of the sores on his head. It was not a pleasant task, for the stench was almost unbearable. But we cleaned him up, fed him, and clothed him. Today he is well and hearty and now for the first time in his life he is learning something of the love of God in word and deed. He is telling every one of his new found friends, of what they have done for him, and what they mean to him." This is the kind of a Gospel that admits of no contradiction.

Changes in Persia

APERSIAN correspondent writes that this ancient land is changing very rapidly. Age long customs are giving place to Western ideas and modern civilization. The Shah insists that turbans and flowing robes shall give place to hats and European suits. Many venerable turbaned men have wept like children when com-

pelled to give up their ancient costume. These changes are influencing the attitude of the Persians toward all things modern and foreign, including literature. Men who formerly could not come in contact with the Christians at all, or read Christian books, now avail themselves of this new freedom which has been thrust upon them and are ready to read and discuss new ideas without endangering their standing in the community.

The Shah is keen on education, and many books from English and French are being translated so that the demand is increasing, and the missionaries are endeavoring to meet it.

A recent convert from Islam, a well educated young man from Yezd, saw a catalogue of Evangelical books and was delighted. He said, "I had no idea that there was so much Christian literature! I must start studying at once."

INDIA

Evangelizing in Bands

EVANGELISTIC campaigns by bands of Indian Christians, who arrange to set aside one week for this special effort, are becoming a striking feature of Christian enterprise in India. Christians in and near Gorakhpur, with the help of the missionaries, set apart a week in March for a gospel campaign. Their aim was to visit as many as possible of the towns and villages within a forty-mile radius, each on its special bazaar day. Sometimes they found unwillingness to buy the gospels at a farthing each; often the reply came: "No one in my house can read"; but during the week nearly 5,000 copies were sold, and there were many opportunities of telling the Gospel story to those who had never heard.

Taljhari is the oldest C. M. S. station among the Santals. Latterly many of the Christians have been growing slack and their low moral standard has been a source of anxiety. Last autumn special services were held in Taljhari and in some of the villages near by. As a result 130 Christians volunteered to

help in a week's evangelistic campaign. Teachers went out with a magic lantern and took turns in speaking about the pictures illustrating our Lord's life to audiences numbering up to 200. Other parties went out in the day time visiting some thirty different villages. By the end of the week fifty people had given in their names, wishing for further teaching.—*Church Missionary Outlook*.

Matrons' Conference

A CONFERENCE for matrons, to discuss boarding school problems, was arranged by the Women's Association for Christian Education of Madras. Twenty-seven delegates—matrons, nurses, and some teachers met, from February 19th to 21st, in Chittoor. Group discussions led to the following conclusions:

- (1) All matters of discipline should be kept out of school prayer services.
- (2) A place should be set apart exclusively for purposes of meditation and worship—both private and corporate.
- (3) Children should be allowed to select hymns they like, to talk on topics, or offer prayers, prepared beforehand, and to compile a hymn book of their own.
- (4) Responsive prayers, and readings with response, may be prepared to suit the needs and the experiences of the children.
- (5) The form of service may be varied by changing the order and by introducing silent prayer.
- (6) Open-air meetings may occasionally be arranged.
- (7) Indian musical instruments may be used to help the children keep time in singing.

Psychology and discipline, hygiene, wise use of leisure time and the spiritual side of a matron's work were subjects discussed at length.—*National Christian Council Review*.

The Truth Advances in Burma

AN ENCOURAGING field is that in the Pegu Yomas, west of Toun-goo in Burma. The inhabitants are largely animist in belief. A group from the Bwe Baptist School conducted meetings in a large animist village during their Christmas holi-

day, and when the invitation was given thirteen adults arose. In evidence of their sincerity they cut from their necks, arms and legs cotton string necklaces and anklets to the number of a thousand pieces. These "magic" circlets, each having seven knots tied in them, are supposed to avert typhoid and small pox. Closest attention was paid to all the addresses.—*Baptist Missionary Review*.

CHINA

Christian Missions Reviewed

IN THE *Atlantic Monthly* for May, 1929, Prof. K. S. Latourette appraises the work of Christian missions in China.

The Roman Catholics have been in China since the 16th century and the missionaries number today about thirty-one hundred, the majority coming from Latin Europe. It is estimated that there are about two and a quarter million members of their communion in the Chinese Republic or three times the number of 25 years ago.

Protestant missions have only been in China for a century, the Protestant community today numbering about half a million, and the number of missionaries being in the neighborhood of 4,000. While there are one hundred and sixty different Protestant societies at work in China, over half the missionary force is under twelve societies and most of them are engaged in co-operative enterprises which bring them into close association. In a similar manner the Roman Catholic missionaries represent over 40 different orders but cooperate in matters of general policy.

In closing Prof. Latourette says: "Christian missions with all their mistakes and shortcomings, have been and are of inestimable service to China. No one knows what the future of China is to be, whether the nation is to disintegrate or whether it is to produce a new and richer culture. If a newer and finer China emerges, as some of us have faith to anticipate, it will be in part because in the days of

its transition there were unselfishly labouring in it thousands of foreigners who sought to bring it in touch with the best that the Occident had to give."

Higher Education in China

THERE are 16 higher Christian schools in China that confer academic degrees. They are attended by 12,000 students of whom 67% are Christian. The alumni number 4,000 and of these 57% are Christian, who hold positions in church and school.—*Allg. Miss. Nachr.*

One Language for China

A SPECIAL correspondent to the *New York Times* from Shanghai writes that the Ministry of Education in the National Government of China has announced a program to popularize the use of Mandarin as the official, and, eventually, the only language in all China. The presence of numerous dialects in various parts of the country has long been one of the chief barriers to unity.

At present, whenever a man of prominence makes an address, he prefers to speak in mandarin, otherwise his audience might think him uneducated and unworthy of his high office.

Difficult as the problem is, the Ministry of Education feels that a start must be made, hence the National Language Unification Committee has been appointed. The written language is universally the same throughout China, that is, the characters are the same, although there may be some shades of meaning in various sections of the country that differ from others.

Mohammedan Uprising

AN ASSOCIATED PRESS dispatch from Peiping, dated July 29th, reports that the Mohammedans massacred 20,000 men and boys in the city of Tankar (Dangar-ting) in the Province of Kansu-Chinghai. Mr. Findley Andrews, an American missionary, who has just returned from a three months' investigation in the famine areas of Northern China for the China

Inland Mission, reported that Mohammedan raiders annihilated the male inhabitants of the city and looted the homes. Only a few women were killed, mostly those who attempted to shield the men.

Religious fanaticism was given as the motive for the raid and there has been a Moslem rebellion in Kansu Province for some time.

The raid on Tankar (Dangar), occurred during the winter and was described as the most gruesome in the long history of Moslem outbreaks in China.

The Moslems made a butchery of the male inhabitants because "it was the will of Allah that if a Moslem kills ten Chinese he will surely go to paradise."

Chinghai Province was created last year out of the northwestern part of Kansu and is one of the famine areas. Dangar is east of the Tibetan border between Siningfu and Lake Koko-nor. The town was filled with starving refugees who had assembled there in the hope of gaining relief.

An American Mission Seized

ON JULY 16th, says an Associated Press dispatch from Amoy, the American missionaries were informed that Communist troops had occupied the main buildings of Talmage College (belonging to the Reformed Church Mission) and the mission residence at Chanchow, fifty miles southwest of Amoy. The American Consul filed a protest with the Fukien Commissioner of Foreign Affairs at Amoy.

Anti-missionary activities in South Fukien have been increasing and there is fear that the property of other missions in that area may receive similar treatment.

Chekiang-Shanghai Convention

DURING the annual Baptist Convention of Chekiang-Shanghai, held at Kinhwa, five things stood out as significant: the complete and effective responsibility on the part of the Chinese organization for the whole

work of the convention; the important part assumed by the women workers; the self-sacrifice and consecration evident; the earnestness with which the problem of religion in the schools was considered and perhaps most significant of all, the meeting of the native missionary society. The work has expanded, the budget has been met and the workers are full of enthusiasm, quickened by their success in meeting opportunities.

Interest also centered on Kinhwa, the place of meeting, because this station has suffered severely, and endured so calmly and patiently during the past two years of political disturbance. Christians were mobbed, residences used as stables, schools confiscated, one at a later date was partly burned, the church edifice was desecrated and severely damaged, and only the fact that the doctor was needed for his professional skill saved him from a firing squad when he boldly admitted that he was a Christian.—*Watchman-Examiner*.

Saving American Sailors

MISSIONARIES in China are seeking to reclaim American sailors who face overwhelming temptation in foreign ports. Many come from the best of homes, but sinful forces drag them down. A missionary in Chefoo writes of opening his home to these boys, some of whom have been remarkably converted. Some have given themselves to Christian service, and others plan to leave the navy and continue their education. A Gospel Hall for sailors is maintained for these boys.—*S. S. Times*.

Making Robbers Weep

THIRTY miles southwest of Yenshih, Honan, is a small village which had never heard of Christ a few years ago. Being a mountainous district, robbers find it a good hiding place and the people suffer many hardships. A resident of the village, Mr. Dju, became interested in the Gospel about a year ago. Robbers entered his

home and carried him and a neighbor about 200 miles to the south.

One night, as Mr. Dju was sitting in the hut he pulled out a little pocket Testament and as he was reading one of the robbers saw it and asked: "What is that you are reading?" He answered that it was the New Testament. "Are you a Christian?" "No, but I am learning the doctrine." "You are false and trying to deceive us," said the robber. "I might be false," said Mr. Dju, "but the Book is not." "Preach to us then," said the robber. "I cannot preach." "Read to us then that we might hear what it says. The Spirit of the Lord must have helped the man to find the place, for he began to read:

Come now, ye rich, weep and howl for the miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasures in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in the days of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. (Jas. 5: 1-6.)

He had not read very far before the robbers began to weep. They were overcome by the power of the Word. From then on he received better treatment at their hands, and after a short time he was released. He said, "God let me be carried off by robbers in order to awaken me and bring His Word to them."—*Lutheran News Bulletin*.

MISCELLANEOUS

"Intelligence Test" for Missionaries

A RECENT study of 159 missionaries in North China represented five denominations has revealed the following interesting facts regarding the intellectual standards of the missionary body. The assertion has frequently been made that the mis-

sionaries are not well educated, either in their own learning or in that of the country in which they work. However, the results of the investigation, as read by Mr. Dwight W. Edwards, of the Peking Young Men's Christian Association, before the Peking Missionary Association, reveal that 127 of the 174 missionaries are college graduates with B.A. degrees, 39 are members of honorary societies such as Phi Beta Kappa, and 57 have M.A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities, or an average of 1.2 years apiece. Only 17 of the total 174 do not hold degrees of some sort, and of these twelve are wives. Two are business secretaries, one is a nurse, and one has a distinguished record as a student of and a writer

justments, the Council is deeply convinced that, for a long time to come the help of missionaries will be required in one part of China or another, for practically every type of work....

"If the opportunity were but realized by students and other young people in the older churches, there would surely be a large offering of the finest men and women to come in as fellow workers of Chinese Christians in the common service of the Church in this land. It is our prayer that, in this new day for China, the opportunity may be seen and taken by many in the spirit of Christ, who said, 'I am among you as one that serveth.'"

K. T. Paul, president of the All-India Christian Conference of India, reported for his country at Jerusalem: "India does want missionaries, as many as you can send.... It is the missionary, the human being who lives and loves in the ordinary everyday life of Christ, that is always welcome. We want missionaries, Christ-like missionaries, who will come and live among us and identify themselves with us, who will share with us all our joys and sorrows in the spirit of Christ."

"The Japanese are anxious to cooperate with missionaries," wrote Bishop Kogoro Uzaki, of the Japan Methodist Church, and chairman of the National Christian Council.

But in the face of persistent calls for more missionaries from the younger churches abroad, the sending agencies are unable to find sufficient candidates qualified to meet the demand. New student volunteers enrolling in 1928 were but ten per cent of those of 1920. There is a similar or greater decrease in the number of non-student volunteer candidates. Because of this the boards are often unable to pick missionaries of superior quality.

In view of urgent needs abroad, and waiting opportunities, will the youth of the churches respond?—*The Christian Advocate*.

New Missionaries Needed

OVER a thousand definite calls for new missionaries are listed by the Student Volunteer Movement from the many sending agencies. Over seven hundred and fifty represent definite and immediate opportunities for Christian service abroad financially provided for in 1929.

These are minimum calls. Some boards were unable as yet to report exact figures, and others are confident that increased missionary giving will continue throughout the year, and make some of the provisional calls actual. Nearly one thousand new missionaries are expected to sail in 1929, if well qualified candidates are available.

The National Christian Council of China, composed chiefly of Chinese members, at its sixth annual meeting last October, "faced with deep concern the serious situations caused by the uncertainty in many minds as to the need and place for missionaries in the Christian movement in China." This Council reported: "In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary read-



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Japan Mission Year Book. Edited by Paul S. Mayer. 12 mo. 506 pp. Kyo Bun Kwan, Ginza, Tokyo. 1928.

A remarkable library on Christian work in Japan has been compiled in the twenty-six volumes of which this is the latest. Each chapter tells the story of some phase of progress or describes present conditions in Japan and Formosa. Korea is unfortunately omitted in this volume.

Not only Christian work but the political situation and foreign relations, industrial and economic conditions, religion and education are included in the survey. The sections on Japan's relations with Russia and America, and the internal conditions in Japan are illuminating. Mr. Okuyama shows why Japan is committed to a program of peace. Present-day Shintoism is revealed as a religion of many different sects, worshiping various tutelary deities and celebrating numerous festivals. It is interesting to note that the Christian churches and missions have nearly 200,000 children under instruction. The importance of Sunday-school teaching is increasingly recognized. Work for neglected classes and in the city slums is described in separate chapters and the work and influence of the National Christian Council is favorably reported. An important and suggestive section deals with "The Christian Life and Message in Relation to the Non-Christian Faiths." This points out the cardinal teachings of Christianity and its superiority to other religions. In the chapter on unoccupied fields, we are told that 428 towns with populations of over 5,000 have no Christian work and rural dis-

tricts are still largely unoccupied by either Japanese or foreign Christian workers. This means that twenty-six million farmers, one and a half million fishermen and four and a half million laborers are practically unreached with the Christian message. The section on Formosa repays a careful reading. The statistics for Japan show fifty-six Protestant societies at work with 1,211 foreign missionaries, 4,978 Japanese Christian workers, and 188,566 baptized Protestant Christians. Other figures relate to educational, medical and philanthropic work.

The policy recommended for the co-operation of the Japanese Church and foreign missionaries for occupying new fields include the following:

1. A union theological institution.
2. Agreement to avoid overlapping.
3. Better equipment for educational institutions.
4. More kindergartens.
5. Trained leadership for social welfare work.
6. Interchange of Christian workers with other nations.
7. Discouragement to the introduction of new Christian sects.

The Anatomy of African Misery. Lord Olivier. 12 mo. 234 pp. 6s. London. 1927.

Africa was "dark" before the white man entered but many woes have been added by traders, adventurers and politicians. Lord Olivier has sympathy for the miseries of the African that are due to white exploitation and domination. He analyses the causes of dissatisfaction and suggests remedies. Slavery has been abolished but enforced servitude continues. Tribal laws and customs have been made of no effect in districts under white con-

trol, but better ways of life have not supplanted the old standards of morality and the old methods of education. Communal tenure of land has been displaced and the black man is not permitted to settle where he will or to live according to his ancient custom. Employment in mining and other industrial centers and in white settlements lower the moral standards and the black man is powerless to combat the evils. Kept down by racial discrimination and without the right to vote, he is under white domination and laudable ambition to progress is discouraged. Lord Olivier believes in giving the black man a chance to develop in body, mind and spirit—with adequate land, freedom to choose his occupation, educational opportunities, self-government and encouragement from his white brothers in self-respect and industry.

The "Five Fears of South Africa" are enumerated as (1) fear of increasing competition of natives with Europeans on the wage labor market; (2) fear of increasing native resentment because of white arrogance and discriminations; (3) fear that white civilization may be infected and the morale of European stock deteriorate; (4) fear of increasing miscegenation; (5) fear of native domination through political franchise.

Lord Olivier believes that if the African is treated fairly and educated properly he will be an asset rather than a liability in South Africa.

Protestantism in the United States. Archer B. Bass. 8vo. 364 pp. \$3. New York. 1929.

Dr. Bass was educated as a soldier and a Christian minister and therefore is a firm believer in closer fellowship and cooperation among Christians rather than in "close communion," although he is a Baptist. His book is an informing study of the rise and growth of sectarianism in the Protestant Church, its benefits and its evils. Forty-two Protestant denominations have been imported into America and 113 new sects have had their

birth here. He shows the encouraging progress in cooperation, and some of the results of church union of various types. He is in favor of the affiliated type of community church in rural districts but advocates cooperation rather than union among larger denominations. The bibliography and addenda give much useful information.

The Kingdom Without Frontiers. Hugh Martin. 96 pp. \$1. New York. 1928.

"The Bible is a missionary book, not because it contains isolated texts with a missionary flavor, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose." This sentence from the introduction gives the reader a true idea of the contents. The author finds the first message in the prophets and points out its development in the New Testament. The chapter on "The World Outlook of Jesus" is especially helpful and the discussion of "The Gospel of the Holy Spirit" clearly reveals the missionary impulse among the early Christians.

The Humanity of God. John Wright Buckham, D.D. 247 pp. \$2.50. New York. 1928.

Here is a philosophical discussion of problems arising in the realm of theology, based on the theory of the universal Fatherhood of God and theistic evolution. It will not prove satisfying to those who believe in the "Fatherhood of God" as applying only to those who have been spiritually "born again." The thesis as stated by the author is: "To maintain that the symbolic conception of God as Father, offers an interpretation of religious experience and a theory concerning the ultimate meaning of man and the *cosmos*, which is not only tenable but is more rational as well as more productive of human well being than any other." There is a wide range of application to this thesis covering the whole field of human experience. There is a wealth of quotation and allusion to the world's great literature.

The title, "The Humanity of God," is a misnomer and suggests the possibilities of false teaching that fortunately does not develop in the book. It is a scholarly and reverent discussion of the Fatherhood of God, studied from every possible angle. The love of God is brought into the realm of our spiritual appreciation.

M. T. SHELFORD.

Important to Me. By Margaret Slattery. 12 mo. 93 pp. \$1. Boston. 1929.

Miss Slattery is never dull; she is always helpful, especially to young women. In this little booklet she draws from her wide experience and Christian convictions many useful letters on the care of the body, the education of the mind, the development of character; the place of religion, the Bible and the Church, and the influence of companions. Throughout she exalts Christ as the great Teacher and Helper. Warnings and inspiration gathered from the lives of young men and young women are gripping and challenging. The author is widely known and loved for what she is and for the help she has given to young women in solving the life problems, not by preaching but by inspiring to higher things.

Konfuzius in Aller Welt. Theodor Devaranne. Hinrichsche Buchhandlung. 5 marks. Leipsig, Germany.

The sub-title: "A Tragic Chapter in the History of the Human Soul," is explained in the preface as follows: "It is the tragedy of a fading star which we see before us here. Just as catastrophes take place in space, so there lies a catastrophe in the spiritual history of mankind before us. Eastern Asia turns more to the West now, than to its own past. Eastern Asia becomes more and more aware of the Occident rather of its own ideals. Eastern Asia is beginning to feel that both Occident and Orient belong to God."

In the spirit of these words the book tells the story of a light that sent its rays eastward to Japan across the sea,

then crossed the span of countries as far as Europe, where it burned with an unsteady gleam for half a century and then returned to its native country where it continued to burn more modestly as one light beside other and brighter ones.

The book is a presentation of the rôle Confucianism played in Europe under the influence of the Jesuits and it is written in the beautiful style of the director of the Ostasien Mission.

C. THEODORE BENZE.

Liberia—Old and New. James L. Sibley and D. Westermann. 317 pp. \$1.50. Garden City, N. Y. 1928.

A half-forgotten chapter in our history recalls the fact that the Christian conscience of America was in revolt against human slavery long before the Civil War. The beginnings of the founding of Liberia in 1820 and onward present a combination of Christian idealism as expressed through the American Colonization Society, the striving for liberty on the part of American-born Negroes repatriated upon the continent of Africa and a genuine effect upon the part of American government leaders to atone in some measure for the terrible crime of past centuries in the introduction of African slaves into America.

Dr. Westermann has contributed five important chapters on the social and religious life of the inland peoples native to Liberia and Mr. Sibley gives a fascinating story of present conditions in the colony, outlining the work of the Christian missions and adding a complete educational program which is the outgrowth of his investigations made in behalf of the American Advisory Committee on Education.

For a hundred years Liberians have reproduced the American republican form of government and Christian institutions upon the continent of Africa with a relative degree of success. In the days to come Liberia will possess increasing significance in respect to the Christian development of the great continent.

American Christians, in the study of African missions, ought to have a knowledge of the facts given in this book.

P. H. J. LERRIGO.

The Outlined Romans. Robert Lee. 104 pp. 3s. London. 1928.

These scriptural studies represent two and a half years of blackboard notes and outlines on the epistle, given at the Mildmay Conference Hall, London. Blackboard outlines are like skeletons—it is hard to create a living person out of them.

Each page is a subject by itself, and contains a brief outline of a few verses studied; buttressed by chapter and verse.

JAMES F. RIGGS.

Forty Names of Satan. By T. C. Horton. Pamphlet. 25 pp. 25c. Long Beach, California. 1928.

This is not a cheerful or very inspiring study, but it reveals the variety and activity of the satanic character. Many names are duplicated in their significance—as Apollyon and Abaddon. The most important part of the pamphlet relates to the personality and influence of Satan, giving reason for thanksgiving that he is not victor.

Jerusalem: A Critical Review of "The World Mission of Christianity." By Roland Allen. Pamphlet. 35 cents. London. 1928.

Intelligent, conscientious critics, like the opposition party in politics, are useful assets. They are not always agreeable company but they make us watch our step and examine our policies and program more carefully. Mr. Allen is essentially a critic of the present policies in missionary enterprises and he writes cautiously but fearlessly. He here reviews the reports of the Jerusalem Conference and frankly finds many faults in the papers presented. The chief criticism of his criticism is that he has searched so diligently for the faults that he has not seen any of the virtues. Nevertheless, it is advisable for the International Missionary Council and other missionary officials to study Mr. Allen's objections. He is a clear

thinker, he is conscientious and he bases his objections on Biblical grounds. These objections include the claims of the chairman for the authority of the Conference, the statement of the aim of missions, the view of educational work in missions, the advocacy of the church's cooperation with "World Forces," and the policies with reference to native churches and the training of native leaders. Mr. Allen's missionary policy is evangelistic and there is much to be said for his views as to following more fully the apostolic missionary methods.

Where Polar Ice Begins. By S. H. Gapp. Paper 50c. Bethlehem. 1928.

The story of Moravian Missions in Alaska is a record of pioneering in the Kuskokwim District where the Moravians have thirty-one out-stations. This booklet contains useful general information on the territory, its history, people, government and resources, as well as many interesting facts about the Eskimos, their characteristics, habits, religion and work among them.

The Changing Family. By George Walter Fiske, 318 pp. \$2.25. Harper Brothers. New York. 1928.

The sub-title to this very informing book is "Social and Religious Aspects of the Modern Family." Dr. Fiske, who is a professor in the graduate school of Theology at Oberlin, is well-known through his writings which have made his name one to be reckoned with in circles of Religious Education.

The author champions the idea that the spiritual alone can save the family. His contention is that the birth of altruism founded the home. Nothing can seriously threaten it but selfish individualism. This would mean a reversion to type, a leap back to the jungle. It is exactly this danger that the ultra-modern family is facing. Individualism has run amuck. It is disintegrating when not under control of noble spiritual principles.

In the past family stability rested on male autocracy. The cost of this

stability was female servitude. Today woman has won complete emancipation and is recognized as the equal of man. We must therefore seek a new stabilizer and the greatest possible stabilizer of the family is vital Christianity. Here we face the problem which this volume presents. Like much else that has gone out of the home of today, we find religion missing. Too many modern homes are on skids. They have no more roots than an airplane.

The chapter on How Religion Stabilizes the Home contains the kernel of the author's argument. One out of every seven American homes is ultimately broken by divorce, but probably ninety-eight per cent of really Christian homes are never broken in this way at all, because religion is the best possible insurance against it.

In suggesting the constructive remedy for the situation, the author happily avoids the noticeably weak solutions of many books on home life today and strongly stresses the character values of a spiritual religion. Dr. Fiske makes really usable suggestions and quotes resolutions on the subject which are worthy of the careful consideration by all parents. The book is well balanced and is admirably adapted to the needs of church workers and leaders in religious education.

J. F. RIGGS.

The Authority of the Bible. By C. H. Dodd, M.A. 310 pp. \$3.00. Harper Bros. New York. 1929.

The successor to Dr. James Moffatt of Mansfield College, Oxford, is the author of this interesting volume which is a clear presentation of the argument. Although frankly "modern," it is reverent in its approach to the question of authority. The method is based on history and experience. Professor Dodd considers the religious genius of the men who wrote the books in our Canon as a psychological process of revelation. His emphasis is on the life lying behind the word, rather than in the word itself. He conceives of inspiration as not verbal but personal—a direct imaginative experience of truth believed to come from God. It parallels dream psychology and comes under the category of intuitive knowledge. The prophets' hearts and

minds were heightened beyond the common measure. Thus their words convey a personal experience with reality. He thinks this is the only authority that Biblical authors need to claim.

With Goethe, Professor Dodd affirms that the Bible will grow more beautiful the more we understand it. The chapter on The Content of Old Testament Prophecy is an excellent presentation of the theory of development. Here we trace the rise of the religious ideal, from the modern point of view, from the most primitive forms to the New Testament era. Higher criticism is declared to be, not a series of elaborate guesses, but certain conclusions scientifically reached.

J. F. RIGGS.

NEW BOOKS

The Great Tribulation and the Second Coming of Christ. W. E. Biederwolf. 32 pp. 20c. Hamilton Bros. Boston. 1929.

Hospital Sketches. Edited by H. G. G. Herklots. 81 pp. 1s. London. 1929.

Charles Inwood: His Ministry and Its Secret. Archibald M. Hay. Illus. 226 pp. 6s. Marshall Bros. London. 1929.

Love's Danger Signal—The Doctrine of Future Retribution. John G. Reid. 52 pp. Bible Institute Colportage Assn. Chicago. 1929.

Alexander Marshall. John Hawthorn. 159 pp. 2s. 6d. Pickering & Inglis. London. 1929.

Pictures That Talk. Series I and II. E. J. Page. 10c each. Bible Institute Colportage Assn. Chicago. 1929.

Trends in Protestant Giving. Charles H. Fahs. 67 pp. Institute of Social and Religious Research. New York. 1929.

Triennial Report of the Board of Foreign Missions of the United Presbyterian Church. 1925-6-7. 245 pp. Philadelphia. 1929.

The Smiling Faces. Annual Report of the Mission to Lepers—1928. 48 pp. 6d. Mission to Lepers. London. 1929.

Annual Report of the Board of Foreign Missions of the Reformed Church in America—1929. 128 pp. New York. 1929.

COMING EVENTS

October 30-31. School of Missions—Baltimore, Maryland.

November 10-12. International Goodwill—Nashville, Tennessee.

November 10-17. Week of Prayer of the World's Alliance of Y. M. C. A.

Do You Believe It? Do You Know Why?

READ

“WHY BELIEVE IT?”

By DELAVAN L. PIERSON, M.A.

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The Reality of the Spirit
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Creeds and Their Consequences

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THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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PERSONALS

(Concluded from second cover.)

DR. JAMES CANTINE, one of the founders of the Arabian Mission of the Reformed Church in America and recently a missionary in Mesopotamia, has returned to America to undergo an operation from which, we are thankful to say, he is now recovering.

REV. JAMES B. RODGERS, D.D., of the Presbyterian Mission in Manila, represented the Philippine churches at the centenary celebration of Christian Missions in Siam December last. Dr. and Mrs. Rodgers are now in America, and Dr. Rodgers is acting as a temporary secretary of the Presbyterian Board of Foreign Missions at 156 Fifth Ave., New York.

THE REV. S. W. GENTLE-CAKETT, F.R.G.S., secretary of the Bible Lands Missions' Aid Society of London, is in America in connection with the twenty-fifth anniversary of the Society. He is seeking to increase the income in order that the Society may give larger help to missions in the Near East. Among the special objects is a campaign against tuberculosis and blindness, and \$25,000 to establish a Bible training school for native pastors in Bulgaria.

MRS. JOHN S. KENNEDY, the well beloved benefactress of many missionary and philanthropic enterprises, has received from New York University the honorary degree of Master of Humane Letters. This is in especial recognition of the generous gifts of her husband and herself to the university, one of which was to build the Cornelius Baker Hall of Philosophy, in memory of Mrs. Kennedy's father.

DR. ROBERT LAWS, C.M.G., the veteran missionary of Livingstonia, has been honored by the Government of Nyasaland by having renamed for him Mount Nyamkhowa, the great mass of forest hill-land which dominates the central station of Livingstonia, and which is in future to be known as Mount Laws. The mountain rises to a height of 7,000 feet above the sea, and is within the mission estate. It looks across Lake Nyasa to the Livingstone range of mountains, called after the famous missionary explorer. Dr. Laws has recently been addressing conferences and churches in America.

PRESIDENT SATO of Hokkaido Imperial University, a Methodist layman, was elevated to the Japanese Peerage on the occasion of the Mikado's enthronement.

OBITUARY

REV. GEORGE D. COWLES, missionary since 1893 under the American Board in Umzumbe, South Africa, died August 21st at Durban.

DR. WILLIAM S. MARQUIS entered into rest at his home in Montclair, New Jersey, on August 19th, after a prolonged illness. His seventy-six years of life were filled with rich spiritual service, first as a pastor and later in connection with the Every Member Plan Committee of the Presbyterian Church. Recently he had devoted much of his time to intercessory prayer and to the promotion of the League for Intercessory Prayer, especially among retired ministers. He is widely known and greatly beloved, and he will be held in sweet remembrance.

* * *

MRS. JULIA BAKER SCHAUFFLER, the widow of the late Dr. A. F. Schaffler of New York, died on her eighty-sixth birthday, August 23d, at Bar Harbor, the summer home of her sister, Mrs. John S. Kennedy. Mrs. Schaffler was deeply interested in missions. She had traveled in the Near East and was very widely read in missionary literature. She was for some years a valued member of the Board of Directors of the Review and always a beloved friend and supporter. She was secretary of the Woman's Branch of the New York City Mission Society from 1902 to 1915, and at the time of her death was honorary president of the Board of Managers. She had a very wide circle of friends and correspondents engaged in missionary work and her spiritual and material benefactions brought blessing to many who will hold her enshrined in affectionate remembrance.

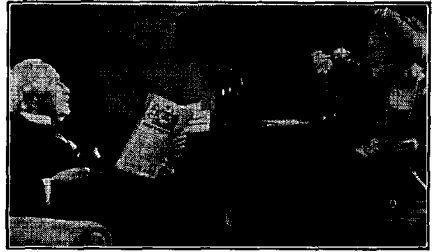
* * *

DR. J. N. FARQUHAR, the well-known missionary to India and a writer of Indian religions, died recently and his death means a great loss to the work in India. He went out as a missionary of the London Missionary Society and later joined the Y. M. C. A. as a worker among college students. Subsequently he devoted his full time to the cause of Christian literature in India and published a series of volumes known as The Hermitage of India Series, the Quest of India Series and the Builder of Modern India Series. He was obliged to leave on account of ill health in 1923 but continued to act as advisor on Indian literature. His "Crown of Hinduism" is a book of special merit. While he was familiar with the impurities and weaknesses of the Hindu religion he recognized the element of truth contained in it and contended that Christ is the fulfilment of India's long search after God and he alone can be the Saviour of India and the Hindus.

* * *

REV. PAUL DWORKOWICZ, for many years a missionary of the British Jews Society, died recently in his eighty-eighth year, having given 60 years in carrying the Gospel to Jews.

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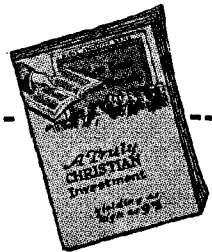
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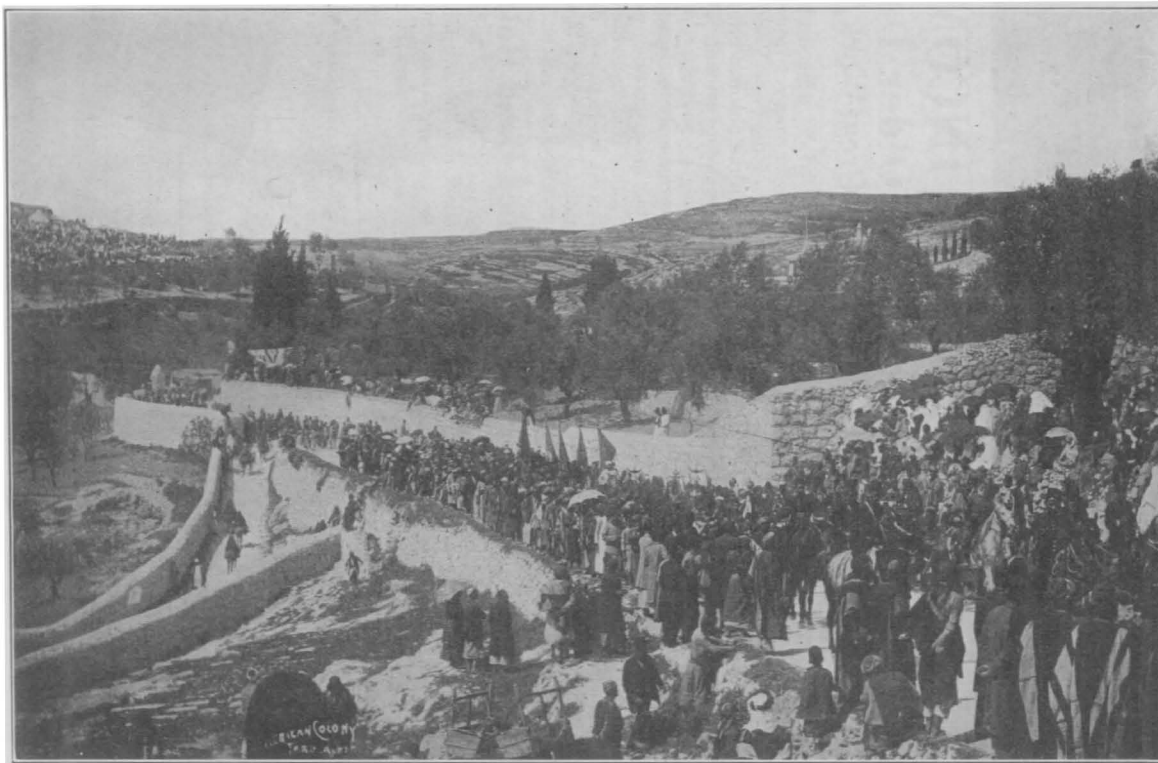
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MOSLEMS, JEWS AND CHRISTIANS GO UP TO JERUSALEM TO WORSHIP—OR TO WAR, WHICH?



HAS CHRISTIANITY CHANGED?

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

Author of "The Glory of the Cross," Etc.

HAS the mission, the message, the aim and the power of Christianity changed in the past nineteen centuries? Many voices are telling us that it has changed or that it should change with the changing years and the new environments in which it is cast. A writer in the *Indian Social Reformer* (Oct. 6, 1928) assures us that "Christendom has sunk back to the tribal level of a negative morality from which Christianity elevated it to the height of a universal religion centuries ago."

The Turkish daily, *Ikdam* (Sept. 30, 1928) says:

What has present mankind to do with the Israelitish conception of God three or four thousand years ago? At first, they had conceived a blood-thirsty and jealous God; later on they embellished it a little. In order to advertise this Jewish God, they have handed out Bibles . . . All this means that there is a Jehovah who changes His uniform according to the civilization and prevailing ideas. The Isaiah, Matthew and John of the present age are the great Englishmen—Darwin, Spencer, and Newton. The chanting of the Bible by millions of persons is nothing else but a mere habit which secures its perpetuation.

A well-known Christian thinker in South India believes that the Indian Church of the future will have to consecrate in the service of Christ many features of Indian

worship, e. g., the adoration of images. Others would "Bowdlerize" the Bible, omitting for example in Luke the fifteenth chapter the reference to the "fatted calf," as it is a stumbling-block to Hindus. Some even go so far as to advocate the substitution of Hindu Shastras for the Old Testament. "Others wish to see Christianity Indianized by naming Christ by some more distinctively Indian title than the 'Lamb of God'—a name which meant much to a pastoral nation but means nothing at all in India."*

Some are even less cautious. In the *Christian Century* of August 27th, 1925, writing on the subject of "The Oriental Christ," Rev. Wm. E. Barton says:

If I were a Chinese, or an Indian, or a Persian, I might say, "It is just as legitimate for me to find prophecies of the Christ in the Scriptures of my own people as it was for Paul. It is just as legitimate for me to perpetuate some of the rites of my nation in my kind of Christianity as it was for the early Jewish Christians to carry over a cart-load of their tradition and custom, or for you occidental Christians, whose ancestors shivered on the edge of the frigid zone, to take over the solar festivals of your bloody heathen ancestors from the dim north woods."

* John S. Hoyland on "The Presentation of the Christian Message in India" in *The Nineteenth Century and After*, June, 1929.

Whence this confusion of counsel from within and without? If, as the pronouncements of Lausanne and of the Jerusalem Council agreed, the heart of the Christian message and the secret of our power is Jesus Christ Himself, that power and that message, like Him, are the same yesterday, today, and forever. We do not so much need to discover new values in the non-Christian religions as old values, and new values, in Christ. We need not so much a new interpretation of the Christian message as its proclamation with its old power. It is less important to nationalize Christianity than to Christianize the nations. We should never confuse the substance with the form, nor the message with the language in which it is presented. The gift of God, Jesus Christ, in all His fullness remains the same by whatever human terminology we try to express the fact that "in Him dwelleth all the fullness of the Godhead bodily." The inadequacy of the stammering messenger does not change the essential worth of the Divine message. The material of the chalice or its ornamentation does not change the wine of the king's table.

The ancient civilized world believed that there were four elements, earth, air, fire and water. The modern world knows that there are scores of known elements and many elements yet to be discovered. But earth, air, fire, and water are what they always were, and behave as they always did. Greater knowledge of nature has only added greater mystery. The spiritual seed still grows secretly in the soil of the human heart. The wind still "bloweth where it listeth" and God's Spirit is not bound by any missionary council or pro-

gram. The fire still kindles the sacrifice on the altar when an Elijah lifts holy hands to God. Revivals of religion follow the same laws that they did at Pentecost or in the days of Luther, Savonarola, Wesley, and Moody. And the human heart everywhere understands the cry of Isaiah, "Ho, every one that thirsteth" and the promise of Jesus Christ, "Whosoever drinketh of the water that I shall give him shall never thirst." It may be very learned to explain germination by describing the bacteria in the soil, to talk of vacuums and low pressure areas, to refer to the chemistry of a candle, and the meaning of H_2O in quenching a flame—but all this is unnecessary. The sower soweth the seed. The winds of God blow. The fire kindleth the brushwood. Water satisfies thirst. In this sense the Christian message and mission, our aim and our dynamic, are as simple as the common things of life. The wayfaring man though a fool, need not err therein. At Lausanne representatives of nearly all the churches of Christendom agreed that this old message "*the eternal Gospel, meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation.*" It has always been the only way. In the days of the apostle Paul there were teachers who tried to introduce another gospel. Syncretism began before the end of the first century. "Certain individuals," Paul writes, "are unsettling you; they want to distort the gospel of Christ." He warns them against such a distorted gospel, though it come by an angel from Heaven! (Gal. 1: 6-9).

The experience of the Church in

all lands and for nineteen centuries proves that we need no "Shorter Bible" nor a longer Bible. "It is God's Book, and like the Holy City of John's vision, it lies foursquare to the needs of humanity—its length and its breadth and its height are equal. The Bible Societies have never added nor subtracted from its contents. They exist only to pour them out. It is the *living* word of God and resents dissection.

With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the lecture table.

From bondage to the old beliefs
You say our rescue must begin:
But I want refuge from my griefs,
And saving from my sin.

The strong, the easy, and the glad
Hang blandly listening on your word;
But I am sick and I am sad,
And I need *Thee*, O Lord.

The time is not come for anyone, least of all any missionary of Christ, to propose any other sacred book as supplement or substitute for the Bible. "These non-Chris-

tian Bibles," said the great Orientalist, Sir Monier Williams in a memorable address, "are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Bible on right side—all by itself—all alone—and with a wide gap between. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that . . . there is a gulf between the Bible and the so-called sacred books of the East, which severs the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed and across which the Christian and non-Christian shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought—yes, a bridgeless chasm, which no theory of evolution can ever span!"

THE ALL-SUFFICIENCY OF CHRIST

Do we really believe that our Gospel is a gospel of love and forgiveness and truth and patience, a Gospel which we are the more bound to offer to men as their need of it and our needs are the more clearly shown?

The fundamental question is as to whether we know what Christianity really is and mean really to give our lives to its claim. *This is all there is to the foreign missions appeal and argument.* Everything else is secondary or irrelevant. If Christ is the only Lord and Saviour then He must be shared with all mankind. If the present methods of sharing Him are inadequate or ineffective, then let the men who believe in Christ rise up and correct them and pour out in the enterprise a new flood of power and accomplishment. This is what is really needed—a great volume of new and unwithholding devotion.

ROBERT E. SPEER.

THE AIM OF CHRISTIANITY

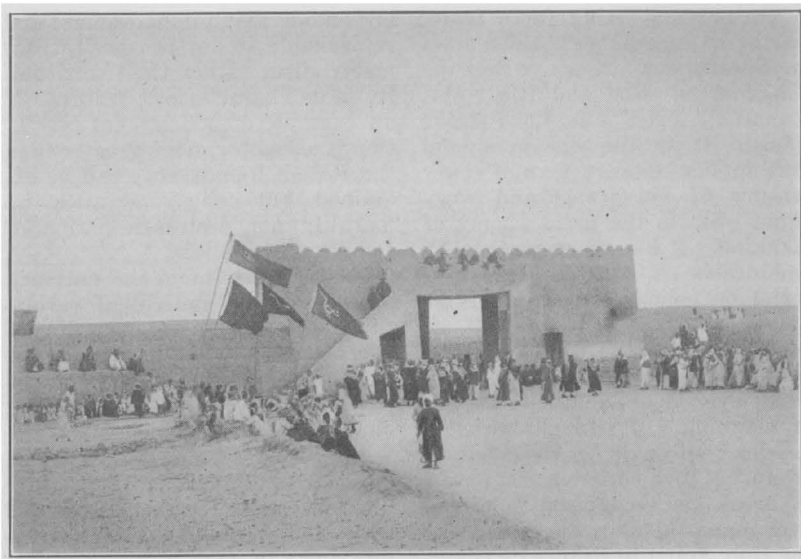
BY REV. EDWIN E. CALVERLEY, Ph.D., Amarah, Iraq
Missionary of the Reformed Church in America

PAUL of Tarsus is the Professor of Christian Psychology of the New Testament. He does not use textbook terms, but employs the common words of home and church, so that everyone everywhere recognizes that his descriptions of the states and acts of the human soul are true in whatever language his words are read.

Recently a man of Mesopotamia told me of his struggles to stop sinning. He had been brought up as a Shi'i Moslem and he could not conquer his passions. He said that in houses of prostitution he would feel the shame of his association. He would take his head into his hands and say to himself, "I am of better position, better education and better ideals than these people, so why do I come among them?" He once spent months in a mosque, without leaving there day and night, and had his meals brought to him there, so that he might break with his old sinful associations and habits; but he did not succeed. When I read to him Paul's Seventh Chapter of Romans, he exclaimed, "That's it exactly! That's exactly my condition!" I emphasized the twenty-fifth verse, and he was willing to accept it. He had become a Bahai, and can say "Yes" to the fundamentals of all religions, and join the public worship of any when it will bring no unpleasant consequences upon himself.

Paul describes the mission of Christ and the aim of Christianity in the language of the Church that is perfectly clear to all. He tells the members of the churches at

Rome and Corinth that they are "called to be saints." This is the message of the Testament that was new nineteen centuries ago. What does our present age say? The "Varieties of Religious Experience," by the late Prof. William James, of Harvard, was first published a number of years ago but the original edition is still being reprinted. Its influence upon the modern study of religious psychology has been unparalleled among textbooks of its own kind. It is the case book of religious experience as recorded in the literature of fact. It includes the enthusiasms of the Poet-Prophet David and the devout religious bookkeeping of the unimaginative George Müller and the testimonies of a hundred other religious experts. The statements of their experiences are examined in a popular scientific way, not always sympathetically, as in George Müller's case nor always successfully, for there is a domain of religious experience that requires a special endowment of spiritual discernment. Prof. James' book itself makes the fact plain that there are spiritual experiences that are real, although beyond the reach of scientific investigation, and it is New Testament doctrine that spiritual things require the teaching of the Spirit. Nevertheless every chapter was written with the desire to discover the secret of the religious experts who had found God and peace. He considers the lives of these experts before and after their conversion, and he cannot help commending their example. In his commenda-



A SCENE AT A CITY GATE OF KUWAIT, ARABIA

tion he too uses the language of the church and exclaims, "Let us be saints!"

We are "called to be saints," says the Apostle Paul. "Let us be saints," says Prof. James. Our age may not wish the title of saint for itself, because it sounds sanctimonious, and will not give the reputation of saint to the idle and the parasite. The changing times are helping to produce a newer and better understanding of what the name of saint implies.

The wilderness between Jerusalem and Jericho was peopled thirty and more years ago with religious hermits who lived in the rocks and caves of the hills and valleys. Fed by the pilgrims who toiled up and down the paths leading to the Holy City they passed their lives served by the devotion of the faithful. But motor cars and well-kept roads have given the pilgrims cheaper and quicker journeys to their shrines and sacred scenes. The

hermits were no longer served and they have left their not too inaccessible caves for other places.

Let us be Christians of our own times and circumstances and let us prove our greater enlightenment and our better understanding of Christianity by our better characters and our greater works and by our truer loyalty to the claims and ideals of our Lord Jesus Christ. It is not hard to recognize the saintly character; we speak of our mothers as "saintly" and we know no nobler standard can be set before us than the aim expressed in the words: "Let us be saints!"

The opposite of saint is not sinner, but contented sinner. No saint says he is not a sinner. Saint Paul called himself the "chief of sinners." But no saint is contented when he finds sin in his life. It was and is the aim of Christ to give victory and hope to all who are discontented with the sin in their lives.

"Repent and bring forth fruits worthy of repentance!" cried John the Forerunner. "Seek ye first the Kingdom of God and His righteousness!" cried our Lord Jesus Christ. It is the one command that applies to every man of every century of every race and every clime. Sin is the great enemy of mankind. It knows no nationality and draws no cultural, economic, social or political lines. It is as universal as conscience and as deep-rooted as the desire to eat and drink. It took majestic arrogance even to challenge its control of mankind. It took divine compassion to provide for the conquest of sin. It took supernatural power to break its recognized dominion over man. It takes the activity of the Holy Spirit to restore its devastation.

The evidence of history proves the need of the Christian opposition to sin. Our world has experienced radical changes of thought and life. It has endured many great revolutions: political, social, economic and cultural. In bringing about governmental changes neither Cromwell's Puritan revolution nor Lenin's political paganism are models of morality. In the England of Cromwell's time "The military saints resolved that in defiance of the old laws of the realm and of the almost universal sentiment of the nation, the King should expiate his crimes with his blood."*

The Russian anti-religious propaganda is revolting to every religious sentiment. The French Revolution was the world's greatest social earthquake, and it was not distinguished for morality. The American economic revolution has

been moderate in its movement and remarkable in its prosperity, but materialism rather than spirituality is its characteristic feature. If an example of educational revolution is asked for, none greater than the Italian Renaissance can be examined, but nobody acclaims its morality nor desires a nation of Benevenuto Cellinis.

On the other hand the national, communal and individual revolutions effected by Wesley, Zinzendorf and Augustine represent moral and spiritual improvements, whose value writers of profane and church history acknowledge.

All of these leaders warred against sin and in that warfare they developed for themselves and their followers Christian characters noble in quality and energetic in activity. If their present-day admirers and followers in Church and institution want to be true to the ideals of the heroes of their faith, they too must war against sin, private and public, personal and national, and they too will develop real Christian characters, worthy of the name saint and productive of good works that testify to their worthiness.

Sin, or rebellion against God and the disregard for His character and laws, is the great enemy of man. It is sin that our Lord Jesus Christ came to overthrow. In proportion as Christianity, the Church and the Christian have opposed sin have they produced saints and promoted the unified, peaceful and happy character of the individual and the weal of the public. The church or the mission that neglects this great and central aim of Christ and Christianity disregards its charter and is condemned to leanness of soul and barrenness of life and service.

* Macauley: *History of England*, (vol. 1, p. 103, Everyman's Edition).

THE WORLD MISSION OF CHRISTIANITY

BY REV. JULIUS RICHTER, D.D., Berlin, Germany

Author of "Missions in India," Etc.

WE MUST carefully distinguish between absolute and relative standards, between eternal goals and contemporary developments. As to the background of eternity in missions there can be no difference of opinion among Christians who have their stand in the Biblical Gospel, that is, in Christianity as the divinely revealed program of God for the human race.

The redemption of humanity through Jesus Christ, His Cross and His resurrection is the starting point.

The establishment of the Kingdom of God in glory is the goal.

The Church is the instrument in God's hands to build up His Kingdom on the foundation of Calvary.

To make disciples of Jesus, inspired by His spirit and patterned after His model, is the way towards this goal, our religious method of work.

This development, encompassing time and eternity, calling into service churches, nations and individuals in all continents and in all generations, is the background of the World Mission of Christianity; it is the hour hand on the world clock advancing steady yet irresistibly until God's predestined time is fulfilled. We must keep it in mind always, though of course our eye immediately is concentrated on the minute hand which is showing us our particular task, and where we stand in our generation, and what God expects us to do for and in our contemporary world.

It is exceedingly interesting to watch how the individual concep-

tion of each generation with regard to its particular task has changed from time to time. Jewish Christianity of the first generation looked on Jesus Christ as the promised Messiah, the so long waited for Seed from the root of Jesse, and they regarded it as their duty to draw the attention of their fellow Jews and of their non-Jewish contemporaries to the rapidly advancing fulfillment of the prophetic promises. The Christian Church of the next centuries was almost unconsciously drawn into that curious syncretistic movement which brought the most divers religious currents from the Orient into the Occident, the Christian religion as the strongest of these currents of Oriental religions assimilating the best elements of all of them and so conquering all rivals.

After Christianity had become the State religion under Constantine the situation and task changed rapidly and it became imperative to assimilate slowly, yet thoroughly, the pagan masses of the Roman Empire into the Christian Church and at least to attempt to change them by the Holy Spirit.

During the middle ages the missionary movement again had quite a different outlook, yet a clear cut task. The Germanic, Nordish, Slavish peoples of Central, Northern and Eastern Europe needed to be brought into the church, and a close cooperation between Church and State, a comprehensive clerical expansion, and the cultural superiority of the Christian nations worked together to enable the medieval Church to fulfill her mis-

sionary task so decisive for the future of the human race.

When Protestantism began to see its missionary task different motives have been set in action to get a clearer conception of this foreign work which at first view seemed to lie outside of the regular ecclesiastical duties. Protestants were remembering that "Foreign Missions" were the last and great commission of the Risen Lord for His disciples and that faith in Him demanded obedience to His command. The utmost haste was needed to bring this joyful news of salvation to the ends of the earth. The plight of the savages of Africa and of the Isles of the South Sea seemed so pitiful that unbounded sympathy was aroused in order to bring them help in body and soul. The incomparable value of every soul in time and eternity seemed to require an indefatigable endeavor to save an individual soul here and there even at the expense of the valuable lives of missionaries. The "evangelization of the world in this generation" was an urgent call to the conscience of a sleepy Christendom half a century ago.

How do we see our missionary task today? Has it the same constraining power in our generation? Are we able to fit in our missionary conception into that unchangeable background of the eternal Gospel sketched at the beginning? We have to keep in view those factors which, at present, are of decisive importance. The human race has come nearer to each other to such an extent that now for the first time Christianity is face to face with the question in a practical and constraining way if it regards its religion as the universal way of redemption for the whole human race. Now or never, is the

watchword ringing in the ear of the contemporary Christian missionary movement.

Second, nations have become so matter-of-fact, so realistic that spiritual values and movements too, are scrutinized carefully for their practical results; never the Lord's watchword has had such compelling truth—"by their fruits you shall know them."

Third, never before has our antagonistic world concept, which since Jerusalem we have become accustomed to call secularism, become such a dangerous and universal rival of the Christian propaganda.

What then shall we do? It seems evident that our orientation is clear in three directions. Christian missions can have no more restricted field than the whole human race. They must have *courage* to look at this task as a whole. That is one of the reasons why the International Missionary Council is of such necessity. Second, our missions need *reality* more than anything else. It is not so much institutions, organizations, and buildings which are wanted. What the human race needs and looks for in the Christian missions is moral stamina to overcome the widespread demoralization of our time, a clear consciousness of a definite purpose in life which it tries to follow, and a socially building power against the atomization of the modern life.

The quest of reality in the Christian religion comes to this—is faith in God, the father of our Lord Jesus Christ, supplying these urgent needs?

Third, and back of the first two points, Christianity must definitely face the task to bring out victoriously the Christian view of life as the only sound foundation.

THE CHRISTIAN VIEW OF MISSIONS

BY REV. COURTENAY H. FENN, D.D., Princeton, N. J.

Missionary to China of the Presbyterian Church, U. S. A.

THE Mission Boards are the representatives of the Christian Churches, the missionaries the representatives of the Boards, and individual Christians are the component parts of Churches, Boards and Missions. There should therefore be for all a complete oneness of "Standard and View of the Mission of Christianity." Moreover, as Christ is the Head of the Church and, ex-officio, the President of the Mission Board, as well as the wisdom, power, life of the missionary and the individual Christian, there should be no question that the one true "standard and view" for all are the standard and view of our Lord Jesus Christ.

It ought not to be a difficult matter to ascertain the standard and view of the Founder of Christianity as to its Mission. From His earliest years He does not appear to have entertained the slightest doubt of it Himself, and at the close of His earthly career there is no trace of uncertainty in the manner in which He sets it before His disciples as their Mission as well as His, theirs because His, and because as the Father had sent Him into the world, even so He was sending them into the world. And what is Christianity but the Person and Work of Jesus Christ, in their revelation of the Father, of man's capacity for sonship, his rejection of its incomparable privileges for slavery to "the lusts of the flesh, the lusts of the eye and the pride of life"; and of redemption from the bondage of sin into the free-

dom and blessedness of righteousness and true holiness through the atoning sacrifice, the triumphant resurrection and the abiding indwelling of The Great Son of God? The unique Mission of Christianity, then, cannot be other than the accomplishment of this redemption for as much of the world as possible through making known, by word and life, the Person and Work of Jesus Christ to every race, that all men may know the only living and true God and gladly enter into right relations with Him for time and for eternity. This is eternal life, according to our Lord, whose Mission in this world is that men "may have life and that they may have it more abundantly."

One often hears it affirmed that the world has so changed in our day that the Mission of Christianity in relation to it has changed, and that the attempt to carry out the New Testament conception of the mission of the Church is foredoomed to failure and only arouses the contempt of those to whom it is presented, whose native intelligence, venerable philosophies and historic cultures are little if at all inferior to our own. If we attempt to take them anything, it should be with an offer of a fair exchange for what they are able to contribute to our culture and civilization. Such would naturally have been the argument of many in Paul's day with reference to the Apostle's Mission to Greece and Rome. The preaching of the Cross had been to the Jew an almost invariable "stumbling block," to Greek cul-

ture and Roman power it was utter "foolishness"; yet Paul declared it to be to both Jew and Greek "the power of God and the wisdom of God," supplying to every race something which all the attainments and glories of that race did not supply, could not supply, yet without the supply of which all the wisdom and power possessed were but "foolishness and weakness."

This is exactly as true of the world today as it was 1,900 years ago. The modern world's boasted possessions are material, intellectual, æsthetic—all of which are temporal; while the world sets little value on the things which are spiritual and so eternal. So far as it feels the need of redemption at all, it is an improvement of social conditions; if of social relations, then chiefly in the interest of industrial peace and international harmony for their own intrinsic values. Even in these things, as a matter of fact, the lands to which missionaries are sent have little to impart to the lands known as Christian, for the simple reason that the more Christianity they possess, the higher have been their attainments in these very lines. Not merely in the things of eternity, but also in the things of time, does Christianity possess an advantage over every other philosophy, and that because it is not only a human philosophy but the religion of right relations between man and God and therefore between man and man, offering a redemption from the power of universal inborn selfishness, the only solution for individual and social evil. For 1,900 years this has proved itself in the experience of every race which has given it a fair trial, and is today the foundation of the most stable and har-

monious commonwealth. What the world needs is not a new earth, or new inventions, or a new philosophy, but a new spirit, a new heart; and the world's only provision for that is in Christianity and its "new birth" by faith in Jesus Christ, the Son of God, who not only lived for our example but died for our redemption from the guilt and power of sin.

These things being true, missions to all the world are *the Mission* of Christianity, and their one aim is redemptive. Whatever will contribute directly to the attainment of that aim is a legitimate and desirable means to be employed. That which will contribute only indirectly should first be examined to see if its contribution is sufficiently great to make wise the expenditure of time and energy required, in comparison with other available means. This principle is especially important when the Board, for the Church, is selecting the human agents to be commissioned. However high may be the intellectual attainments, however attractive the personality, if the person under consideration has not himself manifestly entered into "the secret of His Presence" and known intimately Him whom he is to present and represent as the image of the invisible God and the World's one Redeemer, while he may help those of another race with a purely humanitarian spirit, yet it is quite possible that he may more than offset this help by unconsciously producing the impression that that uplift is all the world needs for its redemption. The modern world being altogether too ready to receive such an impression and to content itself with such a redemption, there never has been a time when it was more important

than now that all "ambassadors of Christ" sent forth by the Church should be His unequivocally true representatives, men and women whose lives are indeed "hid with Christ in God."

It is an amazing thing that it should be necessary to urge upon anyone who believes these things as to the Mission of Christianity, that he should "keep them before him and seek to make them effective at any cost." The fact that it is necessary has probably been the occasion of more suspicion as to the belief than any other single thing. If Christianity were to the average Christian a full knowledge of God in Christ and a life in unceasing intimate relation with Him, God's ever unsatisfied longing to give Himself would take possession of the Christian. To him, as to Jesus, it would be his very meat and drink to do the Father's will and accomplish His greatest work, the redemption of the world. That world will never believe that the Church has been sent for this purpose so long as everything else takes precedence, with the majority of Christians, over the bearing of the redemptive message to those who have never heard it, or so long as a large proportion of those who ostensibly go with the message are themselves so slightly acquainted with it, or so dissatisfied with it, that they hide it from sight under the more readily acceptable secular education and physical humanitarianism.

There is quite as great danger that the non-Christian peoples, in their discontent with their old native superstitions, will reject Christianity because its modern presentation exhibits no enthusiastic conviction of the supernatural, as that they, in their devotion to new-

found science, will turn from Christianity because of its "miracles" and its "revelations." Many thinking people, in the Orient as well as in the Occident, are coming to see as never before that science and philosophy in themselves are not redemptive; that ethical standards will never save a people from moral corruption; that only an Almighty, holy and loving God can redeem the creatures of His own hand, made in His own image, yet prodigal sons in their mistaken preference for the material and sensual before the spiritual and eternal. Until the Church returns to this First Century conception of the Mission of Christianity and of every one professing allegiance to Christianity, and becomes overwhelmingly possessed by that conception, there is little hope of the "Great Revival" for which so much prayer is offered. If this be the "Evangelism" of the "Five Year Movement" about to be launched in China, not only will "numbers be doubled," but the Church will attain a vigor of life which will solve without difficulty her present problems.

WITH GOD

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's
minute
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's
lost;
Who works with him does best and
most.

—*Old English Verse.*

KAMIL MANSUR OF CAIRO

BY REV. E. E. ELDER, Cairo, Egypt
Missionary of the United Presbyterian Mission

IF YOU can imagine some race-prejudiced Nordic being asked to accept initiation into the tribal rites of an Australian aborigine as the only way of salvation and you have a picture of Moslem bigotry towards other faiths.

From this background of pride and prejudice came Kamil Mansur. The early influences that led him to Christ are linked up with his

sessing literary talents is distinguished by a burning passion to win souls from Islam for Christ. The heart rather than the head predominates in his message.

Every Monday evening, Kamil may be seen holding special meetings for Moslems at the American Mission building right in the center of Cairo. No matter who of the more than a million inhabitants of Cairo may be in his audience Kamil always chooses his theme with his Moslem hearers in mind. Sometimes there is dissent and disapproval of his conclusions, but time and again the fearlessness and fervor, the sympathy and tact of the speaker win friends for Christ. A few months ago a sheikh from the Azhar, the great Moslem University came to criticize and stir up trouble. A fortnight later he testified to his faith in Christ as Saviour of the World.

The Constitution of Egypt guarantees religious liberty to people of every faith, yet in the eyes of the Moslem law as it is today the convert from Islam to Christianity has no personal status. He may be persecuted and deprived of his property, but he has no redress before the courts. During the past year mature women in Egypt have been compelled to return to Islam, because the process of Islamic jurisprudence does not recognize that there can be a convert from Islam. In the midst of such inequality and injustice Kamil Mansur preaches a message of love and sacrifice, calling his Moslem brothers to follow Him who was despised and rejected of men.



KAMIL EFFENDI MANSUR AND
HIS WIFE

brother, Mikhail Mansur, who preceded him into membership in the Christian Church. Mikhail, the elder brother, who passed to his reward more than a decade ago paved the way for Kamil's accepting Christ. The peace and joy which came into the soul of this Azhar sheikh, when he found the living Christ as his Lord and Saviour, eventually stirred the younger brother who had doubted and reproached. Mikhail was a profound scholar and an ardent champion of Christian truth. Kamil while pos-

THE MISSION OF THE CHURCH

BY ANNA A. MILLIGAN, Philadelphia, Pa.

Secretary of the Woman's Board of Foreign Missions of the United Presbyterian Church

ANCIENT religions and institutions are changing, are even being dissolved, but Jesus Christ is the same, yesterday and today and forever. Standards of moral conduct are being questioned and absolute truth is being doubted; but God's law is perfect, unchanging and sure.

Knowing the need of the world—social, industrial, racial, national and spiritual, and knowing the need of every individual heart throughout all time, Christ gave His message to the world. It is unique. It is universal. It is adequate.

That message is ours to give to the world. Giving it to the world constitutes the Mission of Christianity. That message is the Gospel of Jesus Christ. It is not merely a philosophy of life; it is not merely a theological doctrine; it is not merely a social service program. It is more than all of these. It is the revelation of God to men empowering them to become sons of God.

Christ expects every individual Christian to carry this good news wherever it is not known. It is dishonoring to Christ for anyone to claim to love Christ and then fail to tell others of His love. "The mission of the Church is missions" and the mission of every individual Christian is missions. The mission of Christianity and the mission of the individual Christian is to make Christ known and to lead every man and woman in the world into saving relation to Jesus Christ, to know Him and the power of His

resurrection. This mission has not changed during the ages.

There would be no missionary enterprise if Christians did not have what the whole world needs and does not have. There would be no missionaries if those people in the uttermost parts had what they must have in order to know life and light, peace and joy. If the other religions of the world were adequate to meet the needs of men and could satisfy the hearts of men, there would have been no Great Commission. There would be no mission Boards. There would be no missionaries to spread the Gospel of His love.

The fact that there is truth found in the other religions is not sufficient ground for leaving people alone; they must have Him Who is Truth. The fact that there are spiritual values in other religions is not enough; these may be good, so far as they go. They do not go far enough. The fact that there are ethical elements in those religions is not sufficient grounds for remaining at home. The ethical teachings of the other religions do not give a sense of sin, nor show the way to pardon and cleansing and power.

We have taken modern education to the people of other religions. That is good and desirable but education is not enough. Every educational institution in the mission fields today should be measured by the evangelistic standard. If students are not born again, the schools in mission lands are failing in their purpose.

Medical institutions can do a vast amount of humanitarian work in relieving suffering, staying disease and curing the ills of mankind. A missionary physician will do all this; but his success is measured by the number who come to know the Great Physician, with all His healing sympathy.

Every evangelist will estimate his work by the number of new creatures who have been born into the Kingdom of God, not by the number of men who have become better neighbors or more honorable citizens. He will measure his success by the number of lives that give evidence of a power to overcome sin and to live a new life. The standard which we must set before us, as churches, mission boards, missionaries and individual Christians is the presentation of Jesus Christ as the only way of salvation, of the atonement and the resurrection as the great doctrines of our faith, and the abundant life that is in Christ Jesus.

Some claim that the ultimate aim of missions is to establish a world brotherhood. This is a noble purpose, but it falls far short of the standard which Christ has set for His Church. There are those who make the ultimate goal the establishment of friendship and goodwill. These good results will surely come when once the earth becomes filled with the knowledge of the Lord and when once the people of the earth take the Lord Jesus Christ as Saviour and King. A new world order is our goal, where Christ will have His way.

The kingdoms of this world are to become the Kingdom of our Lord Jesus Christ. "If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of

triumphant and radiant lives. We need only to extend the conquest, to go farther in the direction in which we have started."

Men may not hear the Gospel we bring but we must give this message whether they hear or not. They may threaten life and property. We must give it, counting not life dear. We must "place no value upon anything we have or may possess, except in relation to the Kingdom of God." We must give this message of the Gospel of Christ in spite of scorn or ridicule, in spite of contempt or shame, remembering that "the disciple is not above his Master." We must give it in humility and love. Because we have it and men need it, because men cannot live without it, we must share it. If we do not, it will mean irreparable loss to us and loss to those who sit in darkness—terrible loss, and it will mean loss to Christ, who died that all might come to know Him. We can give the world nothing more. We dare not give less.

Not only must we give the Gospel, but we must live it. There must be evidence in our lives that what we proclaim is a reality. We must show such love in all we do and say that men will be convinced that there is a God of love. Men everywhere admit the beauty and the glory of the life of Christ; but unless they see in us the evidences of a Christ-like character they will not believe that He can transform men into His image by faith in Himself. "It is the present miracle of spiritual grace and power triumphant in a human life," that will be the argument unanswerable, the proof irrefutable. It is our glorious privilege to live this life and to make Christ's message effective at any cost.

THE TRUE AND ABIDING BASIS OF FOREIGN MISSIONS

BY ROBERT E. SPEER, D.D., New York

Author of "The Unfinished Task of Foreign Missions," Etc.

WHEN we are told today, as we so often are told, that Christianity has no right to interfere with other peoples' religions or to invade their culture and are asked why we go abroad when we have not done our work at home or why we intrude where we are not wanted, we cannot refrain from wondering how the early Christian Church ever justified itself in propagating the new religion. For the first Christians were confronted with all these objections in a far more emphatic and valid form than they can be urged today. What right had they to seek to supplant with their upstart faith the old religions of Judaism and of Greece and Rome? Those religions antedated theirs. The people to whom they preached Christ had their own faiths and their own gods and in the case of Judaism it was the same God as the God of the Christians. If it is wrong to offer one religion to a people who already have another then the early Church acted unwarrantedly. And what right, further, had these unlettered fishermen, followers of One who had attended no school, these simple men, most of them, who knew nothing of the rich inheritance of the ancient world, to thrust their message before the most finished culture in the world?

With what power and validity might it have been argued against the missionary enterprise of the early Church that it had better stay at home until it had done its work there? Let it look to its unfinished,

its almost unbegun, task in Judea and Samaria and Galilee. Was there no work for the Apostle Paul to do in Jerusalem and Damascus that he must needs go off to Europe or even to Asia Minor seeking a field for work? If religion may not be exported until it is nationally accepted and fully exemplified at home, the early Church certainly had no business to set out on its world propaganda. Was the world calling for such an enterprise? Not a bit of it. Paul tells of an appeal for help from a man of Macedonia but he says frankly that it was in a dream, and the story of his activity is not an account of eager invitations and happy welcomes but of hardship and hostility and opposition. The only freedom of cities which he received was the freedom of a forcible exit! He lists his experiences in his second Epistle to the Corinthians and he adds that his pleasures are not reception committees, welcoming banners, official invitations from civic councils, banquets and festivals but reproaches, persecutions, derisions. What right, again it may be asked, if we are not to go where some people do not want us, had Paul to inflict himself and his mission upon people who had no desire for him?

All the contemporary objections with which we are familiar were applicable to the missionary zeal of the first Christians. What would have been the result if they had yielded to them? Well, it would have been the end of Christianity. The new religion would have died

at its beginning. If it is wrong to propagate Christianity now it was so at the outset and as that would have ended Christianity it would follow that it has no right to exist at all. But if so what right have the other religions to exist which it is claimed Christianity has no right to displace? Each of them had a beginning. Each of them displaced what had gone before it. If they had a right to supersede or to absorb what they found, so had Christianity at the outset, and so it has today.

That was the conviction of the first Christians. Instead of listening to our modern anti-missionary arguments they went out to spread Christianity over the world, to destroy all that in the light of Christianity was false and to salvage and redeem and enrich whatever truth men had already found. Why did they do this? What were the considerations and motives which launched the Christian Church and its missionary enterprise across the world?

The Motives that Moved

It is interesting to note that it does not appear to have been the last command of Christ or what we call "the great commission." Although fresh from the final interview with Jesus in which that command was given, no heed seems to have been given to it. The early Church stayed in Jerusalem. It was only when persecution arose that it spread out and its world mission came into full view only with Paul. Nobody spoke of "the great commission." And later when questions arose as to the legitimacy of the mission to the Gentiles or when Paul met luke-warmness and indifference among the Christians, how natural and con-

clusive it would have been to appeal to the last authoritative word of the risen Lord! Surely that would have settled the issues of the Jerusalem Council and fired the Church with missionary zeal. But not a word of it. The last command of Christ is nowhere quoted in the account of the work of the early Church. That command, apparently, was not the basis of foreign missions.

And it is clear that the motive was not international goodwill. All the world which the early Christians knew was one nation. Nor did they seek to spread a culture or a civilization or even an ethic, though moral purity and moral passion were a part of their power. *Their one motive and purpose and aim was to proclaim a message*, to tell news, to deliver their witness, to make Christ known, hoping and striving to persuade men, but bearing their witness and telling their story whether or no.

This is the fundamental basis of missions—namely the essential nature of Christianity as a message of salvation, of the grace and love of God in Christ, the story of His life and death and resurrection, the significance of His work and His person to individual men and to society and to the world. There is given in Christ that which is unique, indispensable, sufficient, complete and final. *If we believe this, missions inevitably follow.* If not, missions will fade out. We do not say that we know it all, we say just the opposite, that we do not know it all. Saint Paul said: "We know in part." But it is all there in Christ. We do not need and we do not seek anything that is not in Him. In Him dwelleth all the fullness of the Godhead bodily. Christianity is this faith. It is the

declaration of this faith to the whole world. It is the effort to realize this faith ever more and more in human experience. Here is where the early Church stood. Here the foreign mission enterprise stands today. Its basis is in the very character of the Christian Gospel as the good tidings of the only Lord and Saviour of mankind.

The Result

Because of what Christianity is it must be spread over the whole world and offered to every man. Every man and the whole world needs it. The early Church believed that every man and the whole world were in desperate need of the Gospel. And this is what the foreign missions enterprise believes. Just as the unique and uniquely supernatural character of Christianity has been glossed over partly as a result of the misinterpreted study of comparative religions, so have we glossed over the depth and reality of the world's need. One reason for this has been the decent sense of our own need. But that is only a confirmation, not a qualification, of the fact of the need of humanity as one of the bases of foreign missions. All men need Christ, not Hindus and Moslems only but Christians too, and all equally. When we say that men are in dire need of Christ's salvation we are not excepting or exalting ourselves. We are in the same need as all men and all men in the same need as we.

Another reason for glossing over the reality of human need has been supplied by the tide of nationalistic spirit seeking self-glorification. National and racial pride have set up a defense reaction with false idealization of the past. It begins to seem now, however, that sensi-

ble and honest men are rising out of this self-delusion and are facing facts. A good illustration of this new mind is found in Hu Shih's introduction to Julian Arnold's "Some Bigger Issues in China's Problems":

What is needed today, it seems to me, is that conviction which should amount almost to a religious repentance that *we Chinese are backward in everything and that every other modern nation in the world is much better off than we are.* We must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify the civilized world. We must confess that our political life is corrupt to the core and that most of our homes are nests of crime, of injustice, of oppression, lynching and suicide. We must see with open eyes that we are ruled by militarists who arose from banditry and from the scum of society and whose education and training never qualified them to rule, and by politicians who have no livelihood other than politics and who are never regulated by any system of civil service.

And for all this we must have ourselves to blame. We have bound the feet of our women for a thousand years and smoked opium for centuries, thereby greatly weakening the race and polluting its moral fibre. And we have wasted the brains of our scholars by making them spend six long centuries mastering absolutely useless gymnastics for competition in the examinations. And we have resisted all pressure for reform and modernization, even in the face of the grave danger of the country being partitioned among the powers. We are only reaping the fruit of the sins of our fathers and ourselves.

Let us no longer deceive ourselves with self-complacent talks about imperialistic powers hampering our national progress and prosperity! Let us read the recent history of Japan and bury our conceit and self-deception once and for all in shame and repentance.

And then when we have fully and whole-heartedly repented, let us resolve, solemnly and religiously resolve, that *we must learn.*

China's plight and need are pitiable. But after all it is a matter only of degree. All other nations are in need too. "The whole world," said Saint John, with outspoken boldness, "lieth in wicked-

ness." Smooth it and cloak it as we may, the fact remains. The world is wrong and only Christ can right it.

Therefore Christians *must* be a missionary people. They know of the only Saviour. The Gospel which they did not produce but

which was given to them is the only hope of men. It is the only truth of God and of God's grace and love in Christ. It belongs to all men. It must be shared with all men. Any other course is a betrayal of the Gospel and a breach of Christ's trust.

ARE MISSIONS TOO PERMANENT?

BY JOHN R. SCOTFORD, Cleveland, Ohio

"BUT Lord thy church is praying yet—a thousand years the same!" In this spirit were foreign missions conceived. The missionary was appointed for life, with the hope that his children might follow in his footsteps. Educational institutions were planned to endure for centuries. When inevitable adjustments were made and some types of work abandoned it was always with a sense of defeat. After a century of missionary effort only one field has been regarded as successfully evangelized—Hawaii.

This emphasis upon permanence fostered the habit of viewing nations in a large perspective. It encouraged careful preparation and statesmanlike planning. But as one travels about a missionary field such as South America one discovers that most of the problems springs from this very assumption of permanence.

The new missionary is often received rather reluctantly by the people to whom he is sent. If the money which goes into his salary could be had for other work he would probably be sent home at the first convenient opportunity. Part of this situation is due to the assumption on the part of the missionary that he is settling down for life. Few institutions at home

would be willing to accept the same leadership "until death do us part." Oftentimes the missionary would be more welcome if he did not come as a permanent settler.

A life-time appointment exposes the missionary to a serious temptation. In the rooms of a certain foreign board in New York the writer was told that the greatest problem of missions is "to keep the missionary educated." In South America the same difficulty was stated differently in the remark, "The trouble with some missionaries is that they fail to arrive in the country to which they are sent." That is, many missionaries fail to make and maintain a contemporaneous adjustment to their constituency. Some think that they know everything when they arrive—which is fatal. Others are too anxious "to do something" to thoroughly master the language and absorb the culture of those to whom they minister. Others make a pretty good initial adjustment, but afterwards "the concrete sets" to the detriment of their usefulness. Furloughs are too often spent in travel and speaking rather than in intellectual refreshment. Much of this difficulty is due to the insidious suggestion of a life appointment. Only the truly vigorous mind will discipline itself without

external stimulus. Our schools find it wise to make salary increases dependent upon further study. The minister knows that if he gets rusty something else will happen to him. If the missionary were not so certain of his employment, it might help to overcome some of the intellectual inertia to which we are all heirs.

The policy of permanence creates problems for the older educational institutions.

In countries where the national system of education has not yet developed the missionary schools have a simple and an inspiring task. The pioneer problem attracts brave spirits, and it is an easy matter to supply a better grade of teaching than the country has previously known. If carried on in the right spirit, such schools deeply influence the development of the public schools. This is particularly true in Brazil and Paraguay today.

But when a country has developed a reasonably adequate educational system of its own, then does the missionary school find itself facing baffling problems. By that time its buildings are old, traditions have grown up, and the institution has become set in certain ways. The necessity for securing good teachers is more pressing, but the difficulties in the way of getting them are also larger. The situation is quite similar to the competition between the denominational college and the state university. The missionary school professes to exert a finer "moral influence," but that is a difficult claim to demonstrate. The girls' schools tend to take refuge behind their social prestige and become stylish finishing schools. The boys' schools grope around for a reason for existence, meanwhile

specializing in the English language and training excellent clerks for the British business houses. On the one hand there is the inevitable persistence of the established institution with a tradition of success behind it; on the other hand there is the baffling problem of redefining one's aim. Such is the situation in Uruguay, Argentina, and Chile.

In the maintenance of churches this policy of permanence also creates problems. In one of the provincial capitals of Argentina the writer stumbled upon an evangelical church of fifty-five members meeting in a miserable hall that had been supported from mission funds for thirty years, and that did not have in its membership a single person of standing in the community. A fairly competent pastor had been sent with instructions to either "kill or cure," but with a suspicion that the former alternative would not tend to prosper his professional career. Meanwhile he was eating his heart out at an impossible task. One suspects that there are many more churches and men in the same fix.

On the other hand, one finds in South America several successful ventures which have gotten on without the assumptions of permanence which have characterized missions.

The work of the Rockefeller Foundation is universally appreciated in South America. As one American ambassador put it, "If the Rockefeller Foundation ever sent a man down here who did not fit, they got him home again before anybody else found it out." From the point of view of missionary administration their policy is thought provoking. The Foundation undertakes certain definite

pieces of health work upon the invitation and with the cooperation of the local authorities. But no one phase of work is continued for more than five years, and the appointments of personnel are on an annual basis. The Foundation may continue in a country for more than five years, but if it does so it will be following different types of work. Even on this itinerant basis the workers seem to have as good a knowledge of the language and the people as the missionaries. The philosophy behind this policy is that the Foundation undertakes to demonstrate the value of certain forms of health work, and then leave the sequel to the nationals. In consequence both its funds and its workers are kept in a fluid state, and the evils of institutionalism avoided.

The three national churches to be found in South America show that sometimes a chance spark of inspiration is worth more than much laborious institutionalism. The Congregational Church of Brazil is due to the labors of one Scotchman some fifty years ago. But the church has gone on and prospered, with no funds from Boston and no missionaries from anywhere. The Independent Presbyterian Church is an off-shoot of the mission-aided church. Since its secession it has made some mistakes, but it is unmistakably alive and functioning without any missionaries either in the foreground or the background. The one vigorous Protestant institution in Chile is the Pentecostal Church, which came into being when one missionary left his mission. While the mission-guided churches have struggled along, this independent and thoroughly Chilean movement has made a large popular appeal

to the poorer classes of the people—and it pays its own bills.

Because of the tendency of its secretaries to either marry or else to return to the states to take care of their parents, the Y. W. C. A. in South America has had a constantly shifting staff. Yet its work compares favorably with the Y. M. C. A. which has followed the policy of long periods of service.

The ultimate question of mission policy was stated by a Y. M. C. A. secretary who was struggling beneath a heavy financial deficit bequeathed him by the ambitious endeavors of his predecessors. "Are we here to create institutions similar to those which we have at home, or are we here to give these people an idea and then let them work it out for themselves?" When the first is attempted, the result is the importation of many workers from abroad and the creation of a heavy financial burden which the nationals are loathe to assume. The second policy requires less personnel and a smaller expenditure of money, but demands more ability and greater patience, and in the end gives the more satisfactory result.

When a doctor applies vaccine without producing results he concludes that either the vaccine is no good, or else the patient is immune to smallpox. Might not the same assumptions be made in regard to mission work which does not show reasonable results after a period of years?

Two questions of mission policy might well be faced.

Would not term appointments be more satisfactory to all concerned than the old system of life enlistment? As a matter of fact, most missions pass upon the fitness of a person to return while

they are on their first furlough, or even a later one. Yet under the present system such a manner of getting rid of a missionary implies a certain disgrace. Might it not be well to use term appointments, allowing either the mission or the missionary to sever the relationship if they so cared, but making reappointment a definite honor rather than the expected thing? Would not such an arrangement tend to stimulate the missionary to make the most of himself?

A second alteration of policy would be to in some measure lessen the emphasis upon the maintenance of institutions. If a school has served its purpose and sees no clear field of usefulness before it, the doxology should be sung and the pupils dismissed. The burden of institutionalism often stands between the missionary and his greatest usefulness. Like Martha, he is so cumbered about much serving that he cannot choose the better part. Many a missionary is so preoccupied with definite tasks which seem necessary that he fails to understand or to touch the life of the nation about him. Yet increasingly the missionary is

asked not to maintain American institutions, but to enter into the groping life of new nations sympathetically and helpfully. The missionary of the future should be less a man of affairs than in the past, and more a man of the spirit. The missionary should be freed as far as possible from administrative details that he may study and interpret, counsel and guide the people among whom he has cast his lot.

Such alterations in missionary policy would make the real purpose of evangelical missions more apparent. We cannot hope to mould the life of nations in accordance with the American model of 1929. Such an attempt courts disaster. Rather should we go to other nations as seed sowers, sharing with them those phases of Christian truth which we have found helpful, but permitting them to apply those truths in their own way. The real function of missions is not to supervise, but to inspire. That inspiration would often be more effective if our methods were more flexible and our apparent occupation of the field less permanent.

SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold in order that every believer may find a task adapted to his talents.
2. The work is committed to all in order that no one may feel left out.
3. The work is one in order that all may be united in cooperation.
4. The work is so important that no one is justified in shirking duty.
5. The work of each is necessary so that no one can with impunity neglect it.
6. The work is distributed by the Spirit of God, so that there is no room for envy or discontent.
7. The work is God's work through us, so that there is no ground for pride or despair.—*Arthur T. Pierson.*

AFTER JERUSALEM, WHAT?

BY REV. WILLIAM PATON, London, England

Secretary of the International Missionary Council

MANY Christians are asking what is to be expected as the practical result of the Jerusalem meeting of the International Missionary Council. This was the chief question which many of the delegates asked themselves as they came down from the Mount of Olives, and it is the question which calls for the best thought that all of us can give.

The first answer I give may seem to be very prosaic, but it is fundamental to further success. It is that all who regard the statements of policy and outlook adopted at Jerusalem as of real importance, should spare no effort to secure the maximum publicity for them. The reading of books or pamphlets will not in itself alter men's minds as fully as may be desired, but it is quite certain that the carrying out of the Jerusalem resolutions in the fullest way depends largely upon the number to whom the outlook and spirit of the Jerusalem meeting has been communicated. The people who ask me what is to happen now that the Jerusalem meeting is over are mostly those who have read about it. Those who have given their minds to the study of the findings have usually been supplied with enough material for meditation to keep them busy for a bit! First, therefore, we should strain every effort to bring widely to the knowledge of Christian people everywhere the book of findings ("The World Mission of Christianity"), Mr. Basil Mathews' sketch of the meeting ("Roads to the City of

God") and the eight-volume report.

There are two lines of advance which present themselves. In the first place there is the realm of missionary policy, affected by all the Jerusalem findings, and dependent on the judgment and action of boards and committees both at the "home base" and in the countries of Asia, Africa, and Latin America. Second, there is the subtler but more fundamental attitude toward missionary work which is held by individual believers whether at home or abroad. On both these realms the Jerusalem findings bear in the sharpest possible way, and I would suggest some lines along which advance may be contemplated.

Religious Education

Let us take first the missionary policy of our different churches, denominations and boards who read the section of the Jerusalem findings which deals with religious education. In that section which, as is well known, owed much to the labors of some of the greatest religious educators of North America, there is found a conception of religious education which, not to labor the point, is markedly different from what is actually carried on in very many of our churches and schools all over the world as religious education. The findings on this subject sketch the principles which should govern the education given in mission schools and colleges and through the whole teaching work of the church, and

they not only sketch an ideal but they indicate in considerable detail the different ways in which, in relation to the several departments of missionary work, advance and reform may be achieved. The International Missionary Council must of course be the clearing house through which information is exchanged regarding experience in one part of the world or another, and the Council hopes to fulfil its own part in this work of mutual education. The first thing needed, however, seems to me to be that every mission board should address itself to the question, how do these findings on religious education bear upon the work in different parts of the world committed to our charge?

As to the immediate responsibility of the International Missionary Council in this connection, two things have already been begun. The first is the provision of a simple manual on religious education expressing broadly the views on the subject which are contained in the Jerusalem findings divested of any professional or technical language; the second, the undertaking of an inquiry into government restrictions on religious education.

Younger and Older Churches

A second great area on which thought and action by the boards are demanded is that of the relation between the younger and older churches. One of the most important lines of action was suggested to the Jerusalem meeting by the resolution brought forward by the Committee of Reference and Counsel of North America and sponsored by Dr. R. E. Diffendorfer—the resolution demanding a thorough study of the whole basis of

support of the indigenous church. Let me take one particular issue. It is common ground that the younger churches desire help from the older, both in personnel and in financial resources. It is, further, common ground that such help should be given in ways which will, so far from pauperizing the younger church or endangering its spiritual vitality, rather tend to the strengthening of its life and to the encouragement of its autonomy. But these are merely general principles. What is needed now is the most careful examination, which cannot of course be done only by the boards in the West, but demands the collaboration of the Christian councils and church organizations in the East, as to what modes of missionary service and what modes of financial subsidy are helpful and what modes are hurtful. I do not of course pretend that nothing has been done on this subject. Obviously that would be untrue. In a subject where there is now a very large area of common ground in principle, we need a most rigorous examination of our own practice in the light of those principles which are commonly accepted, and the translation of them into detail in respect of our own practices. Similarly (and it is simply the other side of the same question), I look forward to the missionary constituency and the boards in the West receiving clear and detailed views from the Christian councils and other bodies representing the younger churches as to the nature of the help which they desire.

Take again that section of the Jerusalem findings which deals with the relation of Christian missions to the growing industrialism of the East and Africa. My im-

pression is that the mere formulation of clear principles on this issue as was done at Jerusalem has already been of high service to the missionary cause. It has come as a pleasant surprise to bodies of people who have long worked at these questions and who never thought that the missionary movement was interested in them. It has strengthened the hands of people all over the world who are standing for human justice and the removal of oppression. The most immediately practical issue, which arises out of the Jerusalem findings on this subject, relates to the proposed establishment of a bureau in connection with the International Missionary Council for the study of economic and social problems in the mission field. Plans are now being worked out for the establishment of this bureau and will in due course be submitted to the national bodies which constitute the International Missionary Council for their approval. The case for this bureau is simply that on some such action depends the ability of the missionary movement to pass from the stage at which it enunciates general principles to the stage at which it is able to translate principles into detailed action. There is an immense amount of knowledge of these subjects available within the ranks of missionaries all over the world, but there is an almost complete lack of means for focussing this knowledge. We need the bureau and we need also a clear policy as to the nature of the tasks which call in the mission field for specially trained workers, as to the nature of the training they should receive and the auspices under which they should be sent.

A very great need in all coun-

tries and in some more than others, is for the closer drawing together of the missionary forces with those who in a Christian spirit are addressing themselves to the tasks of social reform. Both movements have much to learn from one another. Already the action taken at Jerusalem has brought the International Missionary Council closer to the other great international Christian movement which centered in Stockholm (the Universal Conference on Christian Life and Work) than anything else could have done.

Rural Work

Very similar are the tasks which await the boards in the development of rural work. I confess that I envy the possibility which lies especially before the American missionary boards here, for the reason that the conditions of American life have created a mass of experience in this field which is not so accessible to those who live, as in Britain, in much more highly urbanized and less rural societies. As I understand the message given by the spokesmen for the rural areas at Jerusalem, they are asking for something much more than technical agriculturalists; they are asking for profound thought on what is involved in the building up of a Christian rural community. All experience goes to show that experiments carried out in this realm of life in one country are valuable in another, not necessarily for the purpose of direct imitation but as stimulus and suggestion.

Another line of work which faces the boards is that connected with the organization of missionary cooperation. One can well appreciate the disquiet caused in

some quarters by the amount of demand made on missionary budgets for international and national missionary cooperation. "Too much 'overhead'" is the challenge made, and it is difficult not to sympathize with it. Nevertheless we are faced with a perfectly clear issue. Our Christianity is divided. We deplore it, and we are working always toward the unity of Christendom, but as practical men and women we know that the long established disunion of the Church cannot be healed in a day. Either we must consent to the baleful effect of this division being felt in every department of our work, and consent to an almost complete loss of the efficiency and concentration which ought to wait on our efforts, or we must take the best means available to prevent the worst consequences of this disunion by achieving such a degree of common thought and prayer and action as is possible to us. There can surely be no doubt that that is the motive out of which the Foreign Missions Conferences in the different countries, the National Christian Councils, and the International Missionary Council itself, have arisen. The determination of Christians to be about their common task *together* is finding this mode of expression in the missionary enterprise. It is, however, obviously necessary that if there is to be cooperation, it shall be efficient, and that the mission boards, and I would add churches in the field, shall see to it that the instruments of their cooperative activities are adequately staffed and adequately financed.

One of the British missionary secretaries has called attention to the danger of plans for missionary work, including cooperation, get-

ting far beyond the ken of the rank and file of the supporters of missions. I believe the ordinary educated layman regards the work of missionary cooperation as a remarkable proof of the good sense of missionaries, of which he was not in all cases previously aware.

The central work of Jerusalem lay in issues that lie deeper, in the realm of the Christian message. Let us recognize that in the unanimous acceptance of this statement the Christian forces have very definitely thrown down the gauntlet to the champions of some of the most influential modes of thought in our modern world. A man must be both blind and deaf who does not realize that there is much in our modern world which goes dead against the whole idea of a unique and universal faith. To many sincere minds such an idea seems almost grotesque. I do not refer here to those who have succumbed to the baser forms of secularism, and who do not think about religion at all, but to those to whom relativism in one form or another has become a rule of thought and who have little use for anything ultimate or finally normative. I think also of those who through the study of anthropology, or else through popular books, have become convinced that religion is a part of culture, and is local as cultures are. Looked at straightly and without any self-deception, this task of commending to the serious mind of our generation the uniqueness and universality of the Christian faith is one of the most difficult in the world. Some of us think that the work done at Jerusalem gives us a fresh start, and we should like to see the ablest minds in Christendom enlisted in this work, including many who

have given little thought to the great underlying ideas of the missionary movement. We need this work to be done if the Church in the West is to be held for the missionary enterprise. We need it no less if the younger churches of the East are to be enabled to undertake their task of evangelism and apologetic in the face of religious philosophies which have the support of immemorial use and sanctity, or in the face of the intoxicating doctrines of modern secular thought. To us in the West perhaps the greatest immediate call is to take seriously the apologetic task in the face of secularism. It is not enough to deplore the secular temper of much of modern life. We must meet it in its noblest representatives, and labor without resting until we have convinced these men that in Christ, as in none other, is the Way, the Truth and the Life.

I am not sure that along all the other lines of thought of the Jerusalem meeting, the major task does not lie with the individual Christian rather than with the mission board or church council in so far as missionary work is influenced by Christian life in the West. We shall make little of religious education in the mission field if we are silently surrendering the reality of religious education in our own homes and schools. No amount of research into the etiology of the race problem will take us very far if we do not address ourselves to the more elementary task of ridding our own minds of race prejudice, of opening to foreigners within our gates the fountains of Christian hospitality, and of bringing up our children so that they find in the variety of the nations, in color, language, custom

and tradition an enrichment of life rather than a cause for derision. Nothing is sadder than a child who has learned the language of racial superiority.

Last of all I am inclined sometimes to wonder whether people who sit and listen to missionary addresses, give money to missions and pray for the coming of the Kingdom of God, realize, as they must in these modern days, all that is involved in the emergence, as a major factor in missionary policy, of the Church in Asia and Africa. Bitter and disillusioned men are saying in India or China that the Christians of America and Britain will only give to missionary work if they can control it. Some of us have replied that people who have given their money and their sons and daughters to missionary work, desire only that these services and these resources should be used for the work of the Kingdom of God, and that they desire only to be sure that a right use is being made of them. Are we right in saying this? Is there the humility and spiritual passion in our churches which will enable Western Christendom to make in this new day an even greater and better thing out of the international partnership in Christian work which is the modern missionary movement, than their fathers made of the missionary work of an older generation under perhaps simpler conditions. We face here something much more fundamental than the devising of policies for the devolution of authority from mission to church. We are called as never before to accept with all our hearts the words of St. Paul—"We preach not ourselves but Christ Jesus our Lord, and ourselves your servants for Jesus' sake."

THE GOSPEL FOR A CHANGING WORLD

BY REV. ROBERT H. GLOVER, M.D., F.R.G.S., Philadelphia, Pa.

Assistant Home Director of the China Inland Mission

ON A recent revisitation of the Orient, after an absence of some years, we were profoundly impressed by the changes that are sweeping over its lands and peoples. We found the China of twenty or even ten years ago no longer existing. The whole country and its people—the field known best to us by reason of years of labor there—are taking on a strikingly new aspect with an increasing adoption of Western ideas and modes of living.

In city after city the old narrow streets have been converted into broad, well paved thoroughfares, lined with modern stores displaying all kinds of Western goods. Many a venerable city wall, which had stood unchanged for a thousand years or more, has been levelled and made into a boulevard for motor vehicles. Several of the hitherto most backward provinces of the far interior now boast hundreds of miles of excellent motor roads connecting their principal cities. It can be only a short time until overland travel throughout that vast country will be completely revolutionized—a prospect which has its obvious bearing upon missionary work.

We witnessed not only new transportation, but new dress, new etiquette, new social and moral ideas, new commerce, new industry, and new education were everywhere in evidence. A drastically new political system is also in process of being put to trial—with what success time will reveal. The queue has been discarded, foot-

binding condemned, torture of prisoners on trial forbidden, even idols are thrown aside and temples are being renovated and converted into schools or lecture halls, and their grounds into public recreation parks.

The glimpses we got of the other Oriental countries showed changes of the same drastic nature taking place—in Japan, in Korea, in the Philippines, in India, in Egypt and the Levant—as in China. The whole missionary world is in the ferment of a complete material and social reconstruction.

Loss or Gain—Which?

Is not all this very encouraging? From certain points of view, yes. But from the missionary viewpoint, not unconditionally so. The devil has not decamped along with the old evil practices. He has simply adapted himself cleverly to the changed conditions by introducing, in place of the old, a whole series of new vices and temptations in the shape of foreign rum, narcotics and cigarettes, harlotry and lewd picture shows, immoral and atheistic books, and a host of other importations of a like damning nature. If the emissaries of these things are allowed to outdo the messengers of the Cross in taking advantage of today's new facilities and means of access, then had it been better far for those unhappy lands if the old conditions had never given place to the new.

Let us not be deceived into imagining that even the commendable material changes are in themselves

capable of bringing to the people of the Orient that spiritual renewal which is their crying need. Motor cars, electric lights, aeroplanes, fountain pens, thermos bottles and a thousand other such things, whether singly or in combination, will not lead one Chinese or Indian or Arab a step nearer to the Saviour. On the contrary, these innovations have sometimes helped to make them less susceptible to the Gospel than before.

Civilized Heathenism

In a large and most imposing Buddhist temple built partly with American materials, richly decorated and lighted by electricity, we watched a Chinese family of up-to-date Western dress and education alight from their handsome motor car and prostrate themselves before the idol shrines, along with ignorant peasant folk in home-spun garments and bare feet. Here was advanced civilization stalking hand-in-hand with degrading idolatry.

It was another reminder that civilization with all its concomitants is no solution to the needs of the Far East. We found at the heart of the new Orient the same ignorance, superstition and idolatry, the same corruption, cruelty and inhumanity, the same selfishness, suffering and despair as we had met with in the old Orient of years ago. With all the changes that have come, human nature has remained the same. The root difficulty with every individual and every nation is sin, and the only cure for sin is a new creation through faith in Christ, the living Saviour.

The Place of Evangelism

The conviction that burned itself deeper than ever into our soul

during this visit to a changed and changing Eastern world was that of the imperative need of restoring evangelism to its rightful place at the center of all missionary effort.

It is common knowledge that during recent years direct evangelism has by many missionary agencies been pushed more and more into the background in favor of a more popular program of higher education, social service and industrialism, until these latter have come to absorb very largely the time and strength of the missionary body. There has been, in some quarters, a disposition to regard missionaries who have continued to make evangelism their chief concern as painfully old-fashioned, and their work—well, of rather negligible value, to say the least. But the spiritually discerning eye can hardly fail to see in what has lately transpired in China a clear vindication of the evangelistic policy and method. Suddenly, under the stress of the anti-foreign agitation, the missionaries were compelled to evacuate and their personal activities in the field came to a standstill. Many huge mission plants, with highly equipped and costly institutions of learning, were either destroyed or badly damaged. A number of the surviving schools and colleges remain closed to this day, while others have passed into the hands of Chinese who are neither able nor disposed to carry them on along the line of their original Christian purpose. All this represents an enormous waste of missionary money and energy.

The Criterion of Missionary Success

In our recent extended tour we were strongly convinced that the truest criterion of a missionary's

success is measured by the degree in which his efforts have been the means of planting the seed of living truth of Christ in human hearts, with the result that individuals have been truly regenerated, and have united in indigenous churches that will propagate their faith, win others to Christ, and exert a vital and growing spiritual and moral influence in the community and nation. Such results abide and will increase long after the missionary has passed off the scene.

We do not disparage educational work. We value it highly in its true place and proportion. But we are convinced that in the missionary program of late years it has been greatly overstressed, and developed so disproportionately to the work of evangelism and the building up of an indigenous church that it has become a ponderous superstructure resting upon an inadequate foundation. When forced to these abnormal proportions, education ceases to fulfil its proper function of aiding evangelism and strengthening the life of the Church, and is in danger of becoming a liability rather than an asset. If materialistic and rationalistic tendencies are allowed to creep into education, as has unfortunately been the case in some fields, then the results are positively disastrous by exposing youth to the snare of agnosticism, or of atheistic radicalism.

The Clamor for a Broad Program

There are some who insist that the great need today is for a message of greater breadth than that of simple evangelism, something that will include in its scope the political, civic, industrial and economic life of the people. They

would have us shift the emphasis from the individual to the community, and tell us that social service and the diffusion of a broad Christian spirit are more important than the preaching of some particular dogma, however good that may be. And so the term "social gospel" is much in vogue as a fancied improvement upon the Gospel in its older conception. We protest against the presumption of prefixing any delimiting adjective to the "Gospel." There is only one Gospel, and that is the Gospel of the saving grace and power of Jesus Christ.

We recognize the social, industrial, political and other implications of the Gospel, but as for the term "*applied Christianity*," used in certain quarters, as if it denoted some special brand of Christianity, we do not know what Christianity is at all if it is not applied. Christianity must make itself vitally felt in all the relationships of daily life or it is not the real article. The most potent means, indeed the only means we know of any permanent value, of fertilizing these various areas of our corporate life—the social, industrial, political and all the rest—of lifting them to a higher and purer level, and of making human relationships what they ought to be, whether in the home, the factory, the neighborhood or the nation, is *the winning of individuals to a new life in Christ the Saviour*.

Have Missions an Inspired Model?

In these days of "advanced" but often shallow thinking, men need to be reminded that God, who originated the missionary enterprise, did not leave us to our own devices in carrying it forward, but has given us in the New Testament record of apostolic missions an in-

spired model for our guidance, which constitutes a permanent and authoritative handbook of missionary principles and practice. Have we any reason to believe, for example, that the social and political conditions and problems of the first century were at root different from those of the twentieth century? We think not. Then how did those first century missionaries proceed to deal with them? It is impressive to observe the high compliment which their enemies unwittingly paid by referring to them as "these men who have turned the world upside down." How did they do it? Not by any process of elaborately educating the heathen; not by sharing with them a higher culture, or stressing a new ethic; not by any propaganda for improved interracial relations—unless the record of the Acts is entirely misleading. It was simply by preaching the Gospel of salvation through Christ, in season and out of season, without any apology, and thereby winning men to faith in Christ and allegiance to Him. Before such Spirit-impelled evangelistic preaching not only were multitudes of men and women saved, and living and self-propagating churches planted, but idolatry crumbled, slavery became doomed, polygamy and other social evils were weakened, the whole social and political fabric was profoundly affected, and the world was remade.

If we want fruit we must begin with the root. What a changing world needs, before and above all else, is the redemptive message of the unchanging Christ.

Wise and Unwise Policies

Our observation on this recent trip convinced us that the talk

which has filled the air about the relation of missionary work to social, industrial and political reconstruction has tended to breed misunderstanding and suspicion in the minds of the devotees of nationalism in China and other Oriental lands. Such talk has given color to the charge, so false and yet so plausible, that the missionary is in reality the agent of Western imperialism and capitalism, and is bent on meddling in the affairs of these countries, which are none of his business. It is important to remember that there are many things to be done in the Orient which do not fall properly to the foreign missionary to do. Our confirmed opinion is that for missionaries to give themselves primarily to the task of preaching the Gospel, winning souls to Christ, gathering them into indigenous churches and building them up in Christian faith and practice, is not only the truest fulfillment of Christ's great commission and the thing which is most fruitful of abiding results, but that it is at the same time the soundest and safest missionary policy. Such indigenous churches, multiplied throughout the land, will in the very nature of things "apply" Christianity to every phase and sphere of native life, and they will do it far more safely and effectively than any body of foreign workers can ever do.

The recent events in the mission fields hold lessons of great value for God's servants, and these may all be the means of clarifying missionary vision, and recalling many to policies and methods more closely in harmony with New Testament teaching and example and with the most vital need of the people of every mission land.

PRESENT CONDITIONS IN PALESTINE

BY REV. S. B. ROHOLD, F.R.G.S., Haifa, Palestine

Superintendent of the Mount Carmel Bible School of the British Jews Society

PALESTINE is only a very small country with 600,000 Moslems, 165,000 Jews and 85,000 Christians, yet the least movement here seems to raise passions in the remotest corners of the globe, giving rise to questions in the Parliaments and Courts of Europe.

What fanciful imaginary and inventive stories are told in the daily press, with great zest by orators, speakers on platform, pulpit and in the stories which many are ready to believe! We read:

"The Jews have completed all plans for the rebuilding of the Temple; in their homes, in cellars and in caves they are working secretly and feverishly, dressing stones, working in iron, brass, copper, silver and gold, making all the necessary utensils for the establishment of the Temple and Temple worship." The Jews are even credited with "having laid up large stores of all kinds of ammunition, guns, tanks, aeroplanes, all ready for the great moment when the call of their chosen leader will come, to rise and kill the Moslems and Christians, occupy the holy places and defy the whole world.

People are writing to us to ask if these things are true. We have even received warnings, advising us to have nothing to do with this movement on the ground that it is the beginning of the Antichrist.

So long as the Jewish people continue to wander knocking at the courts of Europe, begging and looking to the world's politicians and the nations of the earth to se-

cure for them a resting place, so long will the land be small, its boundaries very narrow and its burdens untold. The Israelites under Joshua, even under Nehemiah, did not go about interviewing politicians and philanthropists, to secure their land for them; they took it by God's permission. The boundary given by Jehovah is from the great river of Egypt to the great river Euphrates. "Ye have been sold for naught and ye will be redeemed without a price." No nation or power can limit Jehovah's free gift or alter His plan.

It all depends on Israel's spiritual condition and on her relationship to God. As soon as we have a right appreciation of this we shall be able to comprehend and read the "signs of the times" correctly.

Israel's Spiritual Condition

This is the "times of the Gentiles" when the nations are leading and Israel follows. Every sect, shade or form of movement within present-day Christendom finds its counterpart or echo within Jewry-orthodoxy, ultra-orthodoxy of the most obscure kind, reform, radicalism carelessness and indifference, even a *Jewish Science Synagogue*, as well as "Reconcilers." In the Political world, the Jew, while susceptible to things spiritual, is easily led by the Gentiles because of his old malady: "We will be like the nations," to which God replied: "It will never be."

We recommend watchmen upon the walls of Zion to study these

periods in modern Palestinian history:

(1) 1914-1917. The beginning of the war, the barrenness of the country, the fewness of the people that remained, the aged and the very young dying, also the animals; those that survived suffering all kinds of privations.

(2) 1917-1920. The Balfour Declaration, the liberation of Jerusalem, the first arrival of the Chaltzim, the great hopes. The laying of the foundation stone of the Hebrew University.

(3) 1920-1924. A Hebrew High Commissioner was appointed by some of the Jews. Sir Herbert Samuel was hailed as the second Nehemiah. The Arabs bitterly opposed him. Self-appointed leaders and agitators spread many false statements. Then came the great change from military to civil government, the establishment of civil law and order. Next followed the great opening of the Hebrew University by representatives from all over the world. The "second Nehemiah" departed and the Jews seemed to think that he had not done much for them. The Arabs on the contrary hailed him as their best friend, and gave him farewell banquets. Even today Arabs bemoan his loss.

(4) 1924-1928. Field-Marshal Lord Plumer arrived as High Commissioner and during his administration came the earthquake, the Syrian rebellion. Lord Plumer departed. The troubles of the Wailing Wall followed and the arrival of the new High Commissioner, Sir John Chancellor.

Each must study these periods for himself.

The Great Change

Jerusalem is still the capital of the Holy Land, the seat of the

Government, the headquarters of all the various religious bodies and representatives of every shade and form within Christendom as well as in Judaism. But she is *not* now leading or producing in any tangible way in all these various new thoughts, in orthodoxy, reform or reconciliation movements.

In olden days Germany, America and England led the way in all so-called reforms. The dark ghettos in Russia, Galicia and Poland were the guardians and leaders of orthodoxy and all its obscurities. Now there is a great change. Movements of orthodoxy, reform and radicalism, as well as the new movement towards reconciliation with Christ, now come preeminently from within Israel and from the Land of the Redeemer first, and the world follows. This may be questioned by some, but not by those who have been studying Israel's religious condition at close quarters. They are amazed to find what this small number of scattered Israel in the Holy Land is producing.

But not Jerusalem!—At least, not for the time being. True, it is the meeting place of the nations, but at the same time it is "to be a burdensome stone for all people" (Zechariah 12:2.) The Holy City remains nominally the capital, because the King of Zion is not visibly reigning there just now; she is, therefore, "down-trodden," as clearly indicated in the Word of God. At present nominal Christendom is at war in and about its holy places, and so is Jewry, busy in disputations and in denouncing one another.

What an amazing amount of literature, literally thousands of books, in the Hebrew language, is being produced all the time from

the great printing presses at Tel Aviv—the Hill of Spring. With all the so-called failures of the builders of Tel Aviv, she is still the Hill of Spring. She has weathered the storm and her population of 45,000, one hundred per cent Jewish, has not diminished but increased.

Mount of Precipitation

This is one of the most rugged and fierce mountains in Palestine. It has been said of Mount Carmel that there are no dangerous precipices, but that cannot be said of this mountain. The people of the synagogue at Nazareth, in their rage, took the Lord of Glory and wanted to throw him down headlong from that terrible mountain peak. From this height, the whole of the surrounding country is open to view. If one is brave enough to climb to the very top, he has a most wonderful view of the whole plains of Jezreel, Gennesereth, Esdraelon and Megiddo, including the mountains of Gilboa, Carmel and Samaria, yea, even the hills of Moab beyond the Jordan. From here we could see now, the "Tents of Israel," the many Jewish colonies. Forty thousand Zionist-Chalutzim, laboring with all the fibre of their being, reclaiming the land, "Thy land shall no more be termed desolate," rebuilding their national home. He also saw what we see now, that the swamps are removed, malaria eliminated, physical health restored, beautiful gardens, large fields of corn, orchards, fat cattle with pure milk, olives and vines. Perchance our Lord saw too, with spiritual vision, those brave men and women with longings not satisfied, and further, that the spiritual awakening would come from these unselfish young men and young women whom we

venture still to call the "returning remnant."

At the foot of these mountains there are a few colonies established by the Chassidim-pietists, who observe all their orthodoxy to the letter, but not with a fanatical obscure outlook. On Saturday afternoon they had what is called *Oneg Sabbat*—the joy of the Sabbath. They had their afternoon meal in their houses, but when they started the meal they had it in mind that they would finish it altogether in the Beth Am—the People's House. It is the law that the meal is to be begun and finished and closed with prayer at the same place. Each one brings a part of his repast to the People's House and there they sing Hymns to the glory of the Sabbath, exalting God, and then they dance with ecstatic joy before the Lord.

This orthodox idea of "*Oneg Sabbat*" has got hold of the Jews in Palestine, and now they have several in Tel Aviv, with that great poet Bialik at the head of it. They have it also in various parts of the country.

Many False Messiahs

Jerusalem is also productive, but of the obscure, the useless, the false and the make-believe. It is strange, Jewry has produced thirty-six false messiahs. They ran after all of them and suffered terribly. The Gentiles did not run after them. The true Messiah came; He was rejected. The Gentiles ran after Him, "And the Gentile will follow His light." False messiahs are still to be found in Jerusalem. We met four, one of whom wanted me to be his "John." One can understand why Christ, "when He beheld the city, wept over it." This is the reason that Jerusalem

still has a "Wailing Wall." Not only the Jews should come and wail, but Christians too must weep over the blindness of the city.

One of the colonies we visited is a kind of communistic colony. They claimed to be carrying out exactly what Jesus taught and what the early disciples practised, living a communal life. We told them that we believed that Christian communism ended with Ananias and Sapphiras, and we could not hope for a revival while the tribe of Ananias and Sapphiras still flourished. One shouted, "We will destroy them; we have eliminated them from our colony; we are living the Sermon on the Mount." We pointed out that there is no true leadership at the present time within Israel. "Yes," one said, "everyone wants to be a leader but no one wants to follow, and we feel it very keenly." We told them that the Bible teaches clearly that there is One who will lead Israel successfully, "David my servant shall lead them." We were thrilled when we heard them cry out with one voice, "Where shall we find David?" They listened attentively when we read to them Jeremiah 23:5 and 6: "Behold the day is come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." Our last word to them was from Job, "Acquaint thyself with him and thou shalt be at peace."

Jews Reading the New Testament

At the feast of *Simhat Torah*, the rejoicing of the Law, the last

day of Tabernacles, we were told by one of our friends, an orthodox Jew who loves the Lord, that an old, orthodox Rabbi, was very ill. We found him walking about restlessly in his room, not able to go to the synagogue. "You missionaries" he said "will have to change your textbooks when dealing with us Jews." We said, "Our textbook is the Bible, the Old and New Testaments."

He said, "You know, in former times we did not read the New Testament. We knew nothing about Jesus, about his claims; we knew nothing of the real work of Paul. We kissed, we hugged and danced with the scroll of the Law (Torah) to our hearts' content. We even worked ourselves up into a so-called joyful ecstasy, which for a time made us feel happy, but now we have assumed a new attitude. We have read and even studied the New Testament, and now we are afraid even to touch the law. This is our great festival, *Simhat Torah*, and as you see, I did not go to the synagogue. . . . I had a restless night over it, I am simply afraid to go."

We asked, "What has happened?"

He replied, "As soon as I come to the synagogue, I shall have my usual honored place, and I shall be obliged to take the sacred scroll of the Torah from the ark and will have to dance with it, while I am afraid to touch it."

His face darkened and in a low voice he said, "Think of it! I have begun this our great festival by cheating myself and cheating my friends in the synagogue, by pretending to be ill. I dare not touch the sacred scroll, for it terrifies me. I saw, as it were, the whole night in fiery letters 'Cursed be he

that confirmeth not all the words of this law to do them' (Deut. 27: 26). My whole life has been wasted; I read it thousands of times, but now it has come in a way where it gives me no peace."

He quoted from the Epistles, "Moreover the law entered, that the offence might abound." We pointed out that he had read only half the text. "Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5: 20-21). But he silently shook his venerable head.

We thought we could help our friend by reading to him Jeremiah 31: 31-32: "I will put my law in their inward parts." He said, "I can understand you Christians having your Lord as something spiritual within you, but you cannot have the law within you That Law must remain an external task-master."

He was overwhelmed by the fear of the Law. He could not see the great love of God so wonderfully revealed in the Lord Jesus Christ. This great fear was, how one could see Jesus, if He is God, and live. We pointed out to him that Paul was actually dead when he saw Jesus; he could not see, he could not hear, he could not speak, but he received new life from the resurrected Christ. It is that which Paul meant; "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loveth me, and gave Himself for me." (Gal. 2: 20).

Such are some of the conditions

prevailing in Palestine when the recent Moslem uprising is seeking to drive out the Jews from their ancient heritage. We require more prayer and greater faith and wisdom from God to deal with such souls and their spiritual needs.

The forty thousand young Zionist "Chalutzim" on the plains of Jezreel, for these last ten years have been made the scapegoat. They have been accused of being irreligious, immoral, Bolsheviks; their aim was to destroy Christianity (to destroy Christianity in Palestine is an anomaly). How entirely false were these so-called predictions. Jewish missionaries are preaching freely in Palestine, even more freely than in free Britain and America. Hebrew literature from within Jewry dealing in the most reverent way with the life and character of Jesus is being produced probably more in this little Palestine and by that small remnant than by the whole of Jewry in the world. Now the poorest of the poor receive three volumes a month in Hebrew from the ever-producing presses of Tel Aviv.

The Mission of the Jews

It would require pages to give the details of the increase of production and development among the Jews in Palestine today, factories, such as the Nesher, Cement Works, the Shemen, Oil and Soap Works; and the Grands Moulins de Palestine—the great flour mills, the Silicate Brick Works, silk and textile mills, the Rutenberg Electric plants. But all this does not compensate and fill the longing hearts of the returning remnant. It is a spiritual longing. They have come to a close realization, a deep consciousness, that although they

have succeeded in redeeming part of the land, Israel as a people is not redeemed. We have often heard it repeated: "We have a task, we have a mission to perform in the world."

"What is your task and what is your mission?"

"We are waiting for a revelation." Everything, they say must be redeemed by blood, and now they see that the land cannot be made free, Zion cannot be rebuilt with stones and bricks. The human heart and soul cannot be satisfied with empty promises and false hopes. They are waiting for a revelation. We have heard them say, "Jesus is our brother; He led the noblest life, He is the greatest in all Israel. We must live His life."

How can we fill these seekers with the breath of life? What emotions come over us when we speak soul to soul, endeavoring to give our best, and yet not able to impart to them that very life and liberty which Christ imparted to us? Why do they not recognize Jesus and receive the joy of the Children of God? Why have we not the power? What is missing, what is wanting? Why can we not satisfy such souls, hungry with spiritual longing?

Peace, peace seemed to have reigned. It has been said that there has been more peace in Palestine these last few years than in any other part of the world. There was the earthquake, followed by floods; the Jewish people ran to the aid of the poor. Moslems called them brothers, as in the days of yore. Then there were the great municipal elections. Each party that wanted to be elected fraternized with the Jews. The earthquake is past, the floods have subsided, the

elections are over, and now the peace is ended. The "Wailing Wall" is now the trouble. Other troubles have come, but no peace. Peace is only possible when Christ in reality is crowned the Prince of Peace and King of Kings and Lord of Lords.

There has never been a time in Israel's history when the Jews have been more honestly endeavoring to find the truth and to come into close contact with the Life, Teaching, Character and the demands of the Lord Jesus. The Jews have, as it were, overcome all fears of the Rabbis, and threats of their leaders. The annual outcry and warning against the Missions has lost its savour. There has been established "a point of contact" which no Rabbinical anathemas can possibly destroy.

We fully realize that there is a true "Softening of the heart." To us it is one of the greatest signs which inspires us with every possible hope. Thus, we realize that there has been progress and fruitage. There are extraordinary opportunities before the Church of Christ in the Land of the Redeemer and the whole situation is so momentous—the position so tremendous and crucial, that the Church cannot afford to halt for a moment.

This is our task, as Christians. We ourselves, having found peace and joy, must in the very words of the Prophet Isaiah say, and say it from our very hearts: "We will take no rest and give him no rest, till he establish and till he make Jerusalem a praise in the earth." Then, and then only, will we be able to gather, and united bow at His feet, rejoicing and singing, *"Unto him who loved us and gave himself for us."*

THE WILDER MEMORIAL IN INDIA

Extracts from the Seventy-fifth Anniversary Report of the Western India Mission of the Presbyterian Church, U. S. A.

THE fiftieth anniversary of the founding of the Western India Mission of the Presbyterian Church in the United States of America, formerly known as the Kolhapur Mission, was held at Tope, about ten miles from Kolhapur, on the Poona Road, December 4, 1902, with about 400 Christians present.

The seventy-fifth anniversary was celebrated at Kolhapur, December 2, 3 and 4, 1927, with about 1,400 Indian Christians present, representing a Christian community of 7,500. Dr. (now Sir) William Wanless presided and plans were presented for a memorial to be erected to Rev. and Mrs. Royal G. Wilder. An old woman, Sita, baptized by Mr. Wilder, was seated on the platform.

Royal Gould Wilder was born at Bridgeport, Vermont, October 16, 1816 and was appointed to India, by the American Board of Commissioners for Foreign Missions, in 1845. He married Eliza Jane Smith, and sailed with her for India shortly afterwards. He was located at Ahmednagar and put in charge of the central school, and during the years from 1846 to 1852 he opened twenty-six schools as feeders to his central school. An order came from the Board in 1852, that Mr. and Mrs. Wilder should proceed to Kolhapur to undertake mission work in that new field and he labored there from 1852 to 1857 and from 1861 to 1869. He returned to America in 1869; and then returned to Kolhapur to serve under the Presbyterian Board from

1870 to 1875, when he was invalided home.

He published his *Mission Schools in India*, which was a defence of his policy, in 1861 and this book shows that Mr. Wilder was in advance of his times. Much of what he advocated in those early days seemed revolutionary at the time, but we find that his policies are the policies of the leading Missions in India today.

In 1887 Mr. Wilder decided to return to India and booked his sailing for October 12, 1887. He transferred THE MISSIONARY REVIEW to Dr. Arthur T. Pierson on October 8, 1887 and on Monday, October 10th, two days before the date for his sailing, he was not, for God took him.

It is difficult to make a just estimate of such a life and character. He was a man of inflexible will. His convictions were such that there was little or no room for any other view than his own. He had singularly good and quick judgment. His planning and his execution of the plan were one. He was a man of restless energy and put through a tremendous amount of work. He never chose the easy way, but faced difficulties with victorious courage and dauntless hope. He did not, and could not, make many friends, but a friend once made was his to the end. A generation after he has passed on, we review his life, in the light of today, and say with profound conviction, "There were giants in those days." His monuments are the Western India Mission, the MIS-

SIONARY REVIEW, a Christian community of seven and a half thousand souls in Western India and the products of his missionary home, Robert and Grace Wilder.

Eliza Jane Smith was born at West Rutland, Vermont, April 9, 1822, and was married to Rev. R. G. Wilder March 25, 1846. She was co-worker with her husband in Ahmednagar, Kolhapur and Princeton.

After Mr. Wilder's death, Mrs. Wilder returned to India in 1888 as an honorary missionary, accompanied by her daughter, Grace. She lived at Kolhapur, 1888-89, at Sangli 1889-91, and at Kolhapur until they went on furlough in 1897. During the furlough in 1897-98, Grace secured some young ladies to return with them to establish a village settlement. Mrs. Wilder lived with Grace at Kolhapur, Miraj and Sangli, and finally moved to Islampur as the place chosen for the work of the settlement.

On May 8, 1910, she quietly slipped away to be with the Lord whom she loved and served so long and well. Her body rests in the cemetery at Kolhapur, a few rods from the home in which most of her Indian life was passed.

Grace Wilder was born at Saratoga Springs, May 27, 1861, and was taken by her parents to India in 1861. She returned with them to America in 1869, graduated from Mount Holyoke College in 1883, and was appointed by the Presbyterian Board to India in 1887, less than a month after the death of her father.

Robert P. Wilder, the son of Rev. Royal G. and Mrs. Wilder, was born in Kolhapur, August 2, 1863, was graduated from Princeton University in 1886 and from Union

Theological Seminary in 1891. He was appointed a missionary to India, June 15, 1891, and reached the field in December. In 1886 he was one of the founders of the Student Volunteer Movement and was later its secretary. He was compelled to proceed to Europe in 1893, on account of ill-health, but in America and in all the countries of Europe he entered into a vast field of Christian and missionary usefulness. Dr. Wilder is now located at Cairo, Egypt, as secretary of the Christian Council for the Near East.

Robert Wilder's daughter, Ruth Wilder Braisted, landed in India shortly before the anniversary, under the Baptist Board, and is located at Ongole.

It is proposed to erect, at Kolhapur, a memorial to the Rev. and Mrs. Royal G. Wilder, and the following resolutions were passed by the Mission:

In view of the present inadequate accommodation for the activities of the church, and the desire of the Mission to assist in providing more suitable accommodation for these activities, and in recognition of the oft-expressed desire of many members of the community for a more conveniently located church, it is suggested that plans be made for the erection of such a church building as a memorial to Mr. and Mrs. Wilder.

Dr. Robert P. Wilder has promised to contribute towards any memorial to his parents which may be decided upon and it is our desire that this contribution be made the nucleus of a sum to be raised by the Mission and the Christian community for such memorial, and suggest that the memorial be a church building with adequate provision for Sabbath school and all other church activities. We recommend that, when sufficient funds are in hand, a portion of the proposed church building be erected for the use of the Sabbath school.....

It is estimated that Rs. 75,000 will be required for the completed building, but it is suggested that building might begin when Rs. 15,000 are in hand. It is the earnest hope of the committee that all who are in any way interested in this proposed memorial to Mr. and Mrs. Wilder will cooperate with the committee in raising funds for this purpose.



TOPICS OF THE TIMES



The World Mission of Christ

For nineteen centuries the Church of Christ has been in the world, commissioned to carry on the work that He began. Still the world is far from Christian and even lands nominally acknowledging His rule are filled with evil. A recent book by a native of India rehearses, with apparent relish, some sins found in "Christian" America—political corruption, industrial oppression, business dishonesty, race discrimination, cruelty, social immorality, religious hypocrisy. Some declare that Christianity is a failure. It is true that the Christianity of some individuals is a failure for the fruits of Christian faith are not shown in their lives.

The World Mission of Christianity does not, cannot, differ from the World Mission of Christ. What He began to do and to teach He commissioned His followers to carry on. He promised to give them power and to be with them to the end. The World Mission of Christ, as He expressed it, was to make possible men's salvation from sin; to reveal God, the Father; to proclaim the sovereignty (the Kingdom) of God—a rule that would establish righteousness and peace; to teach God's eternal truth that makes free from superstition, bondage and death; to show the way of Life and how to live God's life among men; to reveal the love of God and to establish His Church, composed of His disciples who should love one another as He loved them; to open the clear vision of life beyond the grave through faith in Christ, the Son of God and Saviour of men. This is the Gospel He preached.

Has the Church, have the disciples of Christ, has Christianity, any different mission? Jesus sent His disciples

out to preach to every creature this Good News of God's love and of the Way of Life through Him.

The charter of the Church has never been changed; the commission to the disciples has never been revoked. What Jesus began to do and to teach, His followers are directed to carry to completion—"unto the uttermost part of the earth." Christ sent them to heal, to cast out demons, to cleanse the lepers, to raise the dead and it was only in His power and as they followed His Way that they were able to do these greater works. Physical healing and cleansing, political and social reform, international and industrial peace, were not the primary aims of His mission. His love led Him to help everyone in need, when faith drew them to seek His help. His Gospel naturally establishes health, righteousness, brotherliness and peace among those who accept His Way of Life.

The history of the past nineteen hundred years has proved that the message of Christ has the same truth and power today as when first proclaimed. The history of Christian missions reveals the power of Christ to transform men and communities, to free the slaves and oppressed, to establish peace, to lift men to higher levels of thought and loving service. It is where the message has been changed into one that is *not* the Gospel that it has lost its power. As men have depended on their own intelligence and strength, in place of on the power of the Spirit of God, then they have lost the apostolic power. Where men's vision of God has become obscured and their understanding of His program has become confused, they have failed. There is *no other Name*; there is *no other Power*; there is *no*

other Program. The name of Mussolini cannot save Italy or the Italians; the power of Soviet Russia cannot save the proletariat; the program of Gandhi cannot save India. In every age men have risen and fallen; nations and programs have come and gone but, in spite of poverty, numerical weakness and persecution, the Word of Christ has been proved true—the gates of death cannot prevail against His Church.

The World Mission of Christianity is the World Mission of Christ—to save men from sin by winning them to God, the loving Heavenly Father, and His Way of Life. This is the true mission of the mission boards, of the churches and societies, of every missionary, of every Christian. Secular education cannot be put first; nor industrial betterment; nor physical welfare; nor world peace—good as these are. Any missionary work that leaves out or minimizes the Gospel message for the regeneration of the individual is not carrying on the primary mission of Christ. Do we not need today to check up our principles, our methods, our ideals by conforming them to the principles, the methods and the ideals of our Divine Master?

Men to-day everywhere are hungry for this Gospel, this life, this rule. They are seeking God and His way of life through idols, in temples of stone, through ceremonies and sacrifices, through philosophy and science but the only way revealed to men, the only way that has proved effective and satisfying is the way of Jesus Christ, the divine Saviour of the World.

Is the Work Completed?

No one with any adequate conception of the work which Christ began to do, and of the commission which He gave His disciples, can think of the task of the Church as even approaching completion. It is cause for shame and sorrow that this is true nineteen hundred years after He gave Himself on the Cross to redeem mankind and after He rose from the dead to give

His followers a sure Gospel to proclaim.

Territorially and numerically the mission of the Church is unfulfilled—to look at this in only a superficial way. Sixty generations of men have died in ignorance and today one-half of those living are unreached with His Gospel.

In Japan, where the influence of Christ is profoundly felt, "the evangelization of the land is scarcely begun" says Bishop Welch. Seventy-five per cent of the people are still Buddhists and all sorts and kinds of Christians number only one-half of one per cent. Large rural areas are untouched and even the educated classes are ignorant of Christ and His message of life. Thousands of towns and villages are entirely without Christian messengers.

In Korea, where the whole territory is nominally occupied, there are approximately fifty non-Christians to every Christian. In Formosa there are 143,420 Aborigines of nine tribes in over seven hundred villages, among whom no definite evangelizing work is being done.

China is a great mission field and until recently had nearly 8,000 Protestant foreign missionaries. The Chinese Church is strong but the Christians number only about one in a thousand of the population. Large communities of Tibetans, Mongols and Aborigines are entirely untouched; almost one fourth of China is still unclaimed as a mission field by any missionary society, Chinese or foreign. An area as large as the United States (excluding Alaska) is practically unentered. These unoccupied areas include Mongolia, Sinkiang, Kukulunur, Chwanben, Tibet and large districts in Manchuria, and in Yunnan, Kansu, Kwangsi and Kweichau Provinces.

Siam is occupied practically by only one Protestant mission agency and only one in a thousand of the population is a Protestant communicant. There are vast areas in which there is not one Christian. Eastern Siam, with 2,500,000 people, has not one resident

missionary. Thousands of villages are unreached and yet the people are very friendly and receptive.

In *British Malaysia* little is being done outside of a few cities, except by the occasional visit of a Bible colporteur. The Malay race is nominally wholly Mohammedan. Sarawak, Brunei, and British North Borneo are practically untouched by Christian effort and any attempt to convert the Malays in this area is strictly forbidden.

India is one of the greatest mission fields but there are over 600,000 villages in which there are no known resident Christians. Nepal, Bhutan, and Tibet and five hundred native states are still unoccupied and do not welcome outsiders.

Burma has over thirty-five thousand villages but only in 2,333 are Christians found. *Ceylon* is a small island but has nearly 10,000 villages without a resident Christian and over 450 of them have populations of over five hundred. One hundred and twenty-eight districts are unoccupied.

In *Moslem lands* 100,000,000 women and girls are still unreached with the Gospel, and an equal number of men and boys are practically untouched. Afghanistan, with a population of eight million Moslems, is one of the lands still closed to Christian missions. Mesopotamia (Iraq) is occupied by only one Protestant mission. Persia has two effective Protestant missionary bodies at work but many large districts are as yet unreached and in south Persia only a small fraction of the country is in any sense occupied by Christian workers. Among the areas untouched are Bakhtiari country, with several important centers and the whole of Persia south of Shiraz and Kerman. Arabia is scarcely touched, with only a few small isolated stations on the border. The interior is entirely unoccupied.

Asiatic Russia has a population of 20,000,000, entirely inaccessible to evangelical approach except through scattered Believers, who make their home there.

In parts of *Turkey* missionaries are not permitted to reside and it is still illegal to influence minors through Christian teaching.

Africa, the huge continent of great distances with vast unoccupied areas, contains over two thousand tribes and sub-tribes still pagan. The Sudan, North Africa, Eritrea, Somaliland, Abyssinia and much of the territory between Egypt and the Union of South Africa have only widely scattered Christian missionaries. W. J. W. Roome says: "One can travel from Nigeria westward through the hinterlands of Dahomey, Togo Land, the Gold Coast, and French Ivory Coast without finding one representative of the Cross." At least one hundred and ten million Africans wait to be evangelized. Madagascar is still three-fifths untouched by the Christian message.

In the *Pacific Islands* over 650,000 are still unevangelized, about half of whom are in unexplored Papua.

The interior of *South America*, with over six million square miles, populated by about thirty million Indians is still untouched by any Christian agencies. The languages of many have not even been reduced to writing.

The Jews are scattered in all lands—at least ten million of them—are almost entirely neglected by any organized Christian effort. The "Chosen People" to whom Christ came are in many lands the People Neglected by the Christian Church.

In view of this hasty geographical survey who can claim that the commission of Christ has been fulfilled, that the task of His Church has been completed?

Religious Antagonism in Russia

The Union of Atheists was formed in Russia in 1925 and at present about 250,000 men, most of them workmen and peasants have united for active struggle against religion. About 5,000 clubs of the Union are spread in factories and villages in Russia and are active in organizing anti-religious so-

cieties. There are published such papers as *Besboznik* (Atheist), *Antireligiosnik* and *Besvirnik* (Unbeliever) the latter in Ukrainian. The newspaper *Besboznik* issues more than 2,000,000 and the journal *Besboznik* 1,300,000 copies. There was published 2,000,000 copies of other anti-religious literature.

Atheists try to attract people by "useful measures" and by introducing new customs which substitute anti-religious ritual for baptism, weddings, funerals, etc.

The Russian Union of Atheists is organization for all the world. It takes part in congresses of relational organizations abroad and invites foreign delegations into Russia. In connection with the Union of Atheists is the formation of special anti-spiritual schools for preparing anti-religious specialists. They confirm that the first original Christian congregations were no less than "secret organizations of bankers" and claim that these bankers had even their own "battle troops." There is a "history" of Bolshevik "professors" as the last work of science. Among the atheists there are many former theologians and Greek-orthodox priests. They hate the church and delight to mix with mire all that they formerly worshipped. They apply against Christianity, their studies in doctrine and church history.

Religious organizations in Russia are forbidden to form groups of any kind for singing, handwork and reading. They are not permitted libraries and services in official establishments. All ministers of religion must be registered in order that atheists may have information with which to crush religious movements.

Russian communism is reported to be ready at last for an armistice with religion, a change in government policy, not by sentiment, but by necessity. The Soviet leaders have learned that faith thrives under persecution and the removal of the constitutional restrictions on religious practises is announced by Alexis T. Rykoff, President of the Council of People's Commissars,

who informed the delegates to the Soviet Congress that an amendment to the Constitution is to be offered for the purpose. It is proposed not only to separate church and state and church and schools, but to grant all citizens the right to religious practise as well as to anti-religious propaganda. "This means," says President Rykoff "that we sponsors of the fight on religious fog not only intend to take compulsory administrative measures against religion, but constitutionally recognize freedom of religious practises. The fight on religion can succeed only if linked with mass progress and with deep penetration in the masses of scientific knowledge and culture."

Crime and the Cinema

Dr. Frederick L. Hoffman, of the Babson Institute, the leading authority on homicides, has just completed a study of the number of murders committed in some of the principal cities of the United States in 1928. The results show: Detroit 228, or 16 per 100,000; Chicago 498, or 15 per 100,000; Philadelphia 182, or 8.8 per 100,000; New York 401, or 6.7 per 100,000. The figures for the southern cities are much higher in proportion, showing in some cases percentages of over 50 per 100,000.

Discussing the reasons for this situation, Mr. Roger W. Babson said that he was convinced that the cinema was the basic cause of the crime waves of today. Ten million people (largely young people) in the United States attend the cinema every week; psychologists state that impressions coming through the eye are much more powerful than those made through the ear; it is therefore evident that the cinema is the greatest force today in moulding character for good or evil. In reply to a questionnaire sent to the principals of schools in New England asking which had the greatest influence in forming the character of young people—the school, the church or the home—70 per cent of those answering scratched off all three words and wrote: the cinema.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK
President of the Federation of Woman's Boards of Foreign Missions

HOW ONE CHURCH IS ORGANIZED FOR MISSIONS

BY HELEN BARRETT MONTGOMERY

For several years, our Women's Missionary Society has been working under a new plan of organization, which is somewhat common now throughout the country. We have a Women's League in which all the women members of the church are enrolled. This league has one president for the whole church; associated with her is a group of vice-presidents who with the secretary and treasurer make up the cabinet which has supervision of all the interests embraced in the league. The first vice-president has charge of all the women's missionary work; the second vice-president, of the social work of the church; the third vice-president, of the Dorcas activities; the fourth vice-president, of the pastor's calling committee. Each of these vice-presidents is supreme in her own field, and together the cabinet meets every month to lay the plans for the year and to direct all the work.

Of the other activities, I need not speak in detail, though each is important, but our missionary work is growing stronger all the time. We are a large church, so the membership of the mission society is divided into some fifteen different circles, each with its president, secretary and treasurer. The leader of each of these groups meets with the first vice-president of the league to plan the missionary program of all the circles for the succeeding month. While great latitude is allowed to individual groups, there are certain activities in which all groups are united. All have

a missionary program, a white cross leader, and a reading contest leader. Some circles specialize on local philanthropies, some on church work, some on the various items of foreign mission work, and some on home mission work.

A member of each circle is responsible for the monthly mission program. This she talks over when the first vice-president of the league meets with all missionary leaders of all the circles. This results in a unity of impression and allows us to have a definite program of activities which we carry out throughout the year. For example, each one of these circles adopts one of the ladies in the Baptist Old People's Home of Monroe County. The circle remembers the birthday of its adopted member, sees that her wardrobe is kept up, sends her Christmas presents, and gives her an allowance for spending money every month. The lovely relations with the Home that this brings about are of great value, we feel, in our church life. Many of the circles get out to the Home once during the year for a party, or a picnic, for all the members of the Home, then each circle takes part in the reading contest, and each has a leader definitely appointed for that purpose. Each circle buys all the required missionary books every year, and is gradually accumulating a library of books on the optional list. The reading contest leader keeps an account with each woman of the books borrowed and the books read and uses every means to keep them circulating rapidly and continuously. One of these circles has such a splendid record in the reading of the mission-

any books, that it runs far, far ahead of the others every year, but all the circles are rapidly increasing the number of books read. Women who read from 12 to 20 books each were not at all uncommon and there were several who read from 40 to 60 apiece. In this missionary reading contest, we include books of the Bible which are assigned to us all month by month and our denominational missionary magazine, besides the *MISSIONARY REVIEW OF THE WORLD* and the *Record of Christian Work*.

The league has one captain of White Cross, who works with and for all the societies. She corresponds with our National Boards, home and foreign, secures the requisition sheets and distributes them among the circles. At each meeting, hands are busy while we listen to the reading of papers and the reports of committees, and the thousands of pieces of work that we accomplish each year are really remarkable. We have one purchasing agent, who gets all our materials for making dresses and night clothes, and baby slips, and hospital dressings, and surgeons' gowns, etc., either at great bargain prices or at wholesale. Each circle pays for its own material; some circles don't like to sew but make scrap books to send to hospitals; some circles are strong on patch work, others on knitting, others on crocheting, but all are busy in helping swell the grand total of the garments that we give through our White Cross Agency.

Then each circle has a civics chairman who keeps track of national and state and local political interests, tells us of bills that need our support, presents petitions which we ought to sign, suggests the writing of letters to senators or representatives, or even the President. Her ten minutes is one of the live parts of each program, and she has a great deal to do in keeping us all informed in regard to our duties as citizens.

Not the least pleasant feature of this form of organization is the social life which it promotes and engenders.

All new women to the church are invited to join a circle. They are free to visit each circle to see which one they choose to join. In these small groups, from 25 to 50 women in each, women easily find friends, and what is still better, a bit of work to be done. We feel that the remarkable unity and friendliness in our church is due in no small part to the circles. Each of them has its flower committee and its corresponding secretary, who see that flowers and calls go to the sick or the afflicted in each circle. The pastor frequently asks a circle to take charge of a meeting or to visit a hospital or city institution. Various circles are interested in the Italian and the Polish Mission, in the work of the Big Sisters, of the W. C. T. U., or the Y. W. C. A.

The plan is well adapted to any church of even moderate size. It helps to set all the women at work, it divides them into congenial groups, it looks after the lonely and the misfits, and gives the same sense of cosy intimacy that you have in the work of a small church.

BLACK DIAMONDS

Being an interpretation of the attitude of a normal group of college women toward race relations, especially in its application to one particular race, as summarized by two college students.

BY CHARLOTTE ANDERSON

and

LOUISE LESSIG

Cast of Characters

Betty, Jean Roommates
Phyllis ... who lives in the room next to that of Betty and Jean

The characters are typical college girls and there are no particular requirements as to size or physical appearance. However, the girls are distinct personalities, as a careful study of the lines will show.

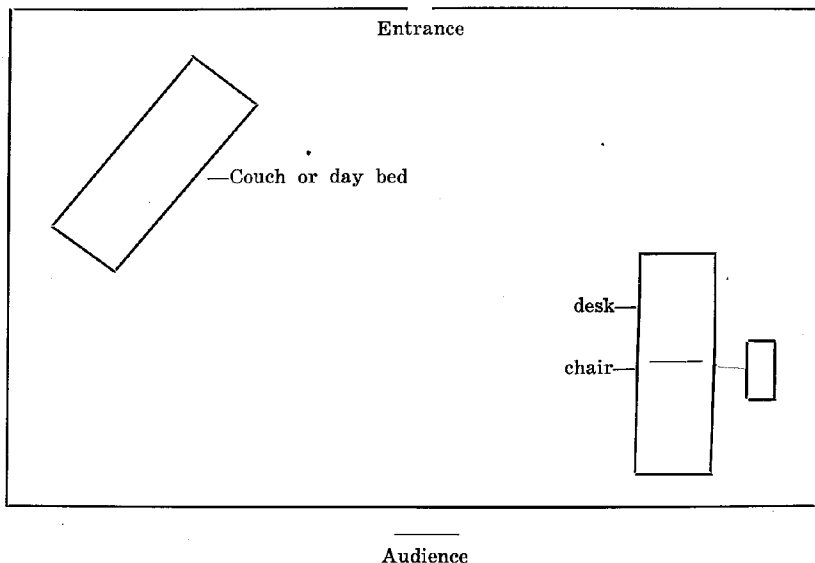
In casting Phyllis, special attention should be given to her voice. The key speeches of the presentation are spoken by Phyllis in total darkness, so it will be necessary to select a girl

BLACK DIAMONDS

*This demonstration on the subject of race prejudice took the prize at the Chautauqua Institute of Foreign Missions held in August, 1929. The demonstration was presented by its authors. This may be adapted for use in connection with the first chapter of the study book "From Jerusalem to Jerusalem." The theme with which it deals, race prejudice, is vitally connected with the first and second chapters of this book.

As missionary workers we have too long put into the hands of our college women demonstrations that have been written by older women. Kindly note that this demonstration was written in the college vernacular and presents the college "slant" which is exceedingly interpretive. EDITOR.

STAGE PLOT



(This plot shows the position of the furniture which is necessary for the action of the play. Other furniture must, of course, be placed artistically to give the effect of a typical college room, rather than a set stage.)

with a colorful rich voice, who can give those lines effectively without the aid of facial expression, gestures, etc.

SCENE

The entire action takes place in the room of Betty and Jean. The necessary setting is shown on the stage plot. This, of course, is a mere skeleton, and the stage manager has ample opportunity to show ingenuity in giving the colorful, informal atmosphere of a college dormitory room through the use of cushions, lamps, pictures, pennants, etc.

4

Scene One

Jean is seated at the desk working desperately with the papers which not only cover the desk but overflow onto the floor when Betty appears in the doorway carrying a handful of mail. She stands, smiling benignly, until Jean looks up and discovers her.

Jean—"Betty—do you?"

Betty—"I do!" (nodding solemnly).

Jean—"If you have one more list of Glee Club visitors—just remember I like carnations."

Betty (walking over to the desk)—“Well—it’s your funeral. Here you are.” (Tosses mail over to Jean and turns back to the couch where she picks up a magazine and stands leafing through it.)

Jean—“Listen ‘Ambitious,’ you can just sit yourself down here and help pass them around. Forty-three beds and 56 visitors. Even Calculus can’t find an answer for that.”

Betty—“Sorry, Sweetheart, but my Billy comes first and if I’m to show him a good time at our tea dance I’ve got to start fixing—.”

Jean—“Well, just the same, your Billy-Boy would be quite proud of you, if next Thursday morning over his toast and coffee he read” (opens one of the letters—unfolds it—discovers a memo slip clipped to the upper right hand corner. Holding the letter before her, as if it were a newspaper, she pretends to read), “‘CONTESTANTS FROM VISITING GLEE CLUBS DEPART—Because of the failure of the local committee to provide entertainment for the members of—the—visiting’—(stops and stares intently at the memo slip clipped onto letter)—(After a long pause—explosively—**Black !** !’”

Betty (glancing up from magazine)—“—and blue. Now what?”

Jean—“Betty—BETty—B—.”

Betty—“BETTY—Yes, that’s my name.”

Jean—“Well—but—just listen to this” (pulls memo slip off—throws letter on top of pile of papers on desk—reads from slip: “Chairman of Entertainment Committee: Perhaps I should explain that Miss Dolores St. Clair, our soprano soloist, is a negress. Although she is of the most desirable type, I felt it might be advantageous—.”)

Phyllis (running into room, waving letter in the air)—“Listen, kids—just received a letter from mother saying that as soon as she heard about the Glee Club contest she decided to send my birthday present

a week early so I’d have it when my guest arrives. And what do you suppose?”

Betty—“Oh, a new evening dress?”

Phyllis—“Nope. Old Faithful will appear again!”

Jean—“I know—ten extra beds!”

Phyllis—“Extra beds! Well—don’t worry about the Queen of Sheba. I’ll take care of her. Lois will be away for the week-end and I can have her bed. And said Queen will feel perfectly at home with my birthday present” (strutting a little). “It’s a new bed cover draperies and pillows to match—and lounging pajamas!”

(Betty and Jean gasp appropriately.)

Jean—(recovering first and picking up paper she had just thrown on top of the desk)—“Well—if you can find the Queen of Sheba’s name on that list—check it off and that will be one thing off my mind.” (Hands list to Phyllis.)

Phyllis (reading names from list and commenting aside upon them): “Kathryn Smith—no—she’d never lounge! Elizabeth Clarke—she’d be nearsighted and couldn’t appreciate the beauty of her surroundings. Dolores!” (leaning over Jean, who is still seated at the desk) “Oh, say—get out your little card and write what mamma dictates: ‘Dolores St. Clair, guest of —.’”

Betty—“Why—that’s the —.”

Jean (coughing violently and interrupting rapidly)—“Yes—that’s the first one I have definitely settled.” (Reads aloud as she writes on small card.) “Dolores St. Clair.” (Hands card to Phyllis.)

Phyllis—“I’m going down to raid the package room and see if that package has arrived yet.”

Jean—“Now, don’t lose that card. And remember they’ll be here all night Tuesday and all day Wednesday.”

Phyllis—“I’ll hang onto it. So long—see you later.”

Betty (sinking back into the cushions)—“Blub! Now see what you’ve done!”

Jean—"Well, it's not my fault. She picked her out herself. And, after all, we had to have some place for the nigger. Lois is the only one I know of that's going to be away, so that settles the bed problem. It won't hurt them to use the same mirror. No explanations from the committee are requested or required." (Growing eloquent and more sure of herself.) "This is really good! Why, my dear, it is the knock of opportunity itself!"

Curtain.

Scene Two

Time—After the contest.

Setting—Same as for scene I.

After the raising of the curtain Betty and Jean come limping into the room as if their feet were tired and sore.

Betty—"Well, we got the cup all right. But that nigger sure gave us a run for our money."

Jean—"Well—I thought I must have been doing something with those feet." (Sits down on bed—kicks off her shoes and wiggles toes.) "My dogs don't feel like they could ever navigate again. It seems like the dean might have given us fifteen minutes extra when she knew we had to take those girls to the train."

Betty—"I wonder if everybody is getting in on time." (Walks over to door and pokes head out into the hall.) "Phyllis isn't in yet." (Comes back to center of room and says with sly wink:) "Say—by the way—did you notice that she didn't hang around with the crowd very much?"

Jean—"Yes—and laugh while you may, for when she does come in, the entertainment committee is going to have to crawl into the waste basket."

Betty (making elaborate motions of listening)—"Pst! The storm approaches." (Walks over toward bed.)

Jean (rising and tiptoeing with exaggerated movements almost to the desk)—"Allow me to silently fold my tents and steal away into the night!"

(Both girls stand with backs to the door as Phyllis enters, waiting for "the storm to break." Then they evidently decide almost simultaneously to ward off the onslaught by taking things in their own hands and not giving Phyllis a chance to "jump on them.")

Jean—"Say—when you came up the walk did you see any burglars casting their eagle eyes on the trophy room?"

Betty—"Oh—isn't it a beautiful cup?"

(Phyllis stands gazing off into space and seemingly paying no attention to them.)

(Betty walks over to her, looks into her face and waves her hands in front of her eyes.)

Betty—"Yes, honey, we won the cup."

Phyllis ("coming to" with a jerk)—"Oh, yes—and Betty, you were lovely. It was really your solo that settled the question."

Jean (walking over to Betty and patting her proudly on the shoulders)—"Yes, darlin', and I knew you when—!"

Phyllis—"If it hadn't been for you, Betty, Dolores wouldn't have had much competition. In fact—"

Jean—"Yes, in fact—if they had had anyone but a nigger for their soloist they might have had the cup, 'cause the judges said the group singing was about an even break."

Phyllis—"Why, Jean, what did her color have to do with it?"

Jean—"Oh, well—you'll have to admit it was rather out of place. Now it might have been all right if she had been in the cotton field singing, 'Swing Low, Sweet Chariot'" (imitates negro singing these words).

Phyllis—"Why was it out of place? She did it beautifully. She beat everybody else but you—and they were all white."

Jean—"Say, let me get this straight. Are you standing up for this nigger?"

Phyllis—"Standing up for her? Indeed I am. She is the most remarkable girl I have ever met. I was glad my room was all fixed up because I didn't notice anyone asking us to their room last night. Dolores and I had to spend the evening alone, and she is absolutely the most interesting conversationalist I know."

Betty—"Say, woman—the next thing we know, you'll be going as a missionary among the black folks."

Jean—"Or you'll be giving teas for the washwoman to show off her conversational ability."

Phyllis—"Well—no—I hardly think her conversation would warrant that. She hasn't had the training that Dolores has—but, why shouldn't she?"

Jean—"Yes, I suppose that we should read Shakespeare with her every Monday afternoon. No doubt the discussion following would be very enlightening."

Phyllis—"No, Jean, that isn't the idea. Do you remember that freshman Chemistry we had from Biggs?"

Betty—"My goodness—you're not going to start them out on chemistry?"

Jean—"Pipe down. I think she's going to crash through with a thought most any minute now."

Phyllis—"Oh, I don't know. It's all kind of a mess yet. But, you know—she was kind of black—"

Betty—"Yes, it was clever of her to wear a—"

(Jean squelches her with a look.)

Phyllis (continuing)—"And through the association of ideas or something, I got around to coal."

Betty—"Coal!"

Phyllis—"Well, don't you remember—wasn't there something about coal and diamonds being related?"

Jean—"Pardon me while I tear out after my notebook."

Betty—"And pardon me while I turn out the lights. It's almost time for the bell."

(As Betty turns out the lights, leaving the stage in total darkness, Jean continues—)

Jean—"Your lights aren't on, Phyllis—so, talk low and stay in here awhile. I want to get this coal business straightened out."

Phyllis—"Well, you see, if I remember right, these deposits under the earth become coal—after ages and ages. If it's mined and used then, that's the end of it. It's worth something while the fire's burning—but then—it's all over. But, if it's allowed to stay in favorable conditions for many more ages, it becomes a diamond. A rough one, of course, but still a diamond. And then—it is possible to cut, polish and perfect it, so that it will be not only permanent but beautiful."

Jean—"Yes—that's it. Coal is really a potential diamond."

Phyllis—"That's the point exactly. Our negroes, like the coal, have the potentialities, but they haven't had the extended years of favorable conditions—and we must see that they have those. Betty, in back of your voice, in back of your solo to-night, were generations of love and training, while there was less than a century of simple freedom for Dolores' background. But the potentialities are developing. Even Dolores may be remembered for her voice. Some negro poets of our day will live. Their talents are no longer being lost."

Betty—"Why, Dolores had to do all that—and all I have to do—"

Phyllis—"—is to cut, polish and perfect the diamond. Our folks have had that to do for generations. But we—why—we can help make diamonds."

THE END.

(In order not to detract from the effectiveness of the closing speech, the lights should not be turned up until the characters have left the stage in absolute silence.)

GOING TO JERUSALEM

BY MARGARET T. APPLGARTH, New York

Writing this year's Junior book was very much like standing on the world's highest mountain peak and seeing all the map slowly unrolled through the centuries' country by country, as one saw the stories of adventure tucked inside each boundary line. For there was a wonderful moment nineteen hundred years ago when Jesus was here among men when He said to His disciples: "Ye shall be my witnesses, beginning in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Witnesses? Those twelve ignorant awkward unlettered men? With the world so wise and the races of men so prejudiced? Surely they could never do it! And yet the whole purpose of this little new study book is "to prove how, inch by inch, mile by mile, country by country, they did indeed become witnesses of the Lord Jesus until the map of our world bears the record of their exploits."

If, years ago, every grown member in our churches today could have had a similar vista down through the ages it is to be wondered if they might not be better able now to keep aglow within themselves the tingle of the glorious adventure, if they might not be more on tiptoe to start down new paths of service realizing that the chapters in the Acts of the Apostles are still being written. Therefore it should be with a peculiar sense of the warm incentives and beautiful possibilities wrapped up in such a study that each leader may begin teaching the book to Juniors. Collecting the sayings of the great heroes, linking up modern hymns with ancient ventures, progressing the map of the world from century to century, making models of anything and everything, giving a clue to the pictorial drama of religion as it has been unfolded on that map—this is the leader's task.

Concretely the six chapters may be presented very simply, as follows:

Chapter I, "Beginning in Jerusalem," tells how the Boy of Twelve went to Jerusalem for the Passover and how the white magic of the Pascal moon and the golden glory of the city itself awoke within Him the startling importance of being—*Himself!* until we find Him saying: "I must be about my Father's business." It is this same business to which we want our own twelve-year-olds to appropriate with equal delight and anticipation. By making a sand map of Palestine, with a cavalcade of paper dolls making the trip from Nazareth, folds of paper bent double into tents, appropriate Psalms chanted, etc., as told on pages 7 to 9 of the book, one can recreate the atmosphere of the Boy's first trip, then His later trips; and His famous prophecy, with stories of those who made his prophecy come true, especially Paul whose colorful personality and tirelessness carried the Gospel from Jerusalem westward to Rome. Linking up geography as well as history with the progress of Christianity is sure to leave a valuable deposit in the memory!

Chapter II, "How the News Spread," may be developed by impersonating the various characters, tracing on a table map their journeys, setting up models to typify their particular adventures, e. g., (1) Rome—lions and Roman soldiers: martyrdom of early Christians; (2) shield with red cross on it: conversion of Constantine; (3) crown for Queen Clotilda as she tells of the conversion of Clovis, when the Gospel began to spread through Gaul; (4) boy wearing green tie, etc., to tell the famous story of Patrick in Ireland; another boy, in Scotch plaids, to tell what Columbo did for Scotland—with emphasis laid on the fact that each nation passed the news on to some other nation: a Roman carried it to Gaul, a Scotchman to Ireland, an Irishman to Scotland.

Chapter III, "And So It Reached Our Ancestors" may be readily dramatized, Queen Victoria seated beside her Bible as she reminisces to the

pagan ambassador about early Briton: (1) "My mind goes wandering back to the days of our Bluebeard ancestors," whereupon enter said ancestor, weird and wild. (2) "And now I seem to see the good Queen Bertha," enter Bertha wearing Clotilda's gold crown and St. Augustine dressed as a monk, with a great silver cross, to tell their weird stories. (3) "And here comes Bertha's daughter wearing Bertha's crown, following in her mother's footsteps," enter Ethelberga and Paulinus. (4) "And now you must meet Caedmon"; (5) "and Boniface"; (6) "and Ansgar." A Christmas tree for Boniface and a church bell for Ansgar will "fix" the connection between their lives and their most memorable events.

Chapter IV, "When Knighthood was In Flower," deals with the Crusades, which will lend itself to dramatic presentation with dolls traveling across the map of Europe to Palestine, also as in the "Helps for Junior Leaders" the use of a cardboard flower pot with five cardboard tulips will be an unusual way of presenting the stories of (1) the "palmer", (2) the Crusaders, (3) medieval life, (4) St. Francis of Assisi, (5) Raymund Lull, showing how these five medieval flowers were rooted in: (1) fear of God, (2) hatred of the Turks, (3) slavery to a feudal overlord, (4) complete obedience to the commands of the Saviour, (5) love—as Lull's famous saying indicates: "He who loves not, lives not, he who lives by the Life cannot die."

Chapter V, "I Saw a Ship Asailing," tells of the boats which began sailing the seas, "each ship a shuttle on God's giant loom weaving back and forth His pattern for mankind." A little fleet of 12 cardboard ships of a mayflower design may bear the words: (1) *Stewardship*—for Columbus, who considered his money a trust to help spread the story of Jesus; (2) *Relationship*—the Cavaliers, arriving in Virginia; (3) *Worship*—the Pilgrims, coming to New England for freedom to worship God; (4) *Kinship*—the Dutch, with Hendrik Hudson; (5)

Friendship—the Quakers and William Penn; (6) *Lordship*—Whitfield, who came from England seven times to remind our ancestors of God; (7) *Ownership*—Francke inspiring his pupils to see that the ownership of the Bible entailed a sharing; (8) *Hardship*—and what Morrison endured in China; (9) *Partnership*—Peter Parker with the "Great Physician" in China; (10) *Fellowship*—Moffat becoming friends with cannibals; (11) *Companionship*—Livingstone in Africa; (12) *Apprenticeship*—Mackay, Jack of all trades in Africa. By sailing these ships to their several ports the spread of the Gospel in modern times will be made more impressive.

Chapter VI, "Going to Jerusalem," tells in brief the heroic adventures of the island missionaries. By folding shelf paper into a screen of ten folds, with an island painted on each fold (suitably decorated with palm trees for the South Sea islands, torii and Jujiyama for Japan; ice igloo for Greenland, etc.) one can unfold these fascinating stories one at a time. The chapter closes with a very brief account of the Jerusalem conference at Easter time, 1928, when from those "uttermost parts of the earth" mentioned in Christ's early prophecy two hundred delegates came to meet together on the Mount of Olives, living witnesses to the fact that the prophecy had been fulfilled, as elbow touched elbow, and the voices of fifty-one nationalities united in one prayer to their one God.

The Leader's "Helps" give far more detailed ways in which the beautiful adventure may be made real and attractive to Juniors—for this is a year of years to make the study vital and gripping—and permanent!

THE QUIET ROOM

And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone.

—J. G. Whittier.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York

Executive Secretary, Council of Women for Home Missions



LAURA H. PARKER,
Secretary, 1923-1929



EDITH B. LOWRY,
Assistant Secretary, 1926-1929; Secretary, May, 1929-



ADELA J. BALLARD,
Western Supervisor, 1927-



SARA J. REED,
Worker among Migrants in California, 1926-

IN CHARGE OF MIGRANT WORK

THE HUMAN EQUATION IN MIGRANT LABOR*

BY LAURA HILLIER PARKER

*Formerly Secretary for Migrant Work
Council of Women for Home Missions*

Migrant, floater, nomad or gypsy—call him what you will—he claims wide attention in this day of large agricultural acreage and huge canning industry. No one is quite sure how many there are of him—anywhere between one and two million, says the Labor Department.

As one takes a kaleidoscopic view of the migrant situation one sees along the Atlantic coast Polish, Italian, Lithuanian and Negro migrants in apples, peas, beans, corn, tomatoes, cranberries; in the middle west migrants from the Kentucky mountains in the onion marshes of Ohio, Mexicans in the peas and beets of Minnesota and Colorado; on the Pacific Coast, from Imperial Valley at the Mexican border up to the state of Washington and the Canadian border, white Americans,

Indians, Mexicans, Japanese and Chinese in hops, berries, apples, citrus fruits, lettuce, cantaloupes, prunes, asparagus—crops too numerous to list. On the west coast the migrant is wandering practically twelve months; in the east for about six months—a group to whom the institutions of the home, the school, the church mean practically nothing.

Since 1920 the Council of Women for Home Missions has been carrying forward, through a Committee on Migrant Work, activities with these forgotten and neglected folk. The committee functions in both administrative and advisory capacity. In some cases demonstration centers are opened where a program of Christian citizenship is evolved with the children and adults, in other cases local communities are stimulated to face their own problems and help in the solution.

Personnel

Two full time workers are thinking in terms of the problem nationally, one of these with major emphasis on the Pacific coast—this in itself has

* This article appeared in the August *Presbyterian Magazine* and is used here by permission.

meant a tremendous stride in the development and interest on the west coast. An American Spanish-speaking worker follows the Mexican migrants through Imperial Valley and moves on accompanying them to the San Joaquin with her Ford and baby organ.

In addition to these full time workers there are trained nurses, social workers and college students who serve in a center for a period of three to eight weeks during the harvesting and canning of a given crop.

Many of the students who have been in this field are now in foreign missionary service in Syria, Persia, Africa, Korea, Siam or in the home land in places of real need and opportunity. The spirit shown and results accomplished by these Christian student workers have made this migrant project vibrant with the power of youth.

Program

The central theme of the program is the *home*. The aim is to interpret in terms they can understand the practical teachings of Jesus in every relation of life, to be clean in body, mind and soul. The daily schedule from early morn runs the gamut of baths, singing, Bible dramatics, hot lunches, rest hour, story hour, recreation, on into the evening with handicraft, health talks, discussions, games and music for older boys and girls and mothers. The whole family has a share. Often the boys for their project make a little play house out of a packing box, crate or carton; the girls learn how to furnish it, making dainty curtains, and slips for the tiny beds. This little model home often gives for the first time a picture of what a real home is, an idea of living amid surroundings a bit more spacious than a crude one-room shack.

The workers try to instill in the children the practical ideals of world friendship and appreciation of others who, to them, may seem different. One hymn that is a universal favorite is:

Jesus loves the little children,
All the children of the world:
Red and yellow, black and white,
They are precious in His sight—
Jesus loves the little children of
the world.

Progress

The work had its beginnings in the Chesapeake area; it has now spread to the middle west and the Pacific coast. Some illustrations from the field will show what is being done.

California: A most interesting vacation school and clinic is being carried on at Walnut Grove, California, for Orientals employed in the asparagus canneries. "We have an unusually interesting group working just at present—a Chinese Confucian dentist; a Japanese Buddhist physician; an American Catholic physician; a Presbyterian registered nurse; also Baptist and Methodist religious workers. We are all working harmoniously together to quicken in the lives of these children a realization of the finer things of life.

"The Sunday-school papers for the past three months were given by the Presbyterian Sunday-school of Sacramento. Some of the hymn books used were from the Japanese mission, Methodist Episcopal Church, South, in Walnut Grove. The organ was the property of the Chinese Baptist Mission of Locke. Truly this is an interdenominational and interracial school."

The Japanese Ministers' Association rejoiced that something concrete was being done for their people and sent a resolution to the Council urging further help.

"La Casa de Los Ninos" (the House of the Children) at Dos Palos, California, was dedicated a year ago. "That tiny tent erected on a ranch far from town and gay with flags, flowers and pictures that serves the tiny tots of the ranch workers as a day nursery and kindergarten is a necessary institution in this community. The people to whose service it is given are wondering why it is there. They are slow of heart to believe what we know so well, that the most valu-

able crop on any ranch is the children.

"Cristo Me Ama," (Jesus Loves Me) was sung by all in Spanish, then "My Country 'Tis of Thee" was sung in very good English by many of the Mexican school children and the Lord's Prayer concluded the service.

Oregon: "In the hop yards at Newberg through the cooperation of the grower and local committee with the Council, the work among the pickers has been carried forward most successfully; for the past two years it has been financed entirely by the owner who has asked for the continued supervision of the Council."

New Jersey: A new center was opened with Italian cranberry pickers at Pemberton, N. J. An old barn was transformed as if by magic into an attractive center.

Maryland: At Hurlock, trained young Negro college women face the very real need of a primitive group of their own people. To quote from a diary of a worker, "Dinner hour arrived. The children shook hands with the soap and towels. All stood until grace was said. Some began to drink their soup out of the bowls; others ate properly. The larger boys and girls cleaned up the dishes and we got the house in readiness for Sunday school."

In addition to progress in the actual field there has been a growing interest and cooperation by such groups as the Consumer's League and the Children's Bureau at Washington. Papers have been presented at two Conferences of the National Conference of Social Work.

Religion cannot be a theoretical thing with these groups; it must be *real*. When Christ was here He not only preached, but He healed the sick and fed the multitude. "The subject of the lesson was the Good Samaritan. After I had tried to get them to see how all the stories Christ told were not just to be interesting but to show how to live, the two girls most interested said in just about the same words, 'Why, I never knew it had any-

thing to do with us today. I thought we just learned the story because it sounded interesting, but now I see what you mean. Why, if we obeyed the verses in that story, there wouldn't be any war or any murder or anything bad. Why, it would just be heaven.' One girl who had not spoken but who had listened intently said, 'But do Americans know that it means love people today?'"

"A Mexican child was brought to a vacation school in the San Joaquin, evidently she felt some difference between her reception and that of the other children. She heard the story of Christ blessing little children and was much impressed. Someone took her to Sunday-school and there was decided objection to a Mexican child. She marched up to the Superintendent and demanded, 'Is it true that Jesus loves only little white children?' She was assured it was not true; without a word of explanation she marched out and returned with four other Mexican children saying, 'I wasn't going to bring them until I knew.'"

There is a great deal of talk concerning the teachings of Jesus. Here is a chance to exemplify them. Here is the chance for a church that wants to do a real job. Programs may vary, principles remain the same. Here is *the chance for the Christian folk in a community to get right down to earth and see that the local employer of labor gives his people the right kind of living and working conditions, and to see that the churches are forward-looking in their approach to these neglected folk. Let a text from Leviticus sent by a former worker now in a Presbyterian junior college at Beirut, Syria, illumine the obligation to our "Nomad Neighbors."*

"And if a stranger sojourn with thee in your land ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself for ye were strangers in the land of Egypt. I am the Lord your God."

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS AMY G. LEWIS, 150 Fifth Avenue, New York

Ewha College, the only college for women in Korea, has added a home economics department this spring, with Miss Hannah Kim, M.A., Oregon Agricultural College, 1928, as head. A four years' course is offered and 32 have entered the opening class, many of whom have been impatiently awaiting this opportunity. This year the college received students from 23 different high schools, 11 of them Christian schools. Ewha is taxed to capacity now with 138 students and hopes that the plans for merging her students in the prospective union women's college will soon materialize. The beautiful site of 50 acres just outside of Seoul has been ready for some years, and a campaign for buildings to put on it is now started. Miss Helen Kim, M.A., Boston University, 1925, is dean of the college, which is the alma mater of many of the leaders in Christian work in Korea.

* * *

For the first time since its organization in 1923 the Korean Y. W. C. A. will have a trained secretary. Miss Sungsil Kim, Mount Holyoke College, 1929, has just returned to Korea for this work. The Korean Association is unique among those affiliated with the World's Committee in that it was organized and has been carried on almost without help from outside of Korea. Mrs. Pilley Choi and Miss Helen Kim were leading spirits in its organization and have been active in the work of the Association ever since.

PERSONAL MENTION

Among the officers of the National Christian Council of China we find Miss Yi-fang Wu, Ph.D., President of Ginling College.

Miss E. M. Thillayampalam, Professor of Biology at the Isabella Thoburn College, and a teacher in the men's university, was granted the

degree of Doctor of Philosophy by Columbia University in June, and has returned to Lucknow to resume her work.

From Japan Mrs. William M. Vories, of the Omi Mission, has been a visitor and student for six months. Mrs. Vories is seeking the newest and best methods to apply in the kindergartens and tuberculosis sanatoria of the Omi Mission, where very high standards prevail.

Miss Chie Utsumi, a graduate of the Woman's Christian College of Japan, is in the United States on the Vassar College Scholarship in Physical Education.

Miss Eiko Sugimori, one of the four alumnae on the faculty of the Woman's Christian College of Japan, was the representative of the Young Women's Christian Association at the World Conference in Budapest.

Miss Ding Yu-dji, Ginling, 1926, one of the alumnae who did much for Ginling in the summer of 1927, is working with the Y. W. C. A. She has been in the United States and is now in England for study.

Of the 27 graduates of Ginling College this year 21 are going into 19 schools to teach, three into Y. W. C. A. work, one going into medicine, one into literature, and only one not quite decided.

The graduating class at Ginling this year made a gift of two hundred dollars for a bell. At the tenth reunion a Reunion Scholarship of one hundred dollars was given.

IMPRESSIONS OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA

"It was difficult to believe that we were attending a meeting in conservative, slow-moving, aged China. It was a gathering of the younger leaders of the Christian Church. There was scarcely a gray head among the

140 delegates. The great majority were men and women of unspent years or those standing in the prime of their manhood and womanhood. The result was that the sessions throbbed with life. Discussions were animated. Opinions were freely and vigorously expressed. The tides of enthusiasm ran high. There was not a dull moment. Not every word spoken was weighted with wisdom or the fruit of experience, but it gave evidence of a real interest and a sense of personal responsibility.

"The two of us who came from Japan were deeply impressed with the number and the outstanding ability of the young women delegates. They were present in good numbers, participated freely in the discussions, and hit a high mark every time they spoke.

"A Chinese bishop administered the union communion service. Chinese speakers led the devotional services. Chinese presided at the business sessions. Some of the most prominent Chinese delegates were presidents of China's Christian colleges. Although foreign delegates of proven ability and rich experience were present they took a minor part in the proceedings. This is all as it should be and indicates that the indigenous Chinese Church is coming to its own.

"Chinese Christians have been and still are passing through a baptism of fire, but they face the future unconquered and unafraid. The consensus of opinion was that "places (churches) most persecuted are becoming more vital in their Christian life."—*William Azling, Hon. Secretary N. C. C. of Japan.*

CHRISTIAN LITERATURE AT NORTHFIELD

By HELEN BARRETT MONTGOMERY

Northfield is always a good friend of the Committee on Christian Literature for Women and Children in Mission Lands. This year Northfield quite outdid herself. The work of this committee of the Federation of Women's Boards of Foreign Missions

is always presented from the platform. This year the speaker described the wonderful work that the committee was doing in India, in China, in Japan, in South America, and in Turkey. The income is budgeted for the ensuing year and to take care of the work that we have already begun will take every penny. A request has come from the Christian Literature Committee of Korea asking for a subsidy that would ensure the publication of a children's magazine for Korean children, somewhat on the line of *Happy Children*, in China, or *The Treasure Chest*, in India. *Treasure Chest* already has five children, printed in five of the vernaculars of India, mother and children doing nicely.

At the close of the meeting a collection of about \$375 was taken for the ordinary income of the Christian Literature Committee. A lady in the audience said that she would give \$500 toward the \$1,000 that would be needed to insure the publication of the magazine for three years. Another lady gave \$100, and quite a few smaller gifts were received.

But the best thing at Northfield as far as Christian literature is concerned, was the presence of Miss Laura M. White, of Shanghai, China. For thirty-five years Miss White has given herself to the production of Christian literature in China. She has quite a corps of Chinese helpers, most of them college girls who have been her former students. She told us one very interesting story about a little slave girl who had had to have both hands and feet amputated in the Mission hospital in Nanking on account of cruel treatment at the hands of her mistress. This child was adopted by the Mission; trained in the schools, and finally sent to Ginling College. She proved a girl of wonderful promise and rare intellectual gifts. When she was still a child, she decided that her future work would be the producing and translating of Christian literature. She is already the author of several books although

only recently out of college, and she is one of the most valued of Miss White's helpers. How many people could, if they wished, give themselves the luxury of spreading the use of good Christian literature into foreign lands! Last year Mrs. A. V. Pohlman gave \$100 to have "Brave Adventurers" put into Chinese as a memorial to Mrs. Cronk. The Central Committee, itself, has had several of its books translated and republished. Last year \$300 was given to put Mabel Thurston's "Adventure in Prayer" into Burmese, and this year it is to be put into Chinese. By another gift the "Story of Jesus" is to be put into Chinese.

The work of the Committee on Christian Literature is capable of almost indefinite expansion. It meets a great need, the hunger for books and not for food. Many of the young men college students have read a great deal of agnostic and socialistic literature, and so many of them did not hold firm to their Christian faith during the last great upheaval in China; but the young college girls, through the magazines, papers and books printed in Chinese by our Christian Literature Society, were more firmly anchored and hence stood firm and true in even greater numbers than did the young men. One thing that all the readers of the MISSIONARY REVIEW OF THE WORLD can do, is to tell everybody about the work of the Christian Literature Committee and to see that all the churches that they can reach send to the headquarters of

the Federation of Women's Boards of Foreign Missions, 419 Fourth Ave., New York City, for a wonderful little dramatic sketch, written by Miss White for the use of the committee. This sketch will sell for an amount barely sufficient to cover postage. It is hoped that it will be used in hundreds of churches, and that a silver offering will be taken whenever it is given, to send to the committee to further its work of translation and publication and composition of Christian literature, especially that adapted to the use of women and children.

It occurred to me that many Sunday-school classes would be glad to follow the example of the Sunday-school in Grand Rapids and provide for the translation of brief books into various Oriental languages. Because Miss Laura White was at hand I asked her what projects she had in mind. She said that if she had \$300, that would provide for a year's salary of Miss Mary Liu and \$100 would provide for the printing of one of her own books for children with illustrations done by Chinese artists. She dreams of translating an adaptation of "Silas Marner," for high school students, emphasizing filial piety. Then there is a delightful little Animal Story Book for Children, wholesome and educational, that children will love. Pretty little books for Christmas or Easter about the size of the "Birds' Christmas Carol" could be gotten out for about \$75.00. Such short stories would sell for 10 or 15 cents.

OUR MISSION

WE ARE sent, not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats.

HUGH THOMSON KERR.



WORLD-WIDE OUTLOOK



WESTERN ASIA

Social Changes in Turkey

TURKEY'S leadership in the Near East is summarized by Dr. Lee Vrooman, of the American Board at Smyrna, in the following list of changes within seven years:

Abolition of the sultanate and the declaration of a republic.

Abolition of the caliphate and disestablishment of the Moslem Church.

Abolition of mosque religious schools and a great increase of secular schools.

Dissolution of dervish orders and seizure of their property.

Nationalization of religious endowments.

Abolition of the fez and adoption of hats.

Dropping of the Hegira calendar and institution of the Gregorian calendar.

Replacing of the old Arabic numerals by European numerals.

Drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code.

Abolition by law of polygamy.

Entire reconstruction of the school system, coeducation being introduced.

Promotion of sports, such as football.

Teaching of Western music in place of the old Eastern music.

Fostering of agriculture; the undertaking by the state of a great program of railway building; the creation of a state-subsidized merchant marine; the building of new factories with government aid.

Dropping from the constitution of the statement that Islam is the religion of Turkey.

Substitution of Latin letters for the old Arabic alphabet.

Introduction of compulsory adult education to abolish illiteracy.

—*Congregationalist.*

British Syrian Mission

A MISSIONARY at Tyre, connected with the British Syrian Mission, says: "The medical work has been a wonderful open door in many ways. The clinic is always attended by great

numbers. During the last seven months we have given ten thousand treatments to patients. This work brings us into constant contact with the women and their homes, and it is through this friendship that we can best win their hearts and lead them to Christ. While I write I can hear a dreadful noise of screaming, crying women, just as we hear in a house of mourning. Every year, the Metawalie Moslems mourn ten days for two grandsons of Mohammed, who died during a war over a thousand years ago. Men and women gather in different houses, crying, screaming, beating their chests and scratching themselves, to show their sorrow for these prophets whom they pretend to love. This is called 'The Ten Days.' Dreadful stories are told of this time of mourning—how men pierce their cheeks with knives, etc. In one nearby village it is said that some even die during this time from their wounds. These are supposed to be saved and go straight to heaven, the door of which remains open during 'The Ten Days.'"—*The Christian.*

Facts on the Bible and Palestine

THE New Testament is read by some Jews in all of the 120 colonies in Palestine.

Population is increasing thirty per cent each year. Present population, 600,000 Arabs, 165,000 Jews, 85,000 Christians and 10,000 others; total, 887,000; 72,000 Jews returned since the war. Only about 50,000 returned from Babylon after the captivity.

Pincus Rutenberg in August, 1927, began building a dam in the Jordan, 15 miles below the Sea of Galilee, to furnish light and power for all Palestine. Haifa, near Mt. Carmel, and Tel Aviv, near Joppa, are both lighted

with electricity. Tel Aviv has 100 factories, made possible because of electric light and power. Haifa and Joppa will be the two great Palestine harbors. Forty ships can occupy Haifa harbor when completed. Work began at Haifa in April, 1928.

INDIA

Trend Among the Bhils

IN SEVERAL districts in western India there is a definite movement among the Bhils (a low-caste aboriginal tribe) towards Christianity. The Rev. H. C. Read describes the Bhils as extraordinarily accessible and ready to listen, and the number of Christians among them is steadily increasing. This seems to be no sudden impulse; their minds have been turning in this direction for some years. In some villages Bhils are definitely asking for baptism. In the northern part of the collectorate are many large communities of Bhils, a challenge to Christian effort.

Sale! Sale!

THE Arcot Mission is celebrating its diamond jubilee year. Indian Christian pastors, helpers and teachers, together with the missionaries, are giving a month's salary toward the Jubilee Fund for the education of the village Christian boys and girls. Even the Hindu and Mohammedan teachers are giving a half month's salary, or something less, toward the fund. But for thousands of village Christians, cash contributions are impossible. Each family has accordingly been urged to have a "Jubilee Hen," and give all the income from eggs and chickens to the Jubilee Fund, and then, in December, to give the hen and chickens to be sold at auction or otherwise. Probably a thousand hens have been designated, and by the end of the year it is hoped to have three or four thousand set apart, more than the demand will call for. "Jubilee Hens" are therefore offered to American friends at from 50 cents to one dollar, and may be given to some poor Christian widow in India to cheer her soul. Dr. F. M. Potter, 25 E. 22d St.,

New York City, and Dr. W. J. Van Kersen, Holland, Mich., will act as treasurers for the Jubilee Hen Fund. —*Christian Intelligencer and Mission Field.*

India Should Have Prohibition

"PUSSYFOOT" JOHNSON has recently returned to India at a time when considerable discussion was rife about Prohibition. He has found that there is a drink problem among peoples whose religion supposedly prohibits intoxicants. "Flaming youth" apparently has broken out as it has in Europe and in America. On this account conservatives in Turkey and India, especially, consider Mr. Johnson as an apostle of sobriety and rectitude.

Welfare, a Calcutta weekly, asserts that if the wishes of the majority of the people of the country were granted, India would have Prohibition because it is based on four interrelated grounds. (1) There is sanction for drinks on a very few ceremonial occasions in the Hindu religion, and the Moslem religion is strongly against alcoholic drinks. (2) The moral prejudice against intoxicants is deep-rooted, and people, in whatever level of culture, share this prejudice. The leaven of Western culture which set up at its inception beef and beverage as the criterion of one's education, and which has made of these an acceptable luxury to some who would play the "unmoral" or "immoral" modern man, could not drown that age-old prejudice. Law, as some hold, might have little concern with religious tenets and moral obsessions; but if law is an embodiment of the public will these things weigh and would weigh too heavily against our "wet" mongers and "smoke-nuisance" supporters to indulge in platitudes like those presented in the Bengal Legislative Council. (3) Social reasons argue strongly in favor of Prohibition. (4) The hard fact that drink is uneconomic, lowers national efficiency, and necessarily hampers the production of the nation.

At One Mission Hospital

"THIS has been the most eventful and thrilling year since the hospital began," writes Dr. Adelaide Woodard, of the Presbyterian mission hospital at Fategarh. During the past year they have treated 1,794 patients in the hospital and 7,470 in the dispensary. Over 1,000 operations have been performed, including 44 for cataracts (enabling the blind to see), many fractures and dislocations (enabling the lame to walk), lepers cleansed, and nine caesarian operations (in effect bringing the dead to life).

To all who come to the hospital and in all the homes visited the gospel message is given either in printed or in spoken word. "We feel," says Dr. Woodard, "that we are doing what the Master would do if He were here."

Islamizing India

ISLAM is the only religion seriously competing with Christianity for world domination. Rev. N. F. Silsbee, in an article in *Darkness and Light* on "Islam in India" writes: "In north India there are many organizations for *tabligh*, or propaganda, with branches everywhere. *Tabligh* may be translated 'Islamization.' Among the published aims of one large society is the following clause: 'To work for the conversion of the eighty millions of the depressed classes of India is the chief aim of our workers.' At Karachi a large meeting of one of the societies was held at which circulars appealing for 25 lakhs of rupees for an endowment fund were distributed. The following is an extract: 'Christian missions have been at work in India for some centuries. Their organization is perfect, their funds are enormous, and their methods of work effective. . . . Hundreds of different missions, hundreds of institutions and hospitals, and thousands of workers constitute the strength of the Christian propaganda. Thousands of Moslems have already fallen a prey to the Christian missionary, and there are yet greater dangers ahead.'"

C. E. in India

THE India Yearbook for 1929 gives the following Christian Endeavor information: The work was started in Bombay, Madura, and Jaffna in 1883. The United Society of Christian Endeavor in India, Burma and Ceylon was organized at Calcutta in January, 1897. The first general secretary was Rev. F. S. Hatch, who was appointed from America in 1900. Rev. Herbert Halliwell, the next general secretary, was appointed from Great Britain in 1904. The World's Christian Endeavor Convention was held in Agra in November, 1909, and was attended by Dr. Clark as well as by many other Americans. Mr. Halliwell resigned in November, 1919, and Rev. A. Ralla Ram was the organizing secretary from July 1924, to June, 1925. Mr. Philip Ralla Ram, his brother, became acting organizing secretary in October, 1925, and continued until 1926.

There are eight provincial unions and six district unions, all with working officers, and approximately 1,200 societies in India.

Rev. and Mrs. Vere W. Abbey, who have served a five-year term in Burma under the Methodist Board of Foreign Missions, began the work of general secretaryship of Christian Endeavor for India, Burma, and Ceylon on July 1st.—*C. E. World*.

Progress in Burma

A REPORT has recently been issued by the World Dominion Press entitled "Christian Progress in Burma." Details are given about the various Christian enterprises, and the following summary is given, the figures being for 1921:

Buddhist	11,172,984
Animist	592,822
Moslem	500,592
Hindu	490,857
Christian	257,106
Chinese	146,463
Minor religions	8,308

In addition to the Roman Catholics, the following Protestant groups are at work in Burma: American Bap-

tists, Anglicans, Wesleyans, American Methodists, Y. M. C. A., Y. W. C. A., the Salvation Army, the Bible Society, and a number of smaller groups. The American Baptist Mission is by far the largest group, there being 160,656 Christians in the various churches of this mission.

The following figures are given from Protestant work, as obtained in 1926:

Area, 233,707 square miles.

Population, 13,212,192.

Density, 57 persons to the square mile.

Protestant foreign workers, 351.

Protestant native workers, 3,538.

Protestant missionary residential stations, 47.

Protestant Christians (Mission returns), 192,027.

Protestant Mission schools, 972.

Pupils in schools, 40,539.

Hospitals, 5.

Dispensaries, 11.

—Dnyanodaya.

Self-support in Cambodia

CAMBODIA has its first self-supporting church. Five groups of Christian converts, centering at the village of Khpop, have combined to form one district church, with a total of 90 members and one pastor, whom they are undertaking unitedly to support. A central committee of leaders meets the last day of each Cambodian month. It is intended to give these leaders a course of Bible studies to enable them to do the work of unsubsidized lay preachers. Thus they will be enabled to open up new work and shepherd the flock in their immediate center. This will greatly enhance self-propagation and self-support, and continual progress can be made without additional expenditures from mission funds. Each group of such lay preachers will be under the authority of a pastor who has received Bible School training.—*The Call*.

CHINA

Transfer of Administration

THE complete transfer of all work and property of the North China Mission of the American Board of Commissioners for Foreign Missions

into Chinese control is announced by the Rev. Dr. Wynn C. Fairfield, secretary of the Board. This transfer is said to give full recognition to the nationalistic aspirations of Chinese Christians. The churches of the North China Mission through their new constitution have established their own independent ecclesiastical organization under the name of "the Promotional Board of the Chinese Congregational Churches of North China." This Board will control either through gift or loan, all property of the American Board in North China except the residences of the missionaries. According to Dr. C. Y. Cheng of Shanghai, the American Board is the first missionary organization to place the entire responsibility and control of its Chinese work and property in Chinese hands.

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese church and will receive their assignments from the Chinese Board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese Board. American missionaries who will now be under the Chinese Board number 117.—*Report*.

China Changing

HEARTENING news comes out of China. General Chiang Kai-shek, President, announces that the task of bringing the country under one governmental authority has been accomplished. For the first time since the establishment of the Republic, in 1911, the eighteen provinces are united. And for the first time in many months civil war does not seem to be on the immediate horizon. E. P. Goodrich, American city planning expert, has returned to the United

States with the story of the new capital that is being built at Nanking. A city capable of handling the 2,000,000 population that is expected has been laid out. There will be 300 miles of modern streets in the city, 500 miles in the suburbs. Government buildings, modern in every particular, will house 50,000 employees. An airport is already built and a subway projected. China's exports to the United States, for the first half of 1929, amounted to \$29,000,000, an increase of \$3,500,000 over the same period last year. Most important of all, 3,000,000 copies of the Bible have been sold in China during the past nine months, an unequaled number, and the demand seems to be steadily increasing.—*Christian Herald*.

Modern Medicine in China

MODERN medicine is becoming a factor in China as seen in the activities and plans of the National Medical Association which is composed of Chinese doctors. It seeks to unify all medical societies into one. It concentrates on one medical periodical in a foreign language and one in Chinese. It stands for the registration of medical practitioners on a national basis. It aims to publish a medical register of all doctors and hospitals. It seeks, also, to grade medical schools on a dual system which will maintain a satisfactory standard of education and yet allow—in the major group of schools—of a large production of able practitioners to supply the needs of the country. The Association also cooperates with the Ministry of Health in the development of health service and personnel, and supports the Ministry in its efforts to centralize all government medical services.—*Chinese Recorder*.

Practical Mission Enterprise

MISSIONARIES know how to help in ways that Chinese appreciate. At Paotingfu, in order to aid village farmers in meeting the terrible famine conditions, they organized forty

cooperative societies. Money provided by the China Famine Relief was loaned through these societies at six per cent, instead of the current rates of fifteen, twenty, thirty, and sometimes fifty per cent.

The result, according to the American Board *News Bulletin*, is that "the farmers are tided over the famine period, thousands of lives are saved, new hope is given the entire community, local cooperation and initiative are encouraged, Christianity is commended as an affair of international brotherhood and good will, and the danger of pauperization is avoided."

Such enterprises are a form of evangelization, and a very high form.—*Christian Endeavor World*.

Progress Under Difficulties

ACAREFUL perusal of the annual reports from scores of China Inland Mission stations in fifteen provinces of China confirms us in the assurance that, though the enemy certainly intended evil against Christ's church in China, God meant it unto good. Calvary was not the only occasion when Satan overreached himself. "He meaneth not so, neither doth his heart think so," but the evacuation of 1927 has provided an opportunity, which conceivably might never otherwise have occurred for the development of Chinese leadership, and many amongst the rank and file of the church members, as well as pastors, evangelists and Bible women, have found it good to lean on God alone, and to prove His faithfulness.

Suffering does not always refine, and there are centers where, as a result of bitter persecution, Christians have compromised or even denied the faith, and the love of some has grown cold. But, generally speaking, the statement of one of our missionaries, that "where persecution has been less, fruit has been less," may be applied to the whole field, and not merely to the area in Hunan, of which he was speaking. At Yungfeng, in the same province, a non-Christian was heard to say in reference to the Christians

in that city, "The more they are persecuted, the more they thrive!"

The income of the mission was \$626,825.16 for the year 1927, and the favorable rate of exchange enabled them to meet every need. The number of baptisms during the year was 3,155—very encouraging in view of the decrease in active workers and the persecution that faces believers.

To Prevent Famine

A GREAT new irrigation project for the benefit of 400,000 acres in central China is now under way, in a section where the famine conditions are especially acute. The work is under the direction of The China International Famine Relief Commission, and while the work is in progress at least 15,000 will be employed and receive pay in food for their starving families.

The project is being carried out on a strictly loan basis, and one paragraph of the contract "strictly prohibits the growing of opium poppies upon any land in the new irrigation district," a distance of about 70 miles. "This provision," says *The New York Times*, "is considered of great importance, for today most of the irrigated land in Suiyuan, a famine-stricken province, is planted with opium poppies instead of food crops."

Girls for Sale

FROM the first district of Kwong P'ing, one-sixth of the area, out of a normal population of 11,192, 2,206 men and 1,156 women have emigrated since last December because of famine conditions. From the fifth district 3,013 persons have emigrated, while recorded sales of children have been 441 girls and 76 boys. Roads are dotted with these people, most of them bound for Manchuria, though none are sure they will arrive. A cart load of 13 girls, seen on the way to a distant province, were from 15 to 20 years of age, and would bring fifty to sixty dollars. Such carts are numerous, not to speak of more numerous wheelbarrows. What is described of

Kwong P'ing is as true of other counties. There are thirty-two "worst" counties in Hopei and Shantung, besides as many more of second grade, and for many millions there is no crop till early fall.—*Congregationalist*.

JAPAN AND KOREA

"Kingdom of God" Movement

THE "Million Souls for Christ" movement has a new name. It has become the "Kingdom of God" movement in Japan, but retains the slogan and goal. From most unexpected circles interest in the new nation-wide program is appearing. Some have said that the Young Men's and Women's Christian Associations have heretofore not identified themselves closely with the churches, but now both associations are putting themselves squarely behind this united Christian campaign. The mayor of Tokyo recently offered Mr. Kagawa, initiator of the movement, a position as head of the city social bureau at a salary of Yen 18,000 (\$9,000). Kagawa declined, but consented to serve as an advisor, and from that position has been recommending many improvements in sanitary and housing conditions in congested regions. He has made specific recommendations to the social relief department of the imperial government, and they in turn asked Kagawa to tell the nation what he has discovered, while efforts are being made officially to help distressing conditions. Thus the "Kingdom of God" movement is seen to be a program of both social and individual redemption.

Since the average Japanese, even the fisherman and farmer, can read and enjoy doing so, he must be approached through the printed page, which has easy access to his home and his leisure. The Christian forces of Japan have awakened to the value of reading matter in determining a nation's future. Five books on the Sermon on the Mount have appeared in the past year, each from a different point of view, and each valuable. Kagawa's newest book, "New Life

Through God," 200 pages, is to be published in a million copies and sold for 10 sen (5 cents). His tracts, a dozen of them, treating of various phases of Christian life and experience, have been printed in five million lots and are being broadcast everywhere.—*Christian Century*.

The New Tokyo Y. M. C. A.

THE fine new building for Korean students in Tokyo was dedicated on April 4th at the time of Dr. Mott's visit to Japan. Forty-nine years from the time the first Y. M. C. A. was organized in Tokyo, the corner stone of the new building was laid in the presence of a large number of Tokyo's leading citizens. Dr. John R. Mott wielded the first trowel, followed by Baron Sakatani and Mr. Niwa, the first general secretary of the Tokyo Association. Dr. Mott challenged the youth of Tokyo to ever increasing and expanding tasks.

Japanese Students' Gifts

FOUR graduates of Kobe College, Japan, are coming to the United States this year for advanced study, and two members of the faculty, having received special recognition from the University of Michigan, are going there for advance study and research. The Student Branch of the Japan League of Nations Association has had vigorous officers that have secured special speakers, held meetings for the representatives of the World Youth Congress, and engineered the first Golden Rule Dinner for the whole school. The college Y. W. C. A. has observed international prayer days, and, on the Sunday evening of their prayer week, seven members spoke in as many different churches on their religious experiences. The usual contribution of twenty dollars has been sent to Means Institute in Dondi, West Central Africa, and another contribution to the Shanghai Y. W. C. A. The Herald Bible Class, six Girl Reserve Clubs, a Christian Endeavor Society, summer camps, and the national "Y" conference are names that indi-

cate channels through which the religious message is given directly to the girls. The baptisms this year number twenty-seven. Forty-seven students have been helping in eighteen different places either in Sunday-school classes or by music.—*Japan Mission News Bulletin*.

Money Raising Methods

MR. IM TEUK HO, graduate of a Bible school, has been a helper in the Pyuktong work for five years. The following two examples show his ingenuity in raising money for the church. The "Righteous Joy" church has always had difficulty in making ends meet. Mr. Im suggested that the church rent a few rice fields, which they did. When it was time for weeding, a day was set for all to come and weed the church rice. On arriving at the place after breakfast, Mr. Im was disappointed to find not a single person present, but, on inquiry, found that all had come early, finished the weeding and gone home. A fine crop was grown, and fifty yen was cleared for the church. Next year it is planned to double the acreage.

At the "Round Spring" church, fuel is high and difficult to get. Some times worshippers must buy wood on Sunday morning and perhaps borrow the money to buy it. Mr. Im suggested that a day in September be set aside to go out to the mountains and gather wood, each household to supply either an able-bodied person or a cart. In one day enough wood was procured to heat the church all winter, and thirty yen were saved in the bargain. Mr. Im's enthusiasm is contagious wherever he goes. He is now half through his theological study.

Liberty and Purity

THREE times the Japanese Government has sought to set up a law regulating religion and religious organizations. In 1899 there was the "Bureaucratic Yamagata Religions Bill"; in 1927 the "Okada Religions Bill"; this year there is the "Religious Organizations Bill." In each case the

Government has had to yield to popular protest, which speaks well for the public attitude of the Japanese on the general problem of religious liberty. Against the last bill ten Christian denominations, comprising seven hundred and seventy-four local churches, took formal action. To these must be added one hundred and seventy-six local churches belonging to other groups. This means that seventy-six per cent of local Protestant churches have registered against the bill. Other religious groups, notably the Buddhists Believers' Alliance, which comprises members of all sects, joined in this protest.

Japan is developing a vigorous campaign for the abolition of licensed prostitution. Public opinion, in which the Christian voice sounds clearly, is becoming vocal. In the fall of 1928, abolition petitions were circulated in thirteen prefectures and signed by 88,530 supporters. To these 15,000 names were added later by the Purity Society. Newspaper comments were mostly in favor of the abolition measures. Thus after fifteen years of effort the abolition of licensed prostitution is rapidly becoming a matter of practical politics.—*Chinese Recorder*.

Good News from Pyeng-Yang

THE Men's Bible Institute of Pyeng-Yang, which annually runs two terms of five or six weeks each, has this year attained not only Korean representation on the Board of Directors, but definite financial aid from each of the three presbyteries. The interest of the church in general in Bible study is keen, and 152 men took this opportunity for intensive study last winter. One enthusiastic graduate, who is now a helper in a mountain territory, induced eight young men from his small churches to attend the Institute, three of them coming from one tiny group where there are only five baptized members. Zeal for personal work and prayer, as well as Bible study, was manifest among the students. One night a week they had charge of the West Gate Street

Chapel, where they went into the thronging thoroughfares and literally "compelled men to come in" to hear the Gospel. Through this agency many hundreds of men and women have been brought to Christ; during the first six months of its existence 1,553 persons declared their intention of becoming followers of Christ.

The Women's Bible Institute Committee also reports a splendid year. Under its care six classes are held annually in the city, for city and country women. Of these one class of two weeks' duration was attended by over a thousand women and girls, who slept in every available space, cooked their meals in relays, put up with all sorts of privations, and had a wonderful time. Including the Bible Institute proper, these Bible Institute classes enrolled 1,540 women, who studied from one to ten weeks. Perhaps the most important of the classes is that for volunteer workers, where ninety picked women were thoroughly prepared for holding classes throughout the territory during the winter. These country classes are held for one week each, and last winter reached 9,077 women in 238 churches, not including the hundreds who were unable to study more than two or three days and therefore were not enrolled. During these classes house-to-house preaching is a regular part of the program and the zeal and earnestness of the country women brought many hundreds of their sisters into the church. In some places as many as fifty or sixty women professed conversion during the one week.

ISLANDS OF THE PACIFIC Transformed Islands

CAPTAIN SIMPSON, who visited the Treasury Islands, far out in the Pacific Ocean, in 1872, described the people as the most treacherous and bloodthirsty of any known savages. About seven years before that, the natives had cut out a barque and had murdered her crew of 33 men. Previously they had captured several boats of whalers visiting the islands,

and had murdered the crews. The captain, whose name the natives pronounced "Hoody," was carried away into the interior of the island and killed. In these islands there used to prevail a recognized system of slave traffic in which a human being became a marketable commodity, being bought for goods of either native or foreign manufacture. Raids were made on Bougainville coastal villages to procure slaves.

The natives of the Treasury Group have always believed in a good spirit, who lives in a good land whither all men who have lived good lives go after death, but all bad folk are transplanted into the crater of "Bagana," the burning volcano of Bougainville, which is the home of the evil spirit.

But times are changed and today the present population of the Treasury Islands, numbering about 150, are Christian people. They are earnest in their attendance at "Lotu"; they gave last year nearly £150 as a free gift to the work of God; they are constructing a "model village" under the superintendence of their Fijian Catechist; they are sending out teachers to Bougainville to the peoples from whom a few generations ago they obtained their "slaves"; in fact, are sending back to their native lands as "Heralds of the Kingdom" the very natives whom they obtained so long ago as children.—*The Open Door*.

Native Teachers for New Hebrides

TANGOVA, a small island of the New Hebrides, has a training institute for native teachers, and is supported by the different Presbyterian churches of New Zealand, Victoria, New South Wales and Tasmania. The students do a great deal towards the upkeep of the institution. Time is set apart for them to work in their gardens, growing such native foods as yam, taro, manioe, kumara, pumpkins, maize, etc. A coconut plantation has been established in connection with the institute. So many hours in the week the students collect the nuts and make them into copra. They also grow cotton. The proceeds

from the sale of these two articles help to provide such foreign food as is essential, clothing, school requisites, medicines, soap and kerosene.

Students must be Christians and church members before going to the institute for the four-year course. They are taught to speak, read and write English more perfectly; also arithmetic, geography, singing and carpentry. Knowledge of the Bible and Christian truths are the chief subjects.—*On Continent and Island*.

Sixty Years of Progress in Hawaii

THE Honolulu Y. M. C. A. has just celebrated its 60th anniversary. The first president, Sanford B. Dole, who died recently, was known throughout the Archipelago as the Grand Old Man of Hawaii. There are now a whole series of Associations at Honolulu, one for young Americans, one for Asiatics, who now form the largest part of the population (the Chinese Association goes back to 1876, long before the beginning of the movement in China itself) and Associations for soldiers, sailors and students. One of the most interesting pieces of work being done by the Y. M. C. A. in Hawaii is that among the planters of the county districts, which is a model of disinterested and efficient work.

NORTH AMERICA To Stem Atheism

THE American Tract Society is planning an aggressive campaign against atheism. The General Secretary, Dr. W. H. Matthews, reports that atheistic associations are working hand in hand with those who handle the vast amount of Russian propaganda which is sent to our shores, in which God and Christ are ridiculed and cartooned in blasphemous fashion. He also reports larger grants of Christian literature for the past year than in any year for half a century. A substantial increase in endowment during the year, more Annuity Bonds written than in any year of its history, and several new and important

undertakings in which the Society is now engaged, have also been reported. A splendid Slovak hymnal, ranking with the best English hymnals published, has just been taken off the press, and a new Spanish hymnal, in both words and music edition, is now in process of printing. The Society reports advance orders for over 15,000 copies of this new hymnal.—*New York Times*.

Missionary Research Library

DURING July the Missionary Research Library was removed to the Brown Memorial Tower at Union Theological Seminary, New York. For three months the engineering and construction work incidental to equipping much of this tower for library uses has been going on. Six levels of steel book stacks have been erected, the lower five levels of which have been assigned to the Missionary Research Library.

In the reading room of the Missionary Research Library will be found the current periodicals, new books, major reference works, card catalog, and reading tables.

The Library Committee now consists of the following: Representing the Foreign Missions Conference, Robert E. Speer, John R. Edwards, Miss Sarah S. Lyon, Leslie B. Moss, Cornelius H. Patton; representing Union Theological Seminary, Henry Sloane Coffin, Daniel J. Fleming, William W. Rockwell.

Bibles for Seamen

IT IS estimated that on any one day there are 20,000 seamen in the port of New York, the average stay being three days. If one should multiply these figures by the days in the year it is easy to see the vast number of men who annually come.

These figures, however, do not tell the whole story, for there are barge-men, rivermen, fishermen and long-shoremen of whom no record whatever is made. In addition, there are on every great passenger steamship large

numbers of stateroom, dining and deck stewards, bakers, engineers, firemen, etc., whose business it is to minister to the welfare of passengers. Single Atlantic liners employ as many as a thousand individuals. These men who "go down to the sea in ships" represent many nationalities, and come to New York from every port on earth.

The New York Bible Society is seeking to furnish the Scriptures to these hundreds of thousands of men who annually visit America's greatest port.

Conferences for Colored Women

THREE annual Conferences for Colored Women were held in June of the present year: one at Bennett College, Greensboro, N. C.; another at Jefferson City, Mo.; and the third at Knoxville, Tenn. The mornings were occupied with Bible classes, discussions of Sunday-school methods, practical talks on home nursing; while the afternoons were taken up with handicraft, such as sewing, basket making and weaving. Lectures, demonstrations and pageantry occupied the evenings. The delegates were responsive, appreciative and eager to learn. Two definite objectives were emphasized as a means of fixing the impressions received: week-day Bible classes and the daily vacation Bible school. There can be no question of the real and permanent benefit of these conferences, for the testimonials are such as the following: One delegate said that she started a community club three years ago from what she had learned at the conference, and that now she could report a community house built and paid for. Another said that she was beginning her fifth D. V. B. S. as soon as she reached home, and would have many new ideas and plans to try which had been given her by Miss Kate DuBose in her talk on this subject. A third delegate said that she had never really known before what it was to be a Christian, and another said that she had never known how to pray until she learned at the conference.

The Menace of Mormonism

MORMONISM is not dying out. A gain of over 25,000 adherents is reported by Dr. Carroll in 1928. The system has doubled in 25 years and now claims a total of 670,000 followers. Practically every new convert has been a member of the Christian Church. The Utah Gospel Mission of Cleveland carries on practically the only true Christian service among the 500,000 people in Mormon land. They have had 413,000 persons at special meetings, have made 430,000 careful gospel calls, have used about 35 million pages of gospel print, and have sold or given away 40,000 Bibles and Testaments. Their traveling would equal six times around the globe, with three calls to the mile, 71 pages of print at a call, and a Bible or other Christian book at every tenth home.

The field reaches from Utah into adjoining states, and up into Canada, west to California, and south into Mexico. The work of the Utah Gospel Mission is first, to visit every home for a half-hour explaining of the printed matter given; second, Bible work, an endeavor to supply each home with a Bible and Gospel song book; and third, to hold one or more evangelistic meetings in every settlement. All workers are unsalaried, to avoid Mormon prejudice. Men who can serve a year or more without return beyond expenses are asked to communicate with the Utah Gospel Mission, Cleveland, Ohio.—*Record of Christian Work.*

Missionary Protection

A PRONOUNCEMENT of the General Conference of the Methodist Episcopal Church dealing directly with missionaries, reads as follows:

Resolved, That the protection of missionaries should only be by such methods as will promote good will in personal and official relations, and we urge upon the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue their policy of making no claim on our government for the armed defense of their

missionaries and their property; and,

Further, we instruct the Board of Foreign Missions to petition the President of the United States, and the Department of State, to take any steps that may be necessary, to provide that hereafter when conditions arise leading the Department of State to consider it unwise or unsafe for American citizens to remain in a certain territory, those who temporarily desire to renounce the protection of the United States, while remaining in that territory, may do so without forfeiting their citizenship, and without involving the State Department or the United States Government in case such citizens receive personal injury; and

The General Conference desires to record its conviction that the foreign missionary enterprise is a spiritual and moral, and not a political, enterprise, and its work should be carried on within two great rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds.

A Friend of the Indian

OUR remaining Indian population, according to the census of 1920, is 244,437. States having more than 5,000 range as follows: Oklahoma, 57,337; Arizona, 32,989; New Mexico, 19,512; California, 17,360; South Dakota, 16,384; North Carolina, 11,824; Montana, 10,956; Wisconsin, 9,611; Washington, 9,061; Minnesota, 8,761; North Dakota, 6,254; Michigan, 5,614; New York, 5,503.

President Hoover's Commissioner of Indian Affairs is Mr. Charles James Rhoads, President of the Indian Rights Association. He has been called the "modern friend of the Indians." The future policy outlined by Secretary Wilbur, and the new Commissioner stresses an increasing share of state responsibility for the Indian's welfare and progress. Overhauling of the Indian Bureau's machinery may be expected from Mr. Rhoads.—*Literary Digest.*

Chapel for Indian Students

SHERMAN INSTITUTE, Riverside, California, one of the outstanding Government nonreservation boarding schools for Indian boys and girls, has an enrollment of about nine hundred students. Some years ago the Riverside Federation of Churches asked the Home Missions Council to cooperate in the building of a chapel for the use of the students of this school, which would represent united Protestantism. The Home Missions Council agreed to ask its constituent boards to contribute six thousand dollars to this enterprise. The Riverside Federation of Churches secured most of the funds for this \$30,000 building. In June the Home Missions Council was able to complete its promise of financial assistance, and on July 1st the Board of Trustees of the Riverside Church Federation met and paid the last note held against the property. Sherman Institute is the only Government Indian school where students can worship in a Protestant interdenominational chapel, and is a splendid example of financial cooperation by home mission and church extension boards in providing a place of worship for Indian students. The denominational groups who participated in this project are: American Baptist Home Mission Society; Congregational Church Extension Boards; Executive Committee of Indians Affairs of the Friends; Board of American Missions, United Lutheran Church; Board of Home Missions and Church Extension, Methodist Episcopal Church; Board of National Missions, Presbyterian Church, U. S. A.; Board of American Missions, United Presbyterian Church of N. A.; Board of Home Missions, Reformed Church in U. S.; Board of Missions, Christian Reformed Church.

An interdenominational religious work director is maintained at this school by the Home Missions Council and Council of Women for Home Missions, who comes into touch with more than 700 Indian boys and girls.

LATIN AMERICA

A Religious Awakening

STRANGE movements and awakenings are being felt in South America, says a prominent cabinet member. "Men not in the ministry of any church are beginning to write about Christ and there are signs of a need being felt and confessed, and men are asking to have that need satisfied in the Divine." This awakening is neither Catholic nor Protestant, and no one personality is the leader of it. Among the laymen prominently connected with it are the Chief Justice of the Supreme Court of Porto Rico, the rector of the University of Mexico, a former Argentine Minister of Education, and the rector of the University of Buenos Aires, one of the most eminent literary men of South America and author of a recent book, "The Invisible Christ." These men have known little of one another and the likeness of their new religious experiences. The Y. M. C. A. was sought to bring them together, to give them a platform, and to carry their message to the cultural centres of Latin America. Its reception in the universities is remarkable when it is remembered that for many years the intellectuals of these countries have rejected all religion as having no objective validity for the individual or society.

Campaign Against Alcohol

MEXICO seems likely to keep step with the United States in an effort to educate her people against the liquor evil. Esequiel Padilla, Secretary of Education in Mexico, has issued some striking posters in a campaign to substitute competitive athletics for drinking bouts, and in the interests of health offers to assist intercity "meets" by subsidies and government direction. These posters contrast the sturdy athlete and the weakened sot. An appeal is also made to laborers with a picture of a drunkard kicked out of a job.

President Portes Gil has taken a

strong stand against drinking, gambling and vice, and has already enlisted a large amount of public support in his efforts to free Mexico from this curse.

The Mexican Indians

IN MEXICO is found a new interest in the Indian. The Christian leaders are beginning to feel a responsibility for his salvation, the general public begins to realize that something should be done, and the National Government is taking direct steps for his education. These things are new. The National Government is sending teachers into the outlying tribes to teach the Indians to read and write. To the amazement of all, not only are the children being sent, but the old Indian, after a heavy day's work, weary and worn, comes with his child's book in one hand and his candle in the other, to night school, a thing unheard of in other days or other lands. In some cases, where the funds are low, the teacher has remained and has done his work for nothing, except his board, received from the Indians. The Government is interested solely from a social standpoint, but at least it shows the new awakening among the Indians themselves as well as the government's new interest in them. It is imperative that those who are interested in the Indians be alert to take advantage of these movements for his eternal well being. With the awakening of the Indian and his uplift the entire life of Mexico will be greatly altered.—*L. L. Letgers, Pioneer Mission Agency.*

Paraguay Makes Advance

PARAGUAY is the most remote of the South American countries, and has been commonly regarded as the most backward. Asunción, the capital, lacks telephones, city water, and sewage facilities. So frequent have been revolutions that in fifty years only one president has completed his term. While nominally Catholic, there is widespread indifference to religion. The Colegio Internacional, maintained

by the Disciples Church at Asunción, is a shining example of unsectarian, but thoroughly Christian, education. The aim is not to proselyte from the Roman church, but to give a Christian training to Paraguayan young people and then allow them to work out the implications of that training for themselves. Although but eight years old, it has greatly influenced both the public and parochial schools of the country.

The most recent sign of progress in Paraguay has been the advent of the Mennonites, who are migrating from Canada because of the discriminations which they experienced during and after the war. These people have wandered over the earth for many years seeking a refuge where they can live their lives in their own way without being called upon to participate in warfare. Paraguay has promised to leave them in perpetual peace, and they are settling on a remote tract of land. They will contribute to Paraguay a wholesome example of industry and religious sincerity.—*Congregationalist.*

EUROPE

Flocks Without Pastors

DR. ADOLPH KELLER, Director of the Central European Bureau for Interchurch Aid, describes the condition of evangelical churches in Russia.

"While the Lutheran parishes in Russia, scattered all over the country as far as Siberia, succeeded in building up a new church with about eighty pastors, the Reformed parishes have been nearly all destroyed. Most of them have lost their pastors. Some of them still have their buildings, but are always in fear lest the enemies of all religion shall take them away. The congregations assemble in these churches, praying and singing their hymns, and looking for a pastor."

Russian refugees in France are said to number about a million, some 80,000 being in and around Paris, with only a small percentage in any religious organization. This presents

a field for Christian effort, since these hapless people are more accessible than when reinstated in their own land. Pastor Paul Rogosine, at the instance of American friends, has organized preaching centers in Paris, Lyons, Marseilles and Nice.

Mavi, the Witch

HUMANLY speaking, there was probably no one further from God in the whole province of Spezia, Italy, than Mavi, a witch, whose life seemed to have been sold to the devil himself. Her reputation extended far across the mountains, and in addition to "love potions" or "medicine" to make an enemy ill, Mavi made images. All this proved a lucrative business, and as Mavi was only a young woman in her thirties, she was assured of an easy and comfortable living for the rest of her life. One evening Mavi was in the city, buying necessary things for her witches' business, when she passed Casa Alberto—headquarters of the Spezia Mission for Italy—where a service was being held. The sweet singing of the orphan girls attracted her attention, and she entered the church, listened eagerly to the singing, came again and again and at last requested admission to the church. It was put definitely before Mavi that if she accepted Jesus Christ, that her witchcraft business must cease, and the mission could not make up any financial loss which this involved: it must be her sacrifice for her Lord. It was not an easy decision, and Mavi went to her home on the mountain side to face the issue.

At the end of a week she returned with beaming face, and said, "I have decided; my old business is finished. I want to live for Jesus Christ." And so Mavi was received into the church. She has remained faithful *for over twenty years*, is still one of the most regular attendants, *and has had the joy of bringing both her husband and her son to a knowledge of the truth.* She has found an occupation as a maker of wooden sandals, and although her present income would not

exceed £20 per year as compared with a probable £50 per year from her previous business, she has found Christ.—*The Christian.*

In the Vosges, France

FOR some time Mr. Frank Reece has been laboring in the Vosges district of eastern France. In a recent letter he says: "The work in the Vosges gives much cause for praise, but also calls for earnest prayer. During the last three years we have been as pioneers, scattering the Word of Life. At the beginning of this year God gave us a hall in the town of St. Die, and for the last four months the pure Gospel of Christ has been proclaimed twice weekly to an ignorant but hungry audience. God has encouraged us in leading souls to Calvary. I have just returned from another visit to the markets and fairs of the Vosges, where great opportunities are always found to distribute the Word. Multitudes gathered round our little table to hear the Word of Life in different places, while we sold 237 Bibles and Testaments, and gave away some 8,000 Gospels and tracts. We are also sowing by post, and sending out Christian literature to some twenty French-speaking countries. The French Bible Dictionary, two parts of which have now been printed, is highly appreciated.—*The Christian.*

Samokov Boys Fire Fighters

THE Samokov boys' school of the Sofia American College, Bulgaria, provides the 10,000 inhabitants of Samokov with fire protection. Dr. Edward B. Haskell reports that the boys of the Samokov school have been trained by the faculty in the technique of fire fighting. The town supplies them with equipment: hand pump, ladders, and buckets. Among other exploits this volunteer school fire company has the record of having saved the public school building of the town. For this act the city presented the boys with several thousand *livras* as a token of appreciation.

Mission schools are not conducted in order to train fire fighters, but as a side line fire fighting is a good exercise for boys who are to spend their lives in service.—*The Congregationalist*.

AFRICA

Missionary Cooperation

REPRESENTATIVES of American mission agencies having work in Africa, met in July with those of Great Britain and the continent to discuss the possibility of developing a larger degree of cooperation in dealing with the vast problems of Africa. A suggested program was drawn up for transmission to the International Missionary Council, which adopted the following program:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.

2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to—

- (a) The improvement of religious education.

- (b) The Christianization of Africa's womanhood and home life.

- (c) The development of African leadership.

- (d) Meeting the needs of rural communities.

3. The development of a health program for African missions with special reference to—

- (a) A comprehensive program for use in schools.

- (b) Cooperation with governments in attack on disease.

- (c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the Christian Literature Committee for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African cultures and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian Councils in the Continent of Africa and the cooperation with existing Councils.

8. Approach to governments where necessary, in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of Christian leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

Methodism in Africa

THE first foreign missionary of the Methodist Episcopal Church was Melville B. Cox, who sailed for Liberia in 1832. Today the church has five conferences in Central and South Africa, not to mention the North Africa Conference. In these five conferences the Methodist Church has 123 missionaries, 113 ordained national preachers and 547 unordained national preachers, while 258 other nationals are serving as teachers, doctors, nurses and in other capacities connected with mission institutions.

The membership of the church is 34,180, in addition to which 2,500 children are under instruction preparatory to being received into the membership. In 447 Sunday-schools more than 30,000 pupils are enrolled. The conferences own 391 church buildings. About 25,000 boys and girls are enrolled in the day schools. Each conference has a training school for the preparation of young men as pastor-teachers, and each has an agricultural station demonstrating to selected students and to the whole countryside the benefits of modern farming methods. In 1927 the African Methodists contributed the sum of \$53,000 for the carrying on of their own Christian activities.—*World Service News*.

Advance in Central Africa

AFTER a carefully made survey of the region, the Zambesi Industrial Mission is founding a station in a thickly populated region known as Mavuradonna, partly in Portuguese territory, and partly in the extreme

north of British South Rhodesia. The two pioneer workers are Mr. Edwin Price, a man of large experience, who went to Central Africa thirty-five years ago, and has a great record of labor and witness in connection with the Zambesi Industrial Mission and the South Africa General Mission, which is assisting in the new sphere; and Mr. Leonard Dearle, a young man who has had some years of experience in Christian work among soldiers, and is now completing his course in the Mission Training Colony, Upper Norwood. The work thus to be opened gives promise of extraordinary interest, and the pioneers hope to keep in touch with the "ropeholders" by regular correspondence.—*The Christian*.

A Tuskegee in Liberia

ONE of the promising plans is that of the Booker T. Washington Agricultural and Industrial Institute to be established in Liberia in co-operation with Tuskegee Institute. Miss Olivia Phelps Stokes long desired to see a Tuskegee Institute established in Africa, preferably in Liberia in which she and other members of her family were deeply interested. Before her death she made an offer of a gift of \$25,000 to the Methodist Board to found such an Institute, provided the board would furnish a similar amount and an adequate yearly maintenance. President King, of Liberia, believes this of so great importance that he is asking the government to supply one half the costs of maintenance. President Moton of Tuskegee plans to cooperate by having a representative teacher from Tuskegee on the school staff and provide scholarships for promising graduates to come over to Tuskegee for study.

Fruitful Year in the Congo

THE year 1928 has been the best in the history of the Christian and Missionary Alliance Mission in the Congo. Those added to the churches by baptism numbered 1,589, while 197 backsliders were restored to fellowship. In addition to these, there were

1,619 inquirers, those who had made a profession, but who were awaiting further instruction before being baptized. Boma is headquarters and port of entry to the field. The church here has 110 members. That of Nlemba is in charge of a native pastor, with a membership of 44. A blind woman walked in two days a distance of twenty miles, over rough native trails, to be baptized and received into church fellowship. At Vunga there has been continuous revival, resulting in 166 baptisms. All stations report largely increased offerings, some as much as one hundred per cent. One station sent a part of the offering to the support of Jewish work in New York City.—*Alliance Weekly*.

Fighting Yaws in Liberia

DR. MAASS, of the Episcopal Hospital at Bolahun, Liberia, writes in *The Living Church* of the effort to stamp out yaws, a peculiar skin disease prevalent on the west coast of Africa. During the first five months of the year the hospital cared for 11,115 patients, of whom exactly half were suffering with yaws. The effect of the past two years' intensive treatment of the disease is very marked and encouraging. The number of cases of fresh yaws coming from Liberia is very low, compared with what it was at the beginning of the anti-yaws campaign. It may be reasonably said that yaws is now under control in Liberia, and the effect of this will be felt especially by the adolescent generation. This is remarkable, as the result was achieved by a stationary polyclinic.

Dr. Maass also writes, "An investigation into the infant mortality which promises very interesting results, has not yet been concluded." The value of such an investigation can be imagined when one is reminded that nowhere in native Africa is the infant mortality less than 400, that is, 400 out of every thousand of all babies born die before they are twelve months old—and in some sections it is as high as 700.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

"Persia Old and New." By W. Wilson Cash. 12mo. 72 pp. 1 shilling. London. 1929.

This excellent little book is one among the growing indications that Persia is coming to her own. With every mark of a sympathetic and comprehending observer it is a welcome addition to our missionary literature on this little known country. Persia has been off the beaten track of travel, and has remained isolated and unknown; it has in the same way been largely absent from our literature and is one of the least known of the Asiatic countries. All this is gradually changing, as Mr. Cash so well shows. Little by little Persia is emerging into the modern world; and little by little books of travel, personal or official experience, and religious discussion, are creating a picture of this backward but appealing country. This particular book is almost alone in its particular field, and therefore meets a real need.

The first chapter compactly sketches this "coming of the new day" in Persia. One sees the contrasts of the ancient past, with all its power and splendor, then the more recent centuries, with their decline, stagnation and sterility, and lastly the recent decades, particularly the decade since the war, with their unmistakable and sustained, though not sensational, transition toward modern levels of life. A great deal of illuminating information on Persia's recent progress—physically, socially, educationally and politically, is tellingly outlined.

The book continues with a chapter on "Religious Movements in Persia" which, beginning with the early days of Christianity in Persia and the

Arab Moslem invasion and conquest, continues with the modern religious movements, from within—in particular Babism and its better known successor Bahaiism. There is also a significant discussion of the waning place of Mohammedanism, the dominant religion of the country. "Islam is behind." The part played in modernization, and de-Islamization by the Shah Riza Khan is strikingly brought out.

The main purpose of the book is clearly stated in the "Foreword" as "... it may help those who are supporting the work of the C. M. S., to see how wonderfully God is blessing the work of the society in this, one of the hardest of fields abroad." This explains the lack of a more inclusive treatment and the larger space devoted to the work of the C. M. S. But this makes the volume all the more informing to American readers, who may be somewhat familiar with the American Presbyterian work in western Persia. The work of the C. M. S. has been remarkable and inspiring, as so graphically brought out in these chapters, and is full of instructiveness for other workers.

The closing chapter on the challenging question of the future for a unified Persian church, reports the admirable cooperation between the C. M. S. and the American Presbyterian missions, and the courageous, forward-looking, prayerful spirit of the embryo Persian church. The serious and slightly troubling interrogation lingers in the mind of the reader, as apparently it does in the mind of the writer as to whether the Church at home will rise above tradition and or-

ganization and be equal to the situation. Herein lies the immediate special message of this book for those who have anything to do with the work in Persia. Shall this small, young, struggling but hopeful church receive a full measure of cooperation and inspiration from the older churches in working out unfettered its own Persian development and destiny.

E. M. DODD.

Judson of Burma. By Alfred Mathieson. Illustrated. 8vo. 191 pp. 2 shillings. London and Glasgow.

Mr. Mathieson's book is thrown into shabby contrast by Miss Morrow's colorful narrative, "Splendor of God." The British biography is a book of facts—much too condensed facts, as the author himself laments—laid out on the plan of the conventional birth-to-death biography with plenty of rather trivial juvenilia, and written in a diction wholly unimaginative and occasionally ungrammatical. "Ann of Ava," by Miss Hubbard, and Dr. Edward Judson's comprehensive biography are vastly better. The main lines of the stern and tragic pioneer appear the more stark and impressive for the bareness of their surroundings, and Mr. Mathieson did well to draw them judiciously and extensively (the whole prison episode, for example) by direct quotation from letters and journals. The book is totally unimaginative and very brief; but contains the chief facts of Judson's life made available for those to whom the richer works are not accessible.

R. P. CURRIER.

The Missionary Imperative. Edited by Elmer T. Clark. 256 pp. \$2.00. Nashville, Tenn. 1929.

Immediately after the World War the M. E. Church, South, sought to save its missionary situation by its great Centenary Movement, resulting in a church-wide missionary awakening, and incidentally, in the collection of approximately \$35,000,000 for missionary purposes. In the inevitable temporary reaction following all such movements that church found itself,

in common with many others which had launched similar movements, embarrassed by an enlarged work greater than could be supported by its normal income.

The Memphis Conference, where the sixteen addresses in this volume were delivered, was the beginning of an effort, in which nearly all the other churches are likewise engaged, to relieve their embarrassment by revitalizing their missionary spirit and consciousness, rather than by movements of curtailment and retreat. On account of the multitude of new problems springing up in the conduct of missions in recent years, a book like this one is especially welcomed.

The first three addresses of this conference were by Dr. E. Stanley Jones of India, probably the greatest missionary advocate of modern times. His topics were, "Why We Go as Missionaries," "Jesus Christ," and "The Sacrifice of Self." In the second address he discusses the question, "Does Gandhi Need Christ?" and presents in a very forceful way the danger besetting the missionary enterprise, in the modern effort to avoid an unsympathetic attitude toward the adherents of the non-Christian religions, or failing to emphasize the exclusive and universal claim of Christianity.

Another thought provoking and very eloquent discussion on the same general topic is that of Bishop Warren A. Candler in Chapter VIII, on "The Supreme Saviour and His Supreme Salvation." Read especially what he says on pages 155-158, on the false idea of Christianity as a "western religion." "It does not advance," he says truly, "by any process of amalgamation with the prevalent cults of any land. Both the Occident and the Orient must take it as it is, without any modification of its essential truths."

Two other interesting addresses are those of President Y. C. Yang of Soochow University on "The Present Situation in China," and of Rev. Wladislaw Dropiowski, Director of the Methodist work in Poland, giving

a pathetic and illuminating account of his experiences in finding his way out of the superstitions and corruptions of Polish Romanism to the experience of a simple faith in Christ, and of the joy and satisfaction which such a faith inspires. "I have the feeling," he says, "of a migratory bird, which after flying over the stormy oceans, rests upon the shore and bathes its wings in the sunshine." Those engaged in promotional work in any church will find much in it that is suggestive, stimulating and helpful in these addresses. S. H. CHESTER.

Mussolini and the New Italy. Alexander Robertson, of Venice. 156 pp. \$2.00. New York. 1929.

Americans regard Mussolini as the most interesting and talked of person in the world; he is regarded by many Italians as the greatest man their race has produced and a star of the first magnitude.

The present volume introduces the reader to this world figure. The author, a foreigner and a Protestant, a Wesleyan minister for many years in Italy, cannot be said to be biased in favor of Mussolini. He depicts the Duce and his new Italy and leaves the reader to draw conclusions. This is not a philosophical treatise on fascism, but the author is like a guide who takes you to the places connected with Mussolini's eventful life, from the cradle to Palazzo Ghigi, and you feel that you are having an audience with the Duce.

You see Mussolini the boy, the laborer, the journalist, the soldier, and the Fascist—all the varied phases of his adventurous life.

The chapter on "Mussolini the Democrat" is enlightening, for we regarded him as an autocrat, but in the light of what has been accomplished in Italy, he is regarded now as the best democrat, for, although invested with dictatorial powers, the aim has been to unite all the people in one Italian brotherhood, where employer and employed, rich and poor, master and servant are unified in one great fam-

ily, all mutually dependent on the others and all subordinate to the state.

The chapter on Mussolini the reformer is most interesting, for he certainly has introduced many reforms. The first thing he did was to purge the payroll of all unnecessary employees and insisted on punctuality, economy and honesty in government. He himself set the example by working from 8 a. m. to 8 p. m., and fixing his own salary at 40,000 lire per year, a little more than \$2,000, and doing the work of seven men for the salary of one. Then the abolition of graft, the closing of 25,000 saloons in one year, in forbidding blasphemy and indecent literature, in putting a tax on the unmarried and with that money, about 50,000,000 lire, to maintain maternity houses, orphanages and homes for poor children. There are no beggars in the streets of Italy any more; strikes and lockouts are forbidden by law, cleanliness and industry can be seen everywhere, and laws are enforced without fear or favor. These are only a few of the improvements Mussolini has wrought. It is a new Italy which exists today, totally different from the Italy of the past. Everything is changed for the better, and the people are vastly improved, materially, morally and spiritually.

The book also quotes some of Mussolini's cryptic sayings which will go down in history. When he was a soldier he said:

"If I advance, follow me! If I retreat, kill me! If I am killed avenge me!"

When a Prime Minister, he said:

"All within the State; nothing outside the State; nothing against the State."

"Perish my own party, if it be necessary for the common good."

Here are some sayings which show him a reformer:

When he was expelled from the Socialist party, he said:

"Notwithstanding all this, I feel that God has destined me for great things."

After the war, he said:

"We call Almighty God, and the spirits of our five hundred thousand

dead, to witness that one sole impulse constrains us, one sole wish unites us, one sole passion inflames us, to contribute to the safety and greatness of our country."

And the book closes with this: "Mussolini has never shown himself a truer or a greater reformer than when he uttered in public these memorable words:

"The New Testament is the greatest book that I know of in the world."

There are some who hope that Mussolini, after he shall have made Italy stronger, will become a true religious reformer. STEPHEN L. TESTA.

The Why and How of the Women's Missionary Union. Wilma Geneva Bucy. 69 pp. Washington. 1928.

This excellent handbook, thorough and well written, gives all the information that workers need to have regarding the W. M. U. It is being used as a study book this year.

Mexico, Past and Present. George B. Winton. 296 pages. Cokesbury Press. Nashville. 1928.

A number of years ago Dr. Winton gave us a little book on Mexico which for a long period remained one of the few works on that much-discussed country adapted to people whose time is limited and yet who desire an accurate and well balanced picture of the Mexican people.

So much has happened in Mexico since then that the attractive brevity of the older volume is no longer possible. In the new work Dr. Winton has succeeded in presenting the whole historical and cultural background, with sufficient of each to enable us to understand the pressing problems which are the main concern of the nation today. Such condensation is no small literary feat, especially when given in such smoothly flowing English.

The author has known Mexico and the Mexicans for forty years and numbers among his friends Mexicans of high and low degree. Dr. Winton speaks the language of the country fluently and is capable of appreciating

the problems of the government officials trying to develop an educational system and those of the poor Indian trying to make a little patch of farm land feed and clothe his family.

The author is not engaging in propaganda, nor is he striving to make out a case either for or against Mexico. He is chiefly concerned that Americans shall know and understand the Mexicans, because he knows and loves them both.

ANDREW J. KANE.

Rivershade. A Historical Sketch of Kiangyin Station, China. By Lacy L. Little. Booklet. 75c. Nashville, Tenn. 1928.

Dr. Little has given us a stimulating picture of what one mission station in China is like. Multiply this by a thousand and we gain some idea of the kind of work our missionaries are doing. Kiangyin is a Southern Presbyterian station and represents true spiritual ideals and methods, with the power of the Holy Spirit working through the missionaries. The early missionaries were pioneers and lived through hardships and riots but reaped a harvest through medical, evangelistic and educational work.

River Plate Republics. By Webster E. Browning. 8 vo. 139 pp. 5s. London. 1928.

This survey of the religious, economic and social conditions in Argentine, Paraguay and Uruguay, reveals the need of Christian missionary work in this part of South America. It is one of the valuable World Dominion Survey Series and after describing the region gives much useful information as to the social and religious life and tells the story of Protestant missions and the problems that face the Evangelical Church. Two excellent maps show South America and the mission stations in the LaPlate Republics.

Children of the Chief. By May Entwistle. Booklet. 40c. New York. 1928.

A good children's story of African children who go to a mission school and the result.

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PERSONALS

SADHU SUNDAR SINGH left Sabathu, Simla Hills, India, to visit Tibet at the end of June. Nothing had been heard of him up to September 3d and it is feared that he has been taken ill or has met with some accident. Mr. Riddle of the New Zealand Presbyterian mission and Dr. Taylor of Roorkee, went in search of him, traveling within four miles of Tibet but could find no trace of him. Mr. G. H. Watson writes that government officials are also hunting through pilgrim registers to see if they can find any indication of his travels or of his death.

* * *

DR. JOHN R. MOTT has recently returned to America after a trip around the world. When in Calcutta he unveiled a tablet in the building which a century ago was the episcopal palace of Bishop Reginald Heber, author of "From Greenland's Icy Mountains." It is now the headquarters of the National Council of the Y. M. C. A. As Chairman of the International Missionary Council, Dr. Mott held a number of conferences in India and China and the Philippines. He met with the North China Conference in Peiping in May.

* * *

MISS ALICE PETTEE ADAMS of Okayama, Japan, American Board missionary since 1891, has received a silver medal in recognition for social service, the sixth honor bestowed upon her by the Japanese Imperial Government.

* * *

REV. J. H. OLDHAM, formerly Editor of the *International Review of Missions*, received an honorary degree of D.D. in June from Edinburgh University. His book, "Christianity and the Race Problem" is recognized as a standard volume on race relationships.

* * *

PROFESSOR REINHOLD NIEBUHR, author of "Does Civilization Need Religion," is now Chairman of the Federal Council's Commission on the Church and Social Service.

* * *

REV. E. K. HIGDON, missionary representing the Disciples of Christ, has been elected Executive Secretary of the National Christian Council of the Philippine Islands.

* * *

SIR FREDERICK WHYTE, of Edinburgh, the son of the late Rev. Alexander Whyte, D.D., has recently been appointed Adviser to the Chinese Government. His office is to give counsel to the Government as a whole. His refusal to accept a salary must help in producing the conviction of his disinterestedness. No one who has heard him speak can doubt either the maturity of his judgment or the genuineness of his sympathy with the aspirations of a sane Nationalism.

* * *

DR. J. C. MASSEE has resigned the pastorate of the Tremont Temple church,

Boston, where, in the seven years of his pastorate he has received into the church 2,489 members, and more than \$1,000,000 has been given in free will offerings. Dr. Massee will enter evangelistic work and will hold Bible conferences.

* * *

DR. HENRY T. HODGKIN, formerly one of the secretaries of the China Christian Council, has recently come to America to take up work in Philadelphia as Director of Studies in a new Society of Friends college preparing men and women for the service of the church, both at home and abroad.

* * *

MR. MOSETI, a Bantu, from King Khama's country was recently made a Bachelor of Divinity in London. This is the first time London University has granted the degree to an African. His particular tribe is the Bamangwato, which King Khama the Good ruled for so many years. Mr. Moseti was for years an intimate of King Khama, and will return immediately to Africa under the auspices of the London Missionary Society to take up missionary work in the "Khama country."

* * *

FOUR MISSIONARY COUPLES, who have given a total of 318 years to the work of the Board of Foreign Missions of the Methodist Episcopal Church in India, have recently retired from active service. Dr. William H. Stephens and his wife, who will remain in India, began work in 1880. Dr. and Mrs. Lewis A. Core, Dr. and Mrs. John O. Denning, and Dr. and Mrs. John N. West, have returned to America.

* * *

REV. FLOYD O. BURNETT has been appointed by the Home Missions Council and Council of Women for Home Missions as religious work director at Sherman Institute, the government Indian school at Riverside, California. Mr. Burnett is a graduate of Central Missouri State College and of the Hartford School of Religious Education. He has had several years of successful pastoral work and as leader of young people.

* * *

MISS FLORENCE G. TYLER, has been appointed Executive Secretary of the Federation of Woman's Boards of Foreign Missions, in place of Miss Ella G. MacLauren recently deceased.

OBITUARY

REV. JAMES SIBREE, D.D., of Madagascar, was struck by a motor cycle in London on September 6th, and died shortly afterward. Dr. Sibree was ninety-three years old. His name has been identified with missions in Madagascar since 1863.

* * *

REV. JOHN REID, General Secretary of the Baptist Missionary Society for India, died in Calcutta July 27th, from blood poisoning.

upon the name of the *Lord* in prayer" (1 Cor. 1:2) and Peter said at Pentecost that God had "made Jesus both *Lord* and Christ." In the letter to the Philippians the Apostle Paul says that "every tongue shall confess of that Jesus Christ is *Lord*."

From this fruitful study Mr. Hall concludes that the name "I am," which appears in the New Testament as "Lord," applies to Father, Son and Holy Spirit and that Christian baptism was, in the apostolic times, always "in the Name of the *Lord* Jesus Christ." He quotes many scholars to throw light on this important subject which is worthy of close study. It will clarify and strengthen faith in the deity of Christ and in the inspiration of the Scriptures.

NEW BOOKS

New Chain Reference Bible. Edited by C. Frank Thompson. Kirkbride Bible Co. Indianapolis. 1929.

The Book of Job—A Biblical Masterpiece. Newton Ray. 218 pp. \$2. Hamilton Bros. Boston. 1929.

Brooks - Bright Prize Essays — 1929. 143 pp. Brooks-Bright Foundation. New York. 1929.

Coming Events.—A study of the Eschatology of Jesus. G. B. M. Clouser. 163 pp. 75c. Christian League. Phila. 1929.

Mabel Cratty—Leader in the Art of Leadership. Margaret E. Burton. 248 pp. \$2.50. Woman's Press. New York. 1929.

Evangelicals at Havana—Account of the Hispanic-American Evangelical Congress, Havana, June, 1929. S. Guy Inman. 174 pp. 25c. Committee on Cooperation in Latin America. New York. 1929.

Friendship Trails Friendship Book, Map of Canada. NeTannis Semmens and Mary I. Ritchie. \$1.00. Woman's Missionary Society of the United Church of Canada. Toronto. 1929.

The Foundations of Jewish Ethics. Armin H. Koller. 265 pp. \$2.50. Macmillan. New York. 1929.

Great Truths Simply Told. George Goodman. 132 pp. 2s. 6d. Pickering & Inglis. London. 1929.

Annual Report—American Baptist Home Mission Society. 182 pp. New York. 1929.

Taking the Offensive—China Inland Mission Report. 54 pp. London. 1929.

Highways and Byways in Japan. Lois Johnson Erickson. 136 pp. \$1.50. Revell. New York. 1929.

The Heart of Words. George Roberts. 153 pp. \$1.50. Macmillan. New York.

The Hope of Israel—What Is It? Philip Mauro. 261 pp. \$2. Hamilton. Boston. 1929.

The Keswick Convention—1919. 219 pp. 4s. cloth, 2s. 6d. paper. Pickering & Inglis. London. 1929.

Like a Tree Planted. Helen Barrett Montgomery. 25c. M. H. Leavis, Agent. Cambridge. 1929.

The Lord of Life—A Fresh Approach to the Incarnation. Various Authors. 338 pp. \$2.50. Macmillan. New York. 1929.

Pass on the Torch. Allen Eastman Cross. 104 pp. \$1. Pilgrim Press. Boston. 1929.

The Primitive Church. Canon B. H. Streeter. 321 pp. \$2.50. Macmillan. New York. 1929.

Prayer. Mario Puglisi. 296 pp. \$2.50. Macmillan. New York. 1929.

Process and Reality. Alfred N. Whitehead. 545 pp. \$4.50. Macmillan. New York. 1929.

Revolution and Religion in Modern China. Frank Rawlinson. 97 pp. \$1. Chinese Recorder. Shanghai. 1929.

The Sinless Saviour. J. B. Watson. 110 pp. 2s. 6d. Pickering & Inglis. London. 1929.

Short Pageants for the Sunday-School. Laura S. Copenhaver. 152 pp. \$1.50. Doubleday, Doran. New York. 1929.

Reuben Archer Torrey. Robert Harkness. 127 pp. \$1. Bible Institute Colportage Assn. Chicago. 1929.

Hudson Taylor, the Man Who Believed God. Marshall Broomhall. 244 pp. 2s. 6d. C. I. M. London. 1929.

"Where Is the Lord God of Elijah?" Enos Kincheloe Cox. 127 pp. 25c paper, 75c cloth. B. I. C. Assn. Chicago. 1929.

Why South India Churches Are Considering Union. Joseph Muir, W. J. Noble, E. J. Palmer, G. E. Phillips. 24 pp. 6d. Hodder and Stoughton. London. 1929.

Annual Report—Baptist Missionary Society 1929. 198 pp. London. 1929.

Annual Report—American Baptist Foreign Mission Society. 297 pp. New York. 1929.

Handfuls on Purpose—Outlines, Readings, Studies, Thoughts, Illustrations, Hints. James Smith. 292 pp. 4s. Pickering & Inglis. London. 1929.

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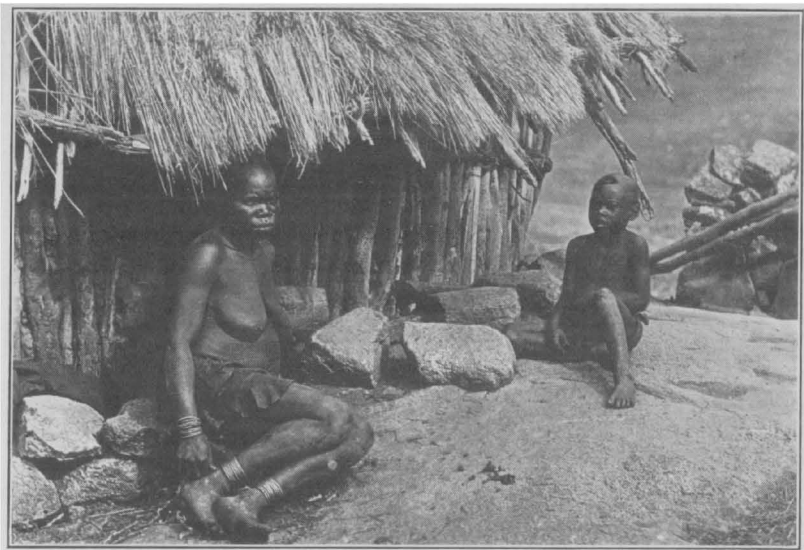
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HUME OF AHMEDNAGAR

BY REV. ALDEN H. CLARK, D.D., Ahmednagar, India,
Principal of the Union Theological College, Ahmednagar

TOWARD the end of June the leading citizens of Ahmednagar, of every class and creed, gathered to pay honor to the memory of Robert Allen Hume, news of whose death in Boston, on June 24th had been cabled to India. The chief British official of the district presided and addresses of appreciation were made by the leading Mohammedan, Parsi and Hindu of the city. Dr. Hume had been retired from Ahmednagar for some years but at this commemorative service his fellow citizens gave striking expression to their appreciation of his life and service among them.

Dr. Hume was fond of calling himself, "A Scotch-American-Indian." He explained: "My forbears were Scottish. I am an American citizen. I am a son of the Orient, born in India. Really I am a citizen of the Kingdom of God and of man, at home in the world." Consulted and trusted by a succession of Governors, the friend of eminent Indian statesman and social reformers, a leader among missionaries, a devoted servant of the Indian church and well-known and influential in wide circles in America, Dr. Hume was indeed "a citizen

of the Kingdom of God and man, at home in the world."

The record of his childhood takes us back to the pioneer years of missionary privation and heroic sacrifice. His father was of staunch Scottish ancestry and a man of scholarship and ability. His mother was a New England Puritan of culture and deep devotion. They volunteered for foreign missionary service in 1839 and sailed for Bombay in a two-masted brig, going around the Cape of Good Hope and taking five months for the journey. The quality of Mrs. Hume's missionary spirit was indicated by the fact that on the journey she was the means of converting the African cook and she brought great pleasure to the Sultan of Zanzibar by demonstrating the use of a piano that had just come to him as a gift from Queen Victoria.

After fifteen years of fruitful and many-sided missionary service, Mr. Hume was attacked by tropical dysentery and was ordered by his physician to try a change to the cooler climate of South Africa, so Mrs. Hume, with their seven small children, of whom Robert was the eldest, embarked on a small sailing vessel, Mr. Hume being carried on

a stretcher. The voyage was stormy, the cabin small and stuffy. All were sick. Robert had a severe convulsion. The father grew worse and finally died. Amidst the weeping of the children the body of their father was committed to the Indian Ocean. Something of the quality of the faith that Dr. Hume was to show through his life was then revealed when the little boy, feeling his responsibility as the oldest, said to his mother "All right, mother. God and I will take care of you."

Weeks afterward, the widow and her seven little children landed in Boston and a prosperous uncle offered to adopt Robert as his heir, but Mrs. Hume decided to keep the family together and they settled down to a life of poverty and struggle in Springfield, Massachusetts. Often did Dr. Hume in later years express his gratitude to his mother because, instead of allowing him to be brought up in ease, she trained him in industry, economy, mutual helpfulness and profound Godliness. One of the ways in which Robert helped was by delivering copies of the *Springfield Republican* to subscribers. This meant getting up between four and five o'clock in the morning. In the winter his coat would sometimes freeze stiff upon his body; and when there was a storm it would stand alone upright on the kitchen floor, on his return home. Robert would not only be the first boy to report for duty, he would have the cheeriest word for all and the heartiest laugh at any joke and because of his fitness he was soon made the foreman of all the paper boys.

As he went on into higher education he showed the same qualities of enterprise and responsibility, earning his way by various in-

genious methods and exerting a strong influence over his fellows, while at the same time, he showed unusual ability in his academic work. Mrs. Hume had moved the home to New Haven to facilitate the higher education of the children. After graduating with distinction from Yale, Robert Hume spent some time in teaching. His mother had, from his childhood, dedicated him to missionary service and he, after a time when he was allured by the prospects in the realm of law and politics, had wholeheartedly decided to go out to the work in which his father had laid down his life. His younger brother, Edward, had made a similar decision, but they had determined not to leave America without making provision for the beloved mother to whom they owed so much. By 1874 they had saved enough from their salaries as teachers to buy their mother a home in New Haven. Robert married a daughter of the Marathi Mission, and set sail for India, thus beginning what was to be over half a century of service so rich, so varied, so dominated by the spirit of Christ as to place him high in the list of the great Christians of his day.

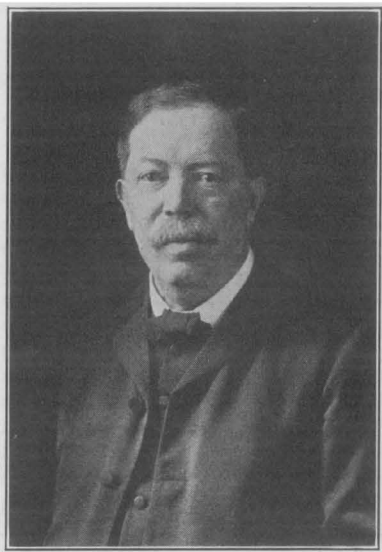
Beginning Work in India

Immediately on landing in Bombay they were sent to Ahmednagar, a city of some significance in the history of India. It is the administrative headquarters for a district of three quarters of a million people and a military center of importance. This means that many civil officials and military officers live here and that the city has a considerable group of Indians of education and of prominence in politics and business. However it

was not this fact that gave Ahmednagar its importance as a missionary center. It was rather that in the city and surrounding villages Christianity had early met with a greater response than it had found elsewhere in western India. A group of noteworthy missionaries and Indian Christians had given leadership of high quality to the Christian movement. Ahmednagar already gave promise of being the center of training for Christian service that it soon became. On reaching Ahmednagar Dr. Hume threw himself into the life of the church, began evangelistic work and cooperated in the organization of a greatly needed theological seminary. One element in the significance of Dr. Hume's missionary service is its continuity. For over fifty years Ahmednagar was his base. He became "Hume of Ahmednagar" to the Christian world.

During all his years of missionary service Dr. Hume gave much time to the training of Christian leaders. He looked upon that work, as, on the whole, the most rewarding of his career. Over two hundred Indian ministers and evangelists were trained in the seminary under his inspiring leadership. Many of them went out to serve in positions of great responsibility in almost every church in Western India. Dr. Hume followed the careers of these men with affection and they, in turn, continued to look up to him for sympathy and advice. Among the most notable students of the Seminary was the late Narayan Waman Tilak, the famous Marathi Christian poet. He came to Dr. Hume immediately after his baptism. His own family for a time disowned him and Dr. and Mrs. Hume

treated him as a member of their family, giving him the sympathy and support that were of vital importance to him in that crisis. Mr. Tilak became a teacher in the Theological Seminary and turned to Dr. Hume for advice and help in every important situation. Much of the remarkable effectiveness of this great Christian poet was no doubt due to the wisdom and sym-



ROBERT ALLEN HUME

pathy of his equally great Christian friend. What was true of Tilak was also true of many other Indians, whether students of Dr. Hume's or not. To all he extended a sympathy and an unstinted helpfulness. He was preeminently a friend, advisor and inspirer of anyone who he could aid and counted no expenditure of time or effort for the sake of an Indian brother as too great.

Soon after arriving in Ahmednagar Dr. Hume was asked to take charge of Christian work in the

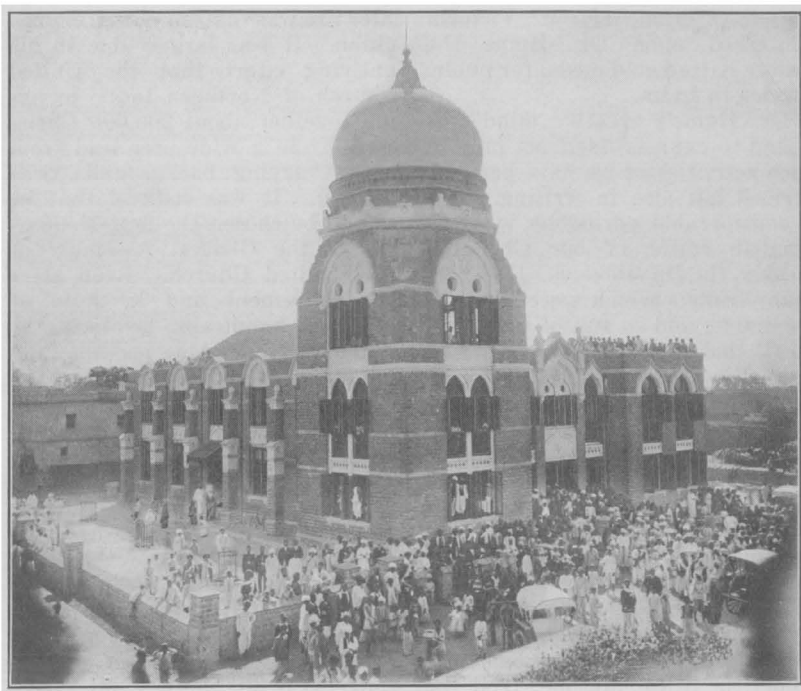
Parner District, an area containing some seventy-five villages. Christian development in this area had barely begun. There was one pastorless church, with eleven members. Dr. Hume threw himself into this work with all his remarkable energy and ability to find fresh ways of approach to the hearts and lives of the people. Schools sprang up. Friendships with all classes were established. People began to come out as Christians in considerable numbers. In his forty years of connection with this district Dr. Hume saw about a thousand men and women brought into church fellowship; he gave primary education to some thousands of villagers, the best of whom were sent on into high schools and normal schools and are now found in positions of usefulness in many parts of India. He left behind him a corps of Christian workers, a group of churches and eighteen substantial buildings for Christian work. A distinctive feature of this district work was the way in which Dr. Hume linked up individual workers and churches in India with individual Christians and church groups in America, thus making it a very effective means for spreading inter-racial understanding and sympathy.

For many years Dr. Hume cooperated with the churches of Ahmednagar in Christian work. Village Christians drifted into the city in large numbers and he and his devoted wife concerned themselves in many kinds of effort for them as well as for those of the older Ahmednagar community. One of his last projects for the good of the community was a housing scheme which he carried through successfully. Dr. Hume took especial interest in the actual

church life of Ahmednagar. Several times, when it was pastorless he acted as pastor of the large First Church. His greatest visible monument is the beautiful church edifice, seating 1,300 people, which was built under the stimulus of his leadership. The congregation had far outgrown the old building. The crowding, added to the inadequacy of the structure, made difficult the development of the spirit of worship. To the task of furnishing a more fitting center of Christian worship for the city Dr. Hume addressed himself. The great new building is in the very heart of the city. Its special feature is a beautiful dome, symbol of the unity of God. The whole is designed to give to the Indian church a place of Christian worship which is in harmony with the best things of her own past. As this prophetic building was being built Dr. Hume went daily to look over the work with painstaking care. Standing amid the piles of material he would pray that this great undertaking might be blessed of God to the development of a spirit of true Christian worship and service. It is a most appropriate decision of the Indian church, made since the news of Dr. Hume's death was received, that this beautiful building should be named the Robert Hume Memorial Church.

A Friend to All

Dr. Hume did not confine his interest in Ahmednagar to the Christian community. He was the friend of all. He served for some years on the Municipal Council. His public spirit received unprecedented recognition when he was elected by his fellow citizens as one of their representatives to the Indian National Congress. In the meetings



THE ROBERT A. HUME MEMORIAL CHURCH AT AHMEDNAGAR

of the Congress he came into touch with able leaders from all parts of India, many of whom became his warm personal friends. He would make a point of delivering a lecture in the city where the Congress met and he would print and distribute to all Congress members and their friends a prayer appropriate to the occasion. Those who had opportunity to observe it wondered at the influence of Dr. Hume over Indian leaders from every part of that great land.

A community service of Dr. Hume's which attracted widespread interest was his remarkable work during the famines which swept over wide areas in India from 1897 to 1900. He was the principal administrator of famine

relief work for people without distinction of caste or creed, under the general direction of three different committees. The total amount of aid thus distributed was almost two million dollars and the work was done so efficiently and wisely as to call forth a chorus of approval. This famine work left Marathi Mission a legacy of about 3,000 famine orphans to be cared for and trained for useful citizenship. To accomplish this Dr. Hume, on his own responsibility, called to India two American experts, an agriculturalist and an industrial engineer. Both of these men came to be recognized by the Government as leading experts in their own lines. It was especially in recognition of his services in fam-

ine days that Queen Victoria conferred upon Dr. Hume the Kaiser-i-Hind gold medal for public service in India.

Dr. Hume's creative mind was bound to express itself not only in such activities as we have here described but also in writing. For a considerable period he was the English editor of our Christian weekly, the *Dnyanodaya*. He wrote many leaflets which were so clear, so simple, and so full of Christian spirit that they were the means of spreading the most vital Christian truths among the educated classes of India. Dr. Hume was in the habit of sending these leaflets to a long mailing list of Indian and American leaders, often addressing them with his own hand. During his furloughs in America he was asked to deliver courses of lectures. These he prepared with great care, and published in two books that have had wide influence under the titles "Missions from the Modern View" and "An Interpretation of India's Religious History."

One more aspect of Dr. Hume's many-sided service deserves especial notice—his part in the interdenominational movements. He threw himself with enthusiasm into everything that tended to bring Christians together. He saw in the Christian Endeavor movement when it first came to India something that could help to develop Indian initiative and interdenominational effort and gave it warm support, becoming for a time its president. He was a prominent figure in all the earlier cooperative efforts among missions and was one of the first presidents of the Bombay Christian Council. But the effort that called forth the most enthusiastic service of his

later life was that for actual church union. It was largely due to his untiring effort that the United Church of Northern India, bringing together about 200,000 Christians from a wide area and from many varying backgrounds, was formed. It was natural that he should be chosen the first Moderator of the General Assembly of this United Church. Even after his retirement and in spite of physical handicaps he took the journey from America to Lausanne as the representative of the United Church of Northern India to the World Conference on Faith and Order.

This brief recital gives no adequate impression of Dr. Hume's vital personality. There was something in him that drew the affection of those who came in contact with him. British officials, Indian political leaders, churchmen in America, and humble Christian converts in his district, all looked to Dr. Hume with deep affection. Why? Because he gave himself to them with equal warmth of friendship. "Comeraderie" was a word he often used and to which his own attitude gave rich meaning. One time he said to me, "So far as I know myself I have nothing in my heart but good will for everyone." I believe that this statement was true. It was all the more noteworthy because Dr. Hume had those who criticised and opposed him. Such a dominating personality as his was bound to excite some strong antagonisms. Yet no matter how vehemently anyone might attack him, Dr. Hume always remained his friend. He was too large-spirited to cherish grudges.

From a record of his accomplishments one can gain an idea of his

great efficiency, but one cannot gain an idea of the delightful humor that gave poise and balance to it all. At one time Dr. Hume was called to testify before the Montague-Chelmsford Commission that was gathering evidence preliminary to the preparation of their plan of Reform of the Government of India. As he came into the room he saw that their minds were jaded by the bewildering array of conflicting testimony that was being presented to them and he had the happy inspiration to make a joke. Immediately the atmosphere was changed and the minds of the commission were prepared for his own statement. Once Dr. Hume went directly from the boat by which he had arrived in Boston for furlough to a training conference for outgoing missionaries. He stood among these young missionaries, a short figure, in homely garb, and, as he looked around his eyes began to twinkle and he said, "Friends, it's great to be a foreign missionary." Then he went on to show in simple fashion why he thought it great. The outgoing missionaries will doubtless forget much of the wise counsel they were receiving in that conference. They will never forget the contagious enthusiasm and the very human fellowship of Dr. Hume's talk.

A Source of Power

The deepest source of Dr. Hume's power lay in his spontaneous and all pervading fellowship with his Divine Father and his discipleship to Jesus Christ, the Master of his life. Seldom did anyone leave his study without having Dr. Hume offer a brief, simple, but very real prayer. When Dr. Hume called on Lord Lytton, the then

Governor of Bengal, he said to him "Your Excellency, the finest code of statesmanship ever written, which I commend to you in your dealing with the people of India, is found in the thirteenth chapter of St. Paul's first epistle to the Corinthians." Dr. Hume impressed the leading officials as so deeply religious a man that they listened with respect to such testimony as this. His preaching and his literary work had the same prophetic quality. It came out of the immediacy and vitality of his own religious experience and so helped the reader or hearer to enter into a similar experience.

Growing out of his faith was his victorious attitude toward life. Death had no fear for him. It was but a doorway into a fuller life. Difficulties and discouragements he accepted calmly and sought to turn them to account in bringing in the Kingdom of God. He was always ready to make great sacrifices in his single-minded devotion to Christ, yet one always had the impression that he made light of sacrifices. They were merely an accepted part of a rich and happy life of service. Like Paul he counted them but refuse, since to him they were means of closer fellowship with Christ. His wife and his seven children entered to the full into his spirit. Five of his children have been missionaries to India.

Dr. Hume died in the Corey Hill Hospital, Brookline, Mass., on June 24, 1929 at the age of eighty-two. Following his strongly expressed wish his body was cremated, and his ashes were taken in an urn by his brother-in-law, Dr. Edward Fairbank, to be deposited in Ahmednagar.

MAKING MEN AS WELL AS LUMBERMEN

BY FRED HAMILTON RINDGE, JR.*

AS FAR back as 1884 several selected men were sent out by the Y. M. C. A. to serve the Wisconsin lumberjacks. One of these hardy pioneers wrote the following in his diary:

Yesterday we walked eighteen miles through the snow, and held a meeting for the boys in the evening. The roads were poor and our packs heavy. But the work is important and must be done. Two of our men joined the train bringing the boys to town after pay day, warned them about those who would rob them of money and character, and invited them to make use of the "Y" room in the city.

In 1887 *one worker had personally visited 156 camps* in the Middle West and service had been organized in Pennsylvania. These were small beginnings, with no equipment except what the men carried on their backs. Since then, the "Y" work among lumberjacks has made giant strides in Maine, Mississippi, Louisiana, Arkansas, Washington, Oregon and other States. Scores of fine buildings have been established in towns and camps and hundreds of other points have been served through "extension work" from organized Associations, or through State and International Secretaries.

During the war, the "Y" served in over 200 camps on the Pacific Coast where "soldier-loggers" were getting out the spruce for America's aeroplanes. Secretaries were stationed at strategic centers, and from there set out by auto truck or on horseback to reach even the most isolated camps. Movies, magazines, entertainments, educational

classes, writing paper, athletic goods and plenty of good cheer and uplifting influences were carried far and wide. When this service was at its height, the "Y" secretaries traveled 50,000 miles in a single month visiting the camps, and a total of 147,000 men participated in the regular activities. *All this resulted in better morale, happier relationships and a larger output.* Thus from small beginnings have come great accomplishments, and the end is not yet!

Y. M. C. A. service in the lumber industry includes taking the regular fivefold program of the Association into the logging camps and saw-mill towns. This program is adapted in different ways to local conditions, and the work is always supported by both employer and employee, thus making it really *mutual and democratic*. Many forms of worth-while service are promoted and even character-building meetings are heartily enjoyed by the lumbermen.

The Secretary must be a real man. In one instance where loggers were suspicious of a new Secretary, the boxing gloves were brought out after supper, and the "Y" man gamely took his turn and landed many a good blow. Then he produced his cornet, played a few tunes, and asked the men to request their favorite pieces. After a hearty sing, the Secretary announced that it was Sunday night and as the "Y" had a program for every day in the week, there would be a religious meeting. The "boys" readily responded and he gave a

* This article was sent to the REVIEW shortly before his death following an operation in September.—EDITOR.

short, straight-from-the-shoulder talk.

One day there came a sudden call for help from the woods. The Secretary grabbed his stretcher and with the "speeder," hurried out to where the men were working. A big burly fellow had broken his leg. The "Y" man quickly bound it up with splints, and with the help of another logger got the man back to camp on the stretcher and later to the hospital. The injured man had been one of

for a week. But a real "Y" man adroitly organizes a Celebration Committee, and helps plan tugs-of-war, a parade, horse races, boxing matches, open-air "concerts," obstacle races, pie-eating contests, etc., with the result that not only do the loggers remain in camp during the holiday period, but when the whistle blows next day, every worker is in his place with clear head and steady nerves. A lumber manager recently said: "If the Secretary did nothing but that, it



LOGGING MEN ENJOYING THE Y. M. C. A. AT CAMP HUGH, ALABAMA

the toughest in the bunch and had given all kinds of annoyance by his deviltry. Some weeks later, as he left the hospital, the logger grasped the Secretary's hand with a new resolve and said, "Things are going to be different when I get back to camp. I am *for* you!" And things *were* different!

Logging camps are generally compelled to close down while the men celebrate the Fourth of July and other holidays. On such days the lumberjacks frequently "blow in" all their savings at one full swoop and do not get back to work

would be worth all the work costs. Since the "Y" started in my camp, *the average term of service of our loggers has increased several months!*"

Living conditions have been improved in many places because of the "Y" program. In one isolated camp the Secretary initiated a movement to build a new school. The funds were subscribed and much of the labor performed by the men voluntarily after working hours. This building was also used for a Sunday-school and church, and was a great influence for good

among families of the community. Another service provided by the Association and greatly appreciated by the men, was a dust-proof locker room with clothes hangers, where their best clothes could be kept in good condition until needed. A Western Secretary writes:

In the past four days we have visited isolated camps twenty-five miles from a railroad. During our entertainments I have seen men almost hysterical with relief from pent-up emotions and have let them laugh until they have laughed it all out. And they have cried once in a while, too, but care and worry and loneliness have faded.

In one camp I met a lumberjack who had not been home in twenty years. What does a fully equipped Young Men's Christian Association and a real, red-blooded, friendly Secretary mean to a man like that? "That 'Y' man is the 'haulback' for all of us," exclaimed one fellow. Often, in spite of the company's best efforts, the down-pulling forces in the logging camps are many and strong, while restraining influences are relatively few. One lad who came of good family was cursed with a weak will and low ideals. The strong cable of evil influences had landed him on the steep slide that plunges so many into the inferno of lost manhood. Profane of speech, impure in thought and act, a poker fiend—he was going strong. It told on his work and he was continually changing jobs. The Secretary helped switch him on to the right track. When he came to himself the boy said: "Since coming here many a hand has been stretched out to pull me down, but you alone have helped me to my feet again."

In addition to work in lumber towns and camps, the "Y" has been rendering splendid service in the

shipyards. The Secretaries are close to the men as is illustrated by this letter from one of them:

The longer I follow this work, the more firmly I become convinced that the welfare of the industrial man, whether physical, mental, social, spiritual, or economic, must be sought through the medium of his family. If the workman possesses a happy home life and does not have the worry of domestic affairs constantly facing him, he becomes a more effective worker. No amount of oratory and fine sentiment of the pulpit will bring shipyard workers into the pews. No high salaried officials sitting in central offices waiting to be interviewed will be of any great aid in this field. It is *direct personal contact*, not only with the worker himself, but with his entire family that counts! The average man is floundering about aimlessly. Our job is to give him hope, purpose and high ideals.

Secretaries have spent many hours in counsel and consultation with employers of labor, social workers, labor organization officials, and with individual industrial workers in an endeavor to get the "feel" of relations and the mental attitude of all classes. There are times of discouragement, but all testify that the work is decidedly worth while. One "Y" man says:

After nearly a year of service in close contact and fellowship with thousands of men daily, in the mill, in their homes, in society, in sorrow and distress, in sickness and death, I have felt the heart throb of these people. I know their thoughts, their habits, their desires, their ambitions, their hopes and fears, and after weighing all conditions, I am convinced that the most appreciative bunch of men in the world is this group that work, swear, and smile in my lumber town.

When a logging camp has accidents and law suits, and reports show that the operation is costing more than necessary, it is often due to lack of efficiency in the organization. To secure maximum results, the enticements found in many camps must be eliminated. If a man is employed in a saw-mill

town or logging camp in which order, sanitation, helpful amusement, sociability and intelligence are unknown, his standard of service cannot rise above a thoughtless, irresponsible and correspondingly inefficient plane. *Many loggers move from place to place, from no other cause than sheer monotony.*

Most camps afford meagre opportunity for the right use of leisure time, and yet, there are few places where more *time* is available. Already many employers are cognizant of this, and are providing ways to improve the leisure life and happiness of those who work for them.

A new era is upon us in the world of industry, and the lumber interests will not be found lagging behind. During the past decade, the agency that has made one of the largest and most successful contributions in this field has been the Y. M. C. A. *Specially adapted buildings* have been established in camps of 250 men as well as in

towns of 25,000. The work has succeeded with foreigners, Mexicans and colored workers as well as with native Americans. It has made good with men of all religions and of no religion. It has commanded the respect of both employer and employee and is still going strong.

One secret of the success of the Association has been its non-paternalistic basis and its unselfish Christian purpose. It does not take long for the men to discover that it is *their* organization. *They* help support it, *they* run its activities, *they* reap the benefits. Needless to say the work of the "Y" by increasing education and improving character, makes for both happiness and efficiency. This means making better men as well as better lumbermen. But the best results of all, and the only work that abides, is when the men are led to know Jesus Christ as their Friend and Saviour and to follow Him as their Divine Master.

THE PRICELESS BEQUEST

THE Rev. William S. Marquis, D.D., who went to his Heavenly home in August, left a characteristically Christian "Last Will and Testament" by which he bequeathed to his children, with his earthly goods, a testimony "to the truth and preciousness of the Gospel of Jesus Christ."

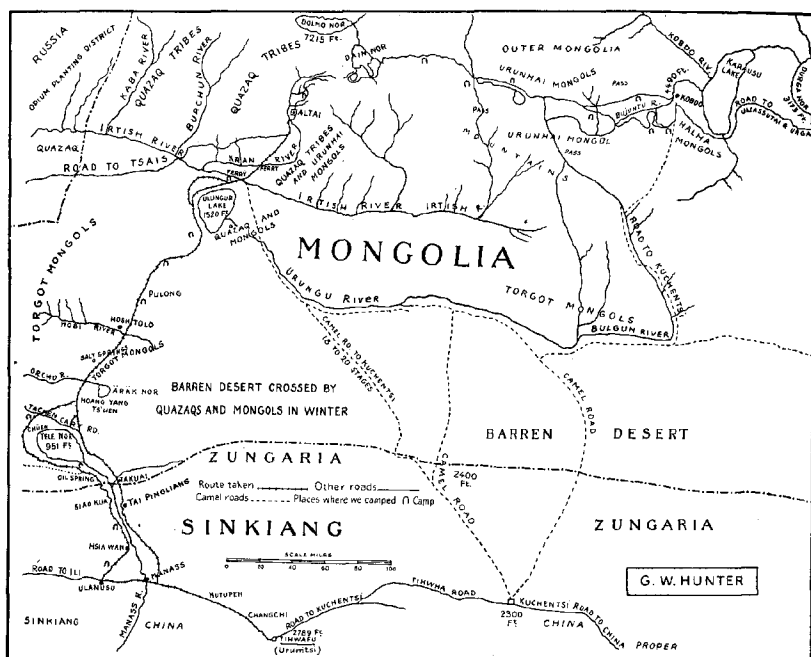
The will began with bequests of material things and continued:

"I desire also to bequeath to my children and their families, my testimony to the truth and preciousness of the Gospel of Jesus Christ. This heritage of the Christian faith, received in an unbroken line from exiled and persecuted Huguenot and Scots Covenantor ancestors, is

of infinitely more value than any houses, lands or bonds I hereby devise or bequeath to them.

"Furthermore, I desire to testify in this formal document, when a man weighs his whole life in the balance, to my joy in the service of Jesus Christ, as a preacher of the Gospel and pastor, and also as a promoter of his great world-wide missionary enterprises represented by the benevolence boards of the church.

"I do not need to remind my children how heartily their beloved mother joined in all this service. We gave our lives to it. We systematically set apart more than the tithe of our income to it. This was the highest joy of our wedded life. The service of Christ and His church made us partners of Christ and world citizens."



IN MONGOLIA BEYOND THE OUTPOSTS OF CHRISTIANITY

A STORY FROM THE DIARY OF REV. GEORGE W. HUNTER

TIHWA-FU, the extreme outpost of the China Inland Mission, lies in Sin-Kiang, a land which is not properly in China at all, and which in its mixture of races, languages, and religions rivals the European Balkans. Once this district furnished the left wing of Ghenhi Khan's conquering army, but other races have now crowded in so that the Mongols are no longer in the majority.

Many of these people in Tihwa-fu, and across the neighboring Mongolian boundary, are Turgots (or Turkis) who drifted in as a sort of backwater when the great

stream of eastward migration carried Mohammedanism into India. These Moslem inhabitants still speak a language closely akin to Turkish, and have, by their religious observances, somewhat modified the Lamaism which prevails over most of Mongolia. Another Moslem tribe in the district are the Quazaqs, a strange race who may be related to the Tartar strain underlying the Cossacks of Russia.

More recent settlers on this southwestern border of Mongolia are the Chinese, who came in after the Manchu empire finally conquered the district, and Russians

who have an eye on the undeveloped mineral resources of the region.

Through a missionary career of more than thirty years, George W. Hunter, a missionary of the China Island Mission, has watched and studied these peoples of various races. The Quazaqs and Turkis, in particular, have interested him, and he has devoted a great deal of time to translating portions of the Bible into their language as well as to distributing the Scriptures among all the peoples of western Mongolia—a land in which there is not a single missionary.

One year, by way of summer vacation, Mr. Hunter with his fellow worker Mr. Mather traveled two thousand miles on horseback distributing Bibles and tracts in the isolated regions of the Altai and Kobdo districts. The journey lasted three months and carried the travelers through hot desert depressions almost as low as sea level and up over mountain passes which are above the line of perpetual snow. The most remarkable features of the journey were the universal courtesy which Mr. Hunter and his companions met from members of all races and classes and the willingness with which representatives of all religions accepted the Christian Scriptures.

On the very first day out Mr. Hunter, with the aid of a little Mohammedan girl, sold three Gospels in Chinese and one in Arabic. A few days later in the Altai district he met a Mongol from one of the Kalmuk tribes.

"Won't you buy a Gospel?" Mr. Hunter asked.

"I have one," the Mongol replied, and putting his hand into the folds

of his robe, he pulled out a well-thumbed Kalmuk Gospel.

He had bought it four or five years before from another Mongol, and he carried it with him wherever he went, even when he was several days' journey away from home.

On another occasion a band of Quazaqs told the missionaries that they had bought some books the year before, and that they wanted more. Still later they met a Russian traveling in the company of some Quazaqs. Mr. Hunter gave some Gospels to the Russian, who praised the book so highly and expressed such deep gratitude that the Quazaqs also asked for books.

The religious leaders seemed as free from bigotry and as willing to accept Christian books as the common people. At least three times on his journey Mr. Hunter met Buddhist lamas who gladly accepted Gospels. Both on the way to Kobdo and on the return trip the party stopped with a mullah, a writer in the head chief's yamen. This man had previously helped Mr. Hunter with his translations of the Gospels into Quazaq. On this occasion, as Mr. Hunter says in his diary, "He invited us into his big, luxurious tent and regaled us with milk and mutton."

Government officials as well as religious leaders showed the party every courtesy. In the Altai district the military governor called at the missionary encampment and both he and the Kobdo governor gave the party special passports.

Some idea of the remoteness of the area may be gained from this entrance in Mr. Hunter's diary. "We visited the Russian consul (at Kobdo) and he kindly gave us some Peking newspapers only a month old—the first we had seen for six

months. The mail from Peking to Kobdo goes by fast couriers and takes only one month."

Such a long journey in so remote a district was naturally not without dangers. After leaving Tala Lake the party took the wrong road and got into the gorges of the Bujantu River. Mr. Hunter's diary for July 24th says, "Made a long detour today trying to avoid the gorge, followed a path which led us up a steep mountain. This path proved to be an old cattle track to some tents which had been moved away. We could not very well retrace our steps, so we pressed on. The task got more difficult as we ascended, and night-fall found us in a place where I fear the foot of man has seldom trod. Huge boulders of rock perched on ice and snow. There was no grass nor fuel, and our servant was much afraid. No wonder, for it was a really dangerous place. We divided a small piece of bread between us but did not eat it, each thinking he had better save it until morning; so we went to rest hungry and tired."

The next morning they found a way over the east shoulder of the mountain and later were fortunate enough to meet some Quazaqs who gave them mutton. The next day they came to a river valley in which they could gather quantities of wild rhubarb, onions, and mushrooms, and these added greatly to the diet of milk and mutton which they could get by trading with the native peoples. Bartar, of course, is common in this region, fractional currency being entirely unknown. Compressed bricks of tea are the most usual medium of ex-

change, but the missionaries had no difficulty in making purchases by means of needles, thread, eye medicine, and matches as well as the Gospels which the people were always willing to accept.

Yet even in this remote territory, where there are no railroads, where caravans of mountain camels bear their loads of hides and wool and salt over the high passes, where herds of yaks graze on the table lands, and where eagles are still trained for hunting purposes—even here the war has had a profound influence. In Kobdo Mr. Hunter met a number of Russian refugees, several of whom expressed great interest in his work. At Altai, on the return trip, while attending the christening of the Russian consul's son, he chanced to see a refugee woman trying to sell her sewing machine and household goods. Later, on the road he met a Russian general with a large party of military refugees on their way to Kobdo.

During the entire journey Mr. Hunter and his party disposed of six hundred portions of the Bible—in nine distinct languages—as well as religious tracts in Chinese, Mongolian, Tibetan and Sart.

The willingness of these strange nomadic tribes to hear the Christian message, as well as the evidences that even western Mongolia will soon be in the path of European civilization emphasize the importance of putting this country on the Christian map of the world by giving them resident mission workers and an opportunity to receive the best elements of western civilization before the worst elements are thrust upon them.

RELIGIOUS REIGN OF TERROR IN RUSSIA*

BY PAUL HUTCHINSON, Chicago, Illinois

I HAVE just come out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier and reaching Warsaw last evening.

I have been tremendously impressed by much that I have seen in Russia. There is power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

*This frank communication from Paul Hutchinson discusses the attitude of the Russian Government toward the Christian churches and all recognized religion. The author, an American Christian with the viewpoint of America, has spent two weeks in an attempt to learn what is beneath the religious persecution in Russia, and has come out of that land determined to speak without fear. The communication appeared in *The Christian Century* of September 18, 1929.

But I have come out of Russia with the conviction that, before everything else, I must set forth the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. . . . The situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a minute.

As with almost every other social factor, there has been endless debate over the status of religion in Soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a diametrically different fashion—but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where State and Church came into such direct conflict, did the Government dream of attempting the work of religious extermination which the Soviet Government is actively prosecuting.

There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a

belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead language, the State does not worry much about them. Even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if Soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the Government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness.

Making a Godless Nation

This is not what I call religious persecution. Neither do I mean the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is nonreligious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the Government has been much more suc-

cessful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church—the anthropomorphic being who gave power to the tsar and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

It is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the Soviets, religion that can walk sure-footedly in the modern world—religion of this sort is being persecuted systematically and savagely—as hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, can testify.

To mention names or places or dates or occurrences connected with this persecution would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. The world has already been told that the right of churches

to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

Eradicating Religion

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. But I have personal, first-hand knowledge that the Soviet Government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the Soviet attack.

Why this terrific attack on re-

ligion? Is not the Soviet Government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the Soviet Government has been astonished, and badly frightened, by the success of the reform religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the Government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsomols—the 'teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the societies, such as followed. But it is undoubtedly true that the young peo-

ple's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. The Russian Government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World Alliance last year elected one of their number as its vice-president thereby drawing attention to their connection with the "capitalist" world. In Moscow's anti-religious museum, where the Government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The Government is mistaken in this.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q. E. D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizni Novgorod for the production of up to 100,000 Ford cars and trucks a year. But

internationalism in this sense the Soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others, the Soviet Government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the secret police to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength it is impossible to judge. But Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council of Churches sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The Soviet Government is under the mental strain of a state of war with other nations. Once this strain is eased, the Government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. Meanwhile gentle women and noble men are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile because they have dared to preach or profess the Christian religion.

A RUSSIAN VIEW OF EVANGELISM IN RUSSIA

IT IS of interest to see the evangelistic movement in Russia from the view-point of its enemies, the atheistic rulers of that country. The Moscow paper *Trude*, says: "During the years of the Revolution the Church (i. e., the Orthodox State Church) lost many of its adherents. The Sectarians (Protestants), however, have increased tremendously in number. . . . There are about six millions of them now in this country, not counting the nine millions of 'old believers.' [Those who, in the 17th century, refused to submit to the secular reforms in the Orthodox church, introduced by the patriarch, Nikon.] They take their religion seriously, do not smoke, and are distinguished by a strict morality. Before the revolution the 'sectarians' did not number more than one million.

"Former monarchists, social revolutionaries, police officers, and members of the erstwhile nobility, are the leaders of these sectarians. They know how to adapt themselves quickly to the spirit of the times. They have the methods and forms of the committee system and party organization, and carry on active propaganda.

"In a number of provinces (as Smolensk, Bryansk, Twer, and others), they hold conventions where they discuss such problems as organizing schools, hygiene, improvement of agriculture, and many others that are really the concern of the Soviet authorities.

"Every member of their committee is over-burdened with all sorts

of social work. Their Gospel meetings are open to all who wish to come. This propaganda work is done in the churches, in public places, among the workers in the open air, or at the the doors of their meeting rooms.

"A great part of their work—we should say their chief work—is done among the young people. It is here that they use all their strength, and they speak of 'the future generation' in every sermon. This activity is often successful. It is a fact known to us all that one of our 'Komsomolka' (young Communist female leader) from the factory 'Presse' has gone over to the Evangelicals.

"The sectarians find it easy to gain new members from among the unemployed, the seasonal workers, coachmen, gardeners, etc. Their preachers even penetrate the workmen's barracks and converse with them during their work. At the Red Gate (where our Labor Exchange is) a group of sectarians are at work, and these members have adapted themselves especially to the type of work they are doing there.

"There is a large group of sectarians in a number of factories, chiefly of the textile industries, with their great number of workmen from the country villages. In the weaving mills at W—I myself know such a group of sixty persons (and credible accounts make the number even larger), consisting mostly of women. The sectarian preachers simply enter the houses, and around the samovar

hold long conversations about Christ, the New Testament, and the future life in Paradise. They take no entrance fees to their Gospel meetings, and everyone is welcome. Even in such factories as 'Sickle and Hammer,' there is always a group of sectarians and their number increases everywhere.

"Their activities have extended much during the last few years. They even dare to enter the lists against the anti-religious campaigns. If anywhere lectures are given against religion, they, too, appear with their counter-propaganda. Not content with that, they undertake even to arrange for some sort of discussions in the factories, chiefly making use of the mid-day recess.

"In this manner our orators, during the anti-religious campaign in Moscow last Christmas, were repeatedly faced with the opposition of these sectarians. At the anti-religion meetings of the mechanics and housewives, where 1,300 persons were present, a young sectarian, after the lecture of Comrade L— came forward and attempted to prove that 'even if *some* religions *are* harmful, this could not be said of all of them.' Similar scenes were enacted in a second meeting of the same district in the P— works, where three sectarians made counter-speeches, and also in other parts of the capital. In the general assembly of the workers in 'Sickle and Hammer,' they even handed a resolution to the chairman and demanded that it be published officially.

"All such demonstrations are carefully organized and prepared before hand; the sectarians come to the meetings in groups, and dis-

tribute themselves in every nook and corner of the hall. Thence they bombard the speaker with questions, both verbal and written."

The editor of the German *Gospel Weekly* from which this account is taken, makes his own comments:

"Evangelical Christians in the Russia of our day number at least six millions, and according to some enemies, 10 millions. God has done a great work, and that is all the more remarkable because there have been no mass conversions, as has sometimes been the case under a more tolerant government. In this case, confessions bring only persecution and disadvantages.

"In the eyes of their persecutors, Christians now are in Russia (as they have been at all times and everywhere) abominable creatures, full of malice and craftiness. The 'virtuous' (?) communists seem to have a hard time of it with these sectarians. With all their might they carry on this campaign against 'religion,' calling it 'the people's opiate.' But vain is all their effort—the wicked (?) sectarian neutralizes all their well-meant attempts. Then Evangelicals are mightier than the Communists, because they fight with the Sword of the Spirit—the Word of God.

"There are many signs that difficulties and distress are multiplying on every hand in Russia. The Government, through erroneous measures, has become the enemy itself of large sections of the people, and in consequence senses enemies everywhere. The result is a severe conflict that brings unspeakable sufferings to the people. Being atheistic in principle, the rulers of Russia see opposition and op-

ponents in every church and Christian community, and fight them with every means at their disposal. This is by no means confined to the Evangelical movement, but the Greek Orthodox Church no less so, and the latter has thus again become a 'martyr church.' It is easy to understand that the common people (who for the greatest part belong to that church), have become embittered through these persecutions.

"Knowing the philosophy of the leading elements in Russia one does not marvel that immorality (especially among the young people) is becoming a serious concern, even to the government. Whole columns of the Soviet newspapers discuss this question. They emphasize that this moral swamp completely undermines the prestige of the ruling party—the communistic group.

"But how shall they get out of this morass? That remains the 'doctor-problem' for the men in power to solve.

"It was the 'unrestricted liberty' in contrast to the 'aristocracy notions' that they have held out as a bait for the young people, to make them support their cause. All sorts of facilities and privileges for entry into schools and universities, as well as in appointments to the various posts and offices in these and other government institutions, granted to members of communistic organizations, helped to swell their ranks. But now these young communists of the government will not hear of anything that the government may want to do to put any check on these liberties obtained.

"However, anyone with his eyes open can see that these things, if allowed to go on unchecked, will lead to absolute dissolution, into a moral bog that will engulf all con-

cerned. The spirits one has invoked refuse to be dismissed. They threaten to devour the sorcerers that have called them out of the bottomless pit. Only the Gospel (the despised, hated Gospel) can help.

"Even the young generation feels the horrible burden of these conditions (at any rate the better element do). One girl student writes:

It is the custom among us, to look down with a sort of malicious contempt on everything that makes for beauty or order, either in clothing or housing. In our campus one sees nothing but dust, dirt, disorder—beds and rooms never tidy. The reason is NOT that important work does not leave us time to remedy this, but because it is supposed to be our duty to despise everything connected with aesthetics. I do not understand why this should be so, since our government (a proletarian government at that) being poor to the point of begging, yet spends any amount of effort and money to make everything around us look aesthetic and beautiful. But in our speech the most filthy language is most approved, and if any girl (very few dare to do it) protests, things only grow worse. They set out systematically to inure the victims to our "mother tongue."

This contempt for all that is beautiful, pure and healthy has for a result that the same malice, coarseness and shamelessness predominates in an intimate intercourse. One is literally afraid to manifest to one's bosom friend anything like tenderness, forethought, or consideration. There is no love among us. We only know the relations of the senses, for according to our philosophy, love is contemptuously stigmatized as "psychology," whereas we should only be concerned with "physiology." Anyone who looks for anything else in the relation of the sexes, is denounced as mentally inferior.

"The last clause of the words the poor girl quoted above, show like a flash of lightning the tap-root of all the bitterness Russia is reaping. This is the doctrine of this root of bitterness, i. e., that man has only a body, and neither soul nor spirit. It is the most horrible lie of Satan."

Another writer says: "It always is dangerous to see the actual situation in Russia in a too scheming way, forgetting that we are in front of two hostile forces: those of the Bolshevik oppressions and those of the same elements of the Russian nation. These forces are in constant fight, and the fact that the Bolsheviks today have the power does not prove that their adversaries are entirely crushed. It would be, besides, disregarding the real power of the religious faith to think that it could be taken out of the soul of a folk of 150 millions people by Soviet decrees and terrorist acts, so bloody.

"If the Soviet Government has not feared plunder and murder to be used for weakening the religious organizations of Russia, the believers have also proved an extraordinary tenacity and devotion, and as they are a majority of the folk, the Soviet power has been obliged to admit that it was impossible to deChristianize Russia in a day.

"When the *Tcheka* murdered priests, new ones were taking their place; the Soviet authorities shut the churches and cloisters, the believers gathered wherever they could, and the monks were reconstituting communities; at last where it was getting impossible to celebrate the mass officially, and where the Orthodox communities were quite disorganized because of the persecutions, Methodist or other groupings arrived, and so religion under a new form reconquered the lost places.

"The prisons are full of Believ-

ers, and it seems even that the *Tcheka* is letting the religious groupings grow for a certain time to better seize their adepts.

"We recently had in our possession a letter where was written something like this: 'The believers are getting on with their task, but they perfectly know that arrest and death are watching for them every day, and that they must be ready to join their brothers who are already suffering in the prison of Solovki or in Siberia.'

"Up to now the principal effort of the persecutors of the faith in Russia was directed against the Orthodox church. In tolerating the adepts of the different sects they thought that they would weaken the main religious organization. In 1928 the Soviet power discovered its error and the fact that religion, under any form, contains ideas that are incompatible with Bolshevism. Actually the Soviet press is constantly insisting, with regard to all religious groupings, that tolerance of any religious publications is unforgivable, and is demanding their definite suppression. Thus we have a copy of the *Pravda*, the official organ of the Russian communist party, of Feb. 5, 1929, which contains a very violent article on that subject. Its author finds the repressive measures insufficient.

"It is needless to say on which side must be the support of the Christian believers of Europe and America.

Yours sincerely,

THE PRESIDENT,

(Signed) Th. Aubert.

WHAT CAN WE LEARN FROM KOREA?

BY REV. H. KERR TAYLOR, Tsingkiangpu, Kiangsu, China

Missionary of the Presbyterian Church, South

SOMEONE has said that the Japanese have a genius for governing, the Chinese a genius for being merchants, and the Koreans a grace for being Christians.

The Korean church everywhere is interesting and the missionary to China has much to learn in every place. It is a wonderful thing to see, as you pass on the train through villages and towns, the neat little churches that stand out on the hill-sides and give the landscape a touch that belongs to long ago evangelized places.

But perhaps the most interesting and helpful place to visit is Pyengyang, Northern Korea. Other near-by towns have fine work, but Pyengyang is their center. A college and theological seminary are there, foreign school, etc. It is a small oriental town, about 80,000 people, and is the second city in the little country. In that town there are *twenty self-supporting churches*. I attended seven or eight of these, met their independent though cordial pastors, and thanked God for such a sight. Those churches were built practically entirely with native gifts, and in two of the twenty churches I saw the notice boards telling of over 1,100 and 1,200 in attendance on the previous Sabbath. In one of the churches I saw over a thousand in attendance at the main morning service; they had had the same number at the Sunday School service a short time before. At night I slipped back just to see that church filled again to the doors, without foreigners, and with a reverence that made you feel that here after all was something genuinely indigenous.

Pyengyang is the stronghold of the work of the American Presbyterian Mission, North, and I may as well say here that the Northern Presbyterian work in Korea struck one as phenomenal even among generally phe-

nomenal work. I notice in some statistics that I picked up over there that the "board grant for current work, per baptism," in 1927, was for the

Canadian Presbyterians	\$153.00
Southern Methodists, U. S.	138.00
Australian Presbyterians	119.00
Southern Presbyterians, U. S. ..	107.00
Northern Methodists, U. S.	106.00
Northern Presbyterians, U. S. only	15.00

For "board grant for current work, per communicant," the figures in the same order were: \$13.27; \$10.67; \$12.82; \$8.29; \$7.12; and for the Northern Presbyterians, whose work centers in the fine Pyengyang field, only \$1.35. The work has gone forward with a small Board grant.

The question that concerns us is, can that work be duplicated in China? What has caused the church to grow so in Korea as compared with parts of the work in China, India, etc? What has been done to put their work ahead and on so firm a basis?

As someone has said, Korea is at once the admiration and the despair of all interested in mission work in the world today. How can one account for the streets after streets of closed business doors on the Sabbath in Korea, and the difficulty in China of bringing men to an appreciation of the value of the day of rest? I want to jot down a few impressions gained from listening and observing and reading in Korea and here in China.

First of all, *they magnify the Bible*; they believe it, take pains to teach it, emphasize Bible classes, are reverently jealous for it, and endeavor to live strictly by it. This is certainly a feature of the Korean work. Some of their Bible classes are quite remarkable.

One thing that struck me especially in regard to the missionaries in Pyengyang, as well as in other parts of

Korea; the missionaries believe the Bible through and through, and their work is projected on a well understood loyalty to the whole Scriptures. There is no disposition to cavil over difficult places and seek obvious solutions to difficulties. They are impatient with careless handling of the Word of God, and I believe God is blessing them accordingly. Not even so-called minor concessions to liberalism, are tolerated by the *Korean General Assembly*.

Second, *they require self-support*; they not only preach and urge it, but they feel that there is no church work worthy the name that does not pay its way as it goes.

They do not—that is, the missions do not—employ seminary graduates as preachers. They will support a boy or a man through school and seminary, but when he gets his seminary diploma, he has the native church alone to look to for his support if he is to get any for his preaching.

Another thing, each evangelistic missionary is given Yen 70 per month with which he may support two helpers or secondary native preachers. That amount would never support two seminary graduates. And they call these men "helpers." They actually help the missionary. They are not helpers with another title. Yen 35 a month is about Mex. \$20. And that is all the money these missionaries have for their country evangelistic work, outside of itineration and similar personal items. No "chapel rent," "purchase" items, etc. They gradually add a third such helper or native preacher as the work develops, having the churches to make up the amount needed. When a fourth man is wanted, they stretch the Yen 70 over the four men, the churches coming up with the amount to increase the Yen 70 to twice that amount, etc. Some places have six or more such workers, and the same original Yen 70. The churches able to have pastors, or groups able to have them, have simply graduated from this lower class into self sustaining units or groups. If there is no preacher on hand for

the Sunday service, the local elders or leaders take charge.

The missionaries learned from Dr. John L. Nevius, this lesson of the indispensability of self-support to a real church. They say frankly that the mistakes of the China and India mission fields led them—in their more recent mission venture—to avoid building over native groups of believers a superstructure that was not theirs and that would not be carried locally. *They started right.*

Third, let me add another unquestionable feature of the work. It is that *the Holy Spirit has signally blessed the Korean field*. His doings are marvellous in our eyes. The home churches have also inevitably responded with adequate men and means to reap a rich harvest waiting to be reaped. The mission workers have spent their time not so much in evangelistic scattering of seed, as in teaching and garnering and building the church, under God. They have been almost unable to take care of the enormous demands on their time for such advanced work. The Spirit of God has certainly moved in that land. One can give only outstanding characteristics of the Korean work.

They have in Korea a form of script writing, much like the script that has been with such difficulty pushed in China. But this is used everywhere in Korea. It is called Unmoon. It has made possible a Bible reading and Bible studying church. It is at once evident what an enormous lever this is. China simply must solve this necessity for an easy script.

Another feature is, that there has been in Korea during these recent years a large amount of peace and order and business, thanks to the governing ability of the Japanese rulers. While bandit and war ridden China has become day by day more impoverished, and property holdings have become more and more insecure for many reasons; in Korea the church has been able to save and build and keep what it has saved and built.

Are the Koreans better off than the

Chinese? That is hard to say. They are all poor; all in debt. Thanks largely to Japan, there are many improvements that China does not have. The advance of the Korean work can not be explained on the basis that they are better off than the Chinese. The Koreans fear Chinese economic exploitation as much or more than they do Japanese military usurpation of their rights and authority. The Korean is no match for the Chinese economically, and what the "poor" or unpractical Korean has done, would seem—other things being equal—equally possible to the thrifty Chinese. And this is significant, the better off Koreans have built better churches, the poor Koreans in their villages have put up typically native buildings.

Another thing that struck me was the homogeneity of the field, and the homogeneity of the work and workers. It is largely a rural field; the Koreans for the most part are tillers of the soil, a class that has always built strong, dependable churches. Korea has but one or two large cities. They are not bothered much with modernism and all its attendant impracticalities. There is very little directing of the work and thought of the church from the cities. They don't worry over such things as who is going to control, or over "devolution," foreign funds, and the like. The churches pay their own bills and manage their own affairs. Most of the mission work, too, has been done by one or two of the major groups of the Protestant church; this, too, has made for homogeneity.

There is one other thing I want to touch on that is paramount. There seems to be something in those Koreans that makes them more tractable, more teachable than the Chinese. I think this does help to explain to a certain degree the large growth of the Korean church. As some one has pointed out, Korea is not only geographically midway between China and Japan—northern China and Japan, but she is philosophically midway between them. Whereas Japan

is sanguine, quick, versatile, idealistic, volatile, patriotic, daring,—a land where mystical and imaginative Buddhism has thrived; and whereas China is phlegmatic, careful, patient, persevering, rational, utilitarian,—a land where Confucian rationalistic philosophy has for so long held sway; the Korean partakes of both and is overcome of neither; he is rationally idealistic, more like the Anglo-Saxon; a combination of rationality and emotionalism.

The Korean is not stingy. He doesn't bother about money to a great extent. He likes to give and gives liberally. To be stingy or niggardly, is with him to be mean, worse than to be a libertine or to lie or to steal. Money with him was made to circulate; he is lavish with his own or another's money, we were told by those who know!

This may help to explain the rapid and phenomenal nature of some of the church's growth, but it is not the secret of that success. After all it is not so much phenomenal success we are after as a real, self-sustaining, indigenous church. In Korea we have a demonstration of what a really indigenous mission projection should be. I have been thinking constantly of that so different mission projection,—the church in Moslem lands, the stunted church growth in Moslem lands. The lesson of all lessons that I learned in Korea was that, whether large or small, whether phenomenal or stunted, a *church*, not a preaching hall, not a missionary's chapel, but a church— isn't a church if it doesn't pay its own way and manifest that very practical necessity to any sort of organism, LIFE. They must build their own church. It may be slow, it may be inconvenient, it may not look well, but it won't be a "foreign church" it will not know what such a term means, for it is a church, a group worshipping God and paying all its bills, and manifesting that it has found something worthy of the investment of its money and life.

THE MODERNIZED AFRICAN WOMAN— AN ASSET OR A LIABILITY?

BY MRS. JOHN M. SPRINGER

Missionary of the Methodist Episcopal Church in Rhodesia

THE really pertinent question seems to me to be, *Is modernization an asset or liability to the African woman?*

Even Solomon would, I think, hesitate to give a definite answer to either of these questions but we must face the fact that Africa is being rapidly modernized and it is impossible to stay the tide in which the African woman, as well as the African man, is caught in the backwash.

In the tribal life, the African woman has, for centuries, been scarcely more than a slave, a chattel. It may be true that there are tribes in which the *lobolo* paid for the wives insured protection to the woman and a state of virtue. But we have known personally several tribes where there certainly has existed the idea of ownership. Among the Bafioté the writer was told by one of the young men that if a woman did not bear her husband a child inside of two years he could take her back to her father and demand a refund of what he had paid for her.

We have known numerous cases in Rhodesia where there has been endless litigation handed down two and three generations in order to get such a refund so that sometimes girls are even obligated for old debts before they are born. Some of the complexities of heathen marriages can be dimly comprehended by the fact that one woman, who did not look to be out of her thirties, had been given successively to some thirteen husbands.

The life of the African woman has been largely one of hard work and few pleasures. On one occasion, when we were camping by a stream off the main trail, a woman appeared and begged us to let her go with us for three days in order that she might escape from the chief who was a cruel tyrant. Pushing back her hair, she showed where he had cut off both her ears and recently had threatened to cut off her nose. She said that if she could go a three or four days march with us, she could escape to friends where he would not follow her.

In most of the tribes, the African woman has no rights over her own children. She must cultivate the fields and raise the food with which to feed them but her husband, her parents or other relatives dispose of the children. A brother has a right to sell his sister to provide a wife for himself and many a father has done the same. A man is rich according to the number of wives he owns.

One of the pioneer missionaries in Rhodesia said: "The African woman has to raise grain for her husband to buy more wives, to raise more grain to buy more wives, to raise more grain to buy more wives—a vicious circle."

Life in an African town or village is one of deadly monotony. Most of the huts are small and the villages are decidedly unsanitary; there is little or no privacy and many social customs are too revolting for description. It has been quite popular to state that the Afri-

can is *unmoral* rather than *immoral*, a statement as false as it is catchy. We have never yet found a tribe where there was not a well defined, decent code of morals. We



A WHITE MAN'S MISTRESS—A MENACE

have yet to find any tribe where there was any serious, general attempt to live up to such a code. As to a recent widely-circulated report that the cannibals are a highly moral people the facts prove quite the contrary.

Back in her native kraal, the African woman has had little or nothing to wear except skins or a bit of grass cloth or bark blanket.

The Coming of Civilization

Now into this sordid background comes the advance agent of civilization, frequently a trader or a government official collecting taxes. These will be closely followed by the labor recruiting agent soliciting labor for the building of railroads or work on the mines. These men have attractive clothing and blankets and the labor bureau agent will be very generous in making presents. What woman would

not gladly exchange a hot, foul, dirty goatskin for a bright, pretty cotton cloth? When men are drafted to work in the mines, it is becoming increasingly easy to persuade their women to go with them.

Along the newly-made motor roads we see a steady procession of men, women and children headed toward the commercial and mining towns. These motor roads have been made largely by the women and the old men and the honk of the motor car has not only given the African woman a tremendous thrill but it is the call to a new world beyond her present ken. She listens at night to the accounts of these towns as Meccas where no woman has to work, where everyone is rich, where there are plenty of gay clothes, gay times and all can eat white bread. It is not strange that many follow the men and the will o' the wisp that leads to the bog of the artificial city life. Broad is the motor road that leads to destruction and many there be



A CHRISTIAN WIFE—A BLESSING

that travel thereon. At the end of the way there are dazzling electric lights with a minimum of hard labor and a maximum of temptation for the woman to sell her body and

soul for a morsel of meat to eat or a glad rag to wear.

In this artificial life children are decreasing in number. One government official told us that among 600 women on the Busanga tin mine, there were only ten births in the past year. The world has gone pleasure made and the African woman is also being sucked into the maelstrom.

Some may be amused at the sight of a dusky beauty arrayed only in a black velvet evening gown, bare-headed and barefooted, riding a bicycle at full speed through the streets of Elisabethville, but the laugh dies as we see a white government official with whom she lives introducing her to some of the men of his acquaintance while they all stand on the street laughing together. That man has a wife and children in Europe.

This gay life does not last long. Disease soon catches the poor woman on the rebound and she is tossed aside, a mere bit of human wreckage, while a younger and fresher victim takes her place. During the rest of her life she is a serious liability from a physical as well as from a moral standpoint, spreading disease appallingly. Thousands of hands are stretched out to drag her down to the lowest depths to which any woman can fall, but the thing that breaks the hearts of the missionaries is that there are so pitifully few hands held out to save her from the fall or to raise her in the hour of her disillusionment when she is wanting to be helped.

Is it strange that as we think of the many appeals that have been made to us to either take these young women, or the little girls on the mines, away from the reeking atmosphere of sin and vice, that we fail to enthuse over the magnifi-

cent church structures, these needlessly costly piles of stone and masonry, that are being erected all over America and Europe in His Name and largely at their expense?

What could be done and what should be done is seen by the small army of bright, happy Christian girls walking briskly down the beautiful avenue at Lovedale and a few other similar Christian institutions in Africa. These young women are Christianized rather than modernized. They are marching forth to help uplift the race. They are taking their places in the schools, the hospitals, the shops, the offices and best of all in the homes where they will be Christian mothers caring for their families. No race or people can rise above its womanhood and these women are the richest asset of that fabulously rich continent.

But—"how shall they call on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And how can more missionaries be sent to save the African woman unless there can be more given for the world-wide extension of Christ's Kingdom and less for our own self-indulgences?

The Christian African woman is a wonderful asset to the community and country at large. She stays with her husband, looks after her home and her children and is a power for good.

When we first saw Nyinza, she was still the mistress of a white man. Then she came to our church, became an inquirer and asked to join the church. She was tired of a life of sin and wanted to marry a man of her own race. A few months later she married one of our Christian men who had known

all about her and felt that he could trust her now that she had turned to Christ. She has justified that trust. Her relatives tried hard to get her back into the old life, and it is useless to deny that she was sorely tempted, but she won out and is today a fine helpmeet for her pastor-husband and the mother of his children.

Another woman in the interior at Kapanga was so vicious and immoral that she even scandalized the natives. One day she gave her heart to Jesus Christ and I wish the world could have heard her teach the Sunday-school lesson later at Kapanga. Both missionaries and natives testified that her life was entirely changed and that whereas she had been going about bent on mischief and immorality, now she was going up and down helping her sisters still in heathendom, and telling of Christ who could take away sin from the heart.

Muledzwa was only a drunken reprobate, the mother of half a dozen children by as many different men, when I first knew her. Now she has truly become a new creature in Christ Jesus and with her daughter Nenhu, who is also a Christian, is a decent, clean-living chieftess among her own people, cleanly clothed and at last in her right mind.

There was the Imp, foul-mouthed, filthy of body and mind when I first knew her. She was then about twelve years old and a more offensive child I have never seen. She was disgusting in speech and conduct. She is now the wife of a pastor and a teacher in the school, a highly respected wife and mother of a fine little family. She keeps herself and her children clean and finds time to help teach other

girls the way of real life and righteousness.

Every day in Elisabethville and Likasi, those great mining centers in the Congo, one can see a troop of women and children going to the day school with their primers, hymn books and New Testaments in hand. These women are changed. Many of them have been dragged down by the lure of the towns but have been pulled up and saved by the grace of God.

The modernized African woman without God and without Christ is a great liability both to her own people and to the white race as well. The modernized African woman who has been saved through the power of Jesus Christ is a tremendous power for good in her community—an asset to the white race in the country at large.

JESUS I KNOW

(Acts xix. 15)

Jesus I know, who made His path to shine,

Who was Himself God's great redemptive plan,

Who walked the earth pure human, yet divine,

A selfless, sinless soul, the perfect Man.

But know I Jesus as the living Christ?

Exalted now to share the Father's throne?

Lord of all life, who once was sacrificed,

Who claims all hearts and kingdoms for His own?

Could I but know Thee, Jesus, as Thou art,

The living Christ, my Saviour, Lord and King,

Then should I serve Thee with a glowing heart,

And live the Glorias which the angels sing.

—Henry Burton,
in the *British Weekly*.

THE APPEAL OF INDIA

A LETTER FROM REV. PAUL J. BRAISTED, Madras, India

Missionary of the American Baptist Foreign Mission Society

THERE is a tremendous appeal from the great city of Madras to anyone who is alive to human need and suffering. The crowds speak in clear voices and misery is everywhere visible. It is easy to understand the Master's great compassion for the multitudes when we see these eastern multitudes bargaining, bickering, gossiping, quarreling, jostling, hungry, weary, disease-ridden, and destitute of the things which make life rich and happy. Here is unlimited opportunity for the reformer, the social expert, the enthusiastic educationalist, and anyone with a vision of any phase of life which can be improved. But most of all in these hungry crowds is the insistent and persistent call, like the moving strain of pathos in a symphony, for life and the Life Abundant. When I pass the many shrines; the mosques, and the other signs of varied devotions to the many gods of India, I am reminded of a statement of J. E. K. Aggrey. He referred to the great missionary hymn of Bishop Heber, the lines: "The heathen in his blindness, bows down to wood and stone." And then with the great heart and true insight of one who walked near the Master, he added: "In his blindness? No, *in his hunger.*" It is the hungry heart that calls the loudest from the streets and bazaars of this great city. There is limitless opportunity for one whom the Master might place here to reach out in many ways to touch hearts and lives with the abounding love of Christ.

Perhaps the mildest thing that can be said of Miss Mayo's second book on India is that one ought to balance the picture presented with much other available literature about this land, its peoples, their history and ambitions, and their present life. But the book itself is misleading. No one who has any knowledge of India would consent to the statement that there are thousands of Hindu widows burned to death on their husband's funeral pyres every year. Such has not been the case for nearly a century since the Government made it illegal. Other similar facts might be questioned. The picture is out of focus. It is a curious thing that while attributing all the evils to the Hindu community, no mention is made of the Moslem community. But most of all one misses the presence of the "Christ of the Indian Road" who has touched so many hearts into life and who is today drawing many by irresistible bonds of love unto Himself. The warmth of a great love that will sacrifice for the object of that love is wholly missing from the book. Those who have proved themselves true friends of India can speak to her with the utmost freedom of her evils. But India feels a just resentment to one who makes India's sins a means of commercial gain through their publication. There is no humble missionary, in however isolated a station, with however little resources, however unknown and unsung, but in whose heart the love of Christ burns until it lights other hearts, there is no

such a one whose life will not far outweigh in eternal and enduring results this heartless dealing with the woes of this people.

The other evening on the beach of the Bay of Bengal, a Brahman and I spoke together. In the gathering shadows of evening our thoughts turned to the Nazarene. This man was evidently a secret believer, and at one time he said, "Sri Krishna was the embodiment of lust, but Jesus Christ was the embodiment of suffering love." We spoke of the abundant life that Christ continually gives to the believer who appropriates it by faith. I thought again of the great and significant differences between a change of heart and a change of religion. How easy it is to work for the latter without the former. How glorious is our privilege to deal with the eternal things and to watch a life change, a new attitude emerge, a new life grow in ever increasing fulness. This surely is the first great essential, after which the other will take care of itself. Christ will touch the heart to life!

The late Registrar of one of the North Indian Secretariats, a Hindu, read books written by another Hindu in an attempt to "disprove the historicity of Jesus Christ and the claim of Christianity as taught by Him to be regarded as a divinely-revealed religion." This registrar was so hurt by the reading of this literature that he set out to defend Christ before his critics. A Hindu appealing to his fellow religionists on behalf of Christ! So the Master moves on human hearts! He answers in turn the arguments which tried to make Jesus out to be far from a divine man, not even a good man. The Registrar's arguments are

clear and for the most part accurate and convincing. He quotes from wide fields in support of his appeal for Christ. He quotes from Keshab Chunder Sen's famous lecture, "India Asks Who Is Christ." One of the statements may be quoted here: "Christ as a good man, a great man, we have learned to love, honour and esteem. Christ as a moral teacher of the highest order, we are this moment ready to enshrine in our hearts. For the exemplary purity of His character, we would at once give Him the heart's allegiance and loyalty. But that is not the whole of Christ's character or mission. It is not here that we find the real essence of His life . . . Christ aspired to a higher position than that of a moralist in the affections and attachment of his followers—yes, a higher and a heavenlier position—that of a divine power. To that position He is entitled, and that He demands . . ."

Here are the two great phases of India's thought of Christ,—her great admiration for His teachings and character, and her unwillingness to assign Him a unique place. She has been drawn, mightily drawn, by Christ, but she has yet to enter the great deeper secrets whence flow the abounding springs of abundant life which she needs. Oh, that my adopted country may know Him in all His fulness—and to His glory!

The missionary movement has shamed and educated the socially strong into lifting the ban from the outcaste millions . . . Christianity will win its way in India only through an Indian church, well-established, self-supporting, unafraid, and inspiringly evangelistic. Such a church is now coming into being. Those who love the world-wide Kingdom of God must help it to stand upon its feet and encourage it to walk without faintness and to run without weariness.

—BISHOP FRED B. FISHER.

MENNONITE WORK IN ARGENTINA

BY T. K. HERSHEY, Pehuajó, F. C. O., Argentina, S. A.

Superintendent of the Misión Evangelica Menonita

HAVING been appointed by the Mennonite Board of Missions and Charities of United States and Canada as missionaries, two families—J. W. Shank, wife and two children, the writer, wife and two children—sailed from New York in August, 1917, arriving in Buenos Aires, Argentina, one month later. After acquiring the Spanish language and studying the field we travelled over the greater part of Argentina, consulting with missionaries already on the field. Pehuajó was chosen as a center from which to begin our missionary activities and in January, 1919, we moved to this town, 217 miles southwest of Buenos Aires.

At that time there was no mission work on the Western Railway farther west than Nueve de Julio. From this town to Santa Rosa de Toay, a distance of 200 miles, 75 miles north and 75 miles south of this main railway, lay a great unoccupied field. Here a great number of towns with from 200 to 10,000 inhabitants were without the Gospel.

We opened public services, distributed tracts, engaged in visitation work, and organized a Sunday-school. After a hard struggle with fanaticism and blind spiritism, we received seven by baptism the first year.

From Pehuajó, our headquarters, we extended the work to other towns. The next year work was opened fifty miles west of Pehuajó in Trenque Lauquen, a town of 10,000 inhabitants and in 1921,

four new missionaries were sent from United States. As more missionaries arrived on the field, the work of missions spread to other towns, until at present, there are 16 appointed missionaries and two native pastors giving all their time, 12 native helpers giving part time, and some in training for future work. The work has been organized in eight centers in the district.

From the beginning, the people had many strange ideas and notions as to who we are, our motive and purpose in the country. It is very difficult to erase the idea and convince them that the United States Government has nothing to do with financing our mission work. The Roman Catholic priests have proclaimed that we are false prophets and leaders sent to spy out the lay of things under the cloak of religion. Threats were repeatedly made of boycotting the business of our members, but God lives and so we press on, knowing that He who called us is greater than the adversary.

Besides the preaching services in all the established centers twice a week, we have eleven Sunday-schools with thirty-five native teachers.

Another effective way of getting the Gospel to the people is through the native Bible women. At present, we have eight women who read the Bible in the homes to their native friends two hours each afternoon, five days a week. In 1927 they made 7,474 visits, with

12,641 persons present to hear God's Word.

Each established center has an organized Young People's Society and every Tuesday evening the members and young people meet for Bible Study.

Five kindergartens are in operation five days a week with more than 200 children enrolled. In one, an advanced class of the First Grade is being taught by a member of the church and a graduate of the Normal School at Pehuajó.

Orphanage work was launched in May, 1926, in rather unsuitable quarters. At present 18 children in the institution are cared for by two missionary sisters, one of whom is a trained nurse.

Another great factor is the printed page. We have our own printing plant, and publish a four-page monthly paper called *El Camino Verdadero* (The True Way) with 12,000 circulation. Tracts, booklets and hand bills are used to announce services and spe-

cial meetings. In one year we placed in the hands of the public 2,943 Bibles, New Testaments, Gospels and portions of the Gospel, and approximately 143,300 Gospel tracts. There is a church membership of over 200, and more than 400 children are in the Sunday-schools. Many of the members are faithful and have shown much zeal in carrying the Gospel message to their fellowmen. They have caught the spirit of missions and in 1927, the contributions from these willing, but mostly poor, members was 3,271.75 pesos.

God is blessing the work of the Mennonite Church in Argentina. It has been little in comparison to what might have been done. Many are very indifferent to religion for they have been long deceived by false teachings. On discovering that these "Evangélicos" are also teaching religion they have come to look upon this Protestant missionary movement as "a bird of another feather."

MR. HOOVER'S VISIT TO SOUTH AMERICA

THE visit of President Hoover, then President Elect, to South America last January very deeply impressed South Americans. In the first place there was a feeling that they were getting on the front page. The people of Brazil and Argentina felt that here was a man who knew Europe, Asia, Australia, and something of Africa, and who did not feel that he could take up the presidency of the United States without knowing something of Latin America. That made them anxious to give him information. His frankness in conversation with President Irigoyen and President Washington Luis and the fact that he definitely stated in Brazil that he was not

visiting the American colonies but was making a pre-official visit to the South American governments, created a favorable impression. His sincerity and straight forwardness also won friends. On the religious side he also scored a tremendous point. At Rio he declined Sunday morning invitations and arrangements without offering any reason or excuse. He and Mrs. Hoover quietly attended the English service at the Union Church. Men who exult in the fact that they have advanced beyond religion took off their hats to him. Without pomp or ceremony he went to worship God. Some very beautiful things have been written and said about this.



TOPICS OF THE TIMES



Dr. Mott's Missionary Projects

AS a result of his recent missionary journey around the world and his conference with native Christian leaders in Asia, following the International Missionary Council at Jerusalem, Dr. John R. Mott expresses the conviction that "from an economic point of view, the world is in a very grievous state." He suggests the following twelve missionary projects for the Christian Church which, to his mind, should deeply concern every missionary statesman. These twelve projects, which are closely related to the deliverance of the Jerusalem conference, may be briefly stated as follows:

1. We must seek to coordinate clearly the highest Christian thought of the East and the West as to the true World Mission of Christianity.

2. We must unite in the world-wide proclamation of the Christian Message of the New Testament and its implications, as so clearly expressed at Jerusalem.

3. We must disseminate the definitely Christian ideas and ideals of religious education in all the churches at home and abroad.

4. We must cooperate to promote the distinctly Christian educational program in all the missionary work of the Church.

5. We must promote understanding and cooperation between the younger and the older churches.

6. We must have a larger, more effective program of evangelism. The troubles through which Christians have been passing in the mission fields have prepared the way. "We must not only see the opportunity but we must seize it." In China they have inaugurated their "Five Year Pro-

gram" and in Japan "The Kingdom of God Movement." This summons to a larger evangelism must be vital, continuous and intensive—not spasmodic. We must adopt all means to this end—mass evangelism, social evangelism, religious literature and education.

7. We must work for a thorough and unhurried evaluation of the Mass Movements. In India 90% of the present Protestant churches are the product of this movement. It is now influencing the castes and more than 10,000 of the upper castes have become Christians while as many more are in process of preparation.

8. We must produce more and better Christian literature in all these mission lands. The amount available for the clergy and educated youth is inadequate in virtually every field. We should discover and release the ablest writers for this work and should together devise more adequate means for the publication and distribution of this literature. The book stores of the Orient are well stocked with non-Christian literature but there is scarcely any Christian literature in evidence. We must solve this problem interdenominationally.

9. We must augment the force of trained, spiritual Christian leaders. Every mission land is calling for more missionaries of the highest possible qualification, those who have experienced the divine call. But the number of national youth who will sacrificially give themselves to this work should be enormously augmented. Their preparation must be thoroughly studied. The curricula of every theological school should be reviewed.

10. We must liberate a vastly greater force of lay workers. The strongest laymen in America and

England should realize their unique responsibility and opportunity. We must mobilize them for service.

11. The West and the East, the older, and the younger churches, the nationals of different lands must learn how to share their visions, their insight, their burdens, their experience, their resources and the deepest things of life, as well as those that come by revelation from God.

12. We must strengthen the National Christian Councils. There are fourteen now in the "sending countries" and fourteen in the "receiving countries" that are cooperating in the International Missionary Council.

This is a program that may well challenge the attention of the Church and of every Christian. The World Mission of Christianity has scarcely begun to be fulfilled. It will not be accomplished until every man and woman on earth has had an opportunity to hear the message of new life through Christ and until the followers of Christ are exemplifying in their characters and lives, in their institutions and habits, the spirit and teachings of Jesus Christ as recorded in the New Testament. The Church of Christ must be satisfied with nothing less than living the ideals and full program of Christ.

The Campaign in Japan

THE Christian forces in Japan are being mobilized for the Million Souls Movement. Ten thousand copies of a prospectus setting forth the plans will be sent out among the Japanese churches and Christians, and copies of an English translation will be available for missionaries and others interested in the campaign. The next step is to get it into the minds and hearts and into the prayers and purposes of every pastor and every Christian in the land.

The prospectus says in part:

Japan the land of the gods, God's country! This is our prayer, our slogan, our goal. Our Japan is in distress. Our Japan has lost her way. Man's

distress however is God's opportunity. Man's perplexity is God's challenge. . . .

Distressed Japan is a humble Japan. Perplexed Japan is a challengeable Japan. Self-satisfaction and pride are disappearing. The sound of the breaking away of the husks of the Nation's thinking and of its life echoes gloomily far and near. . . .

The birth-pangs of a new Japan! The violent birth-quickening of the Kingdom of God in Japan is on. The time is at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese, a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power but there is strength in numbers. . . .

We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Kingdom of God Campaign.

A Forward Movement in China

THE Church of Christ in China has been very much affected by the difficulties and unrest of China during the last few years, asserted Dr. C. Y. Cheng, Moderator of the United Church of China and Secretary of the China National Christian Council, who recently made an address to missionary leaders in New York. He said that political changes, activities of communists, the intellectual changes and the anti-Christian movement, especially among the younger student classes, have all left their mark on the Church. Some of these effects are good. There is less self-complacency and more humble seeking after improvement and for guidance. There is a realization as to wherein the Church has failed and an increased emphasis on essentials.

On the other hand, the disturbed conditions and the wave of radical

thought has had its evil effects. There are sections of the Church that do not seem to have been touched by the revolution and such groups are a hindrance to progress. Others have allowed themselves to be too much swayed by recent thought and events. Some among the younger element have even gone so far as to advocate discarding the Church and organized religion, while still affirming their allegiance to Christ. There is a general lack of spiritual growth which gives cause for concern and a sense of depression. Many feel an uncertainty growing out of this sense of failure that is paralyzing to progress.

If the Church does not quickly do something to help this situation, Dr. Cheng believes that its very life will be threatened. The "Five-Year Movement" is the answer to the deep-felt need on the part of native Christian leaders and missionaries as expressed in the regional conferences recently held in nearly all parts of China. The idea, introduced in these conferences, was at once unanimously taken up because it was what all felt to be most needed. This is the general desire and hope and prayer of the Chinese Church as a whole.

The aim of the Five-Year Movement (1930-1934) is to build up the membership of the Church, but at the same time to make sure that each new member really understands what it means to be a follower of Jesus Christ. All the Christian agencies are asked to work together with this in view. Five regional conferences, as well as the National Christian Council and the Church of Christ in China, have voted to adopt this program in all seriousness.

In addition to the effort to greatly increase the numerical membership of the Church and to educate these new members in the understanding of what it means to be a disciple of Jesus, the movement, as interpreted by Dr. Cheng, represents a great striving for renewed spiritual fire in the Church—for an outpouring of evangelistic zeal. If Christians get

the conviction that their religion is a life and death matter they must go out to actively evangelize. This is true for all Christians, whether their regular work is evangelistic or not. The doctor and the teacher must realize that they are as truly evangelists as the preacher. It is a movement to enlist men and women in upholding, improving, enriching and utilizing the Christian Church in order that it may be more efficient. Too often even those most able to help have a tendency to draw away from the Church. With all its inefficiencies, the Church has not been equalled by any other organization or combination of organizations in its power for good in China, said Dr. Cheng. We must try to remove its imperfections so that it may better perform the tasks for which it is intended. Because of the serious situation at the present time, it is felt necessary to concentrate our forces in one united effort for a definite period of five years but it is confidently expected that the impetus gained during this time will go on.

Dr. Cheng requested the older churches of America and Europe to engage in intelligent, earnest, constant prayer on behalf of the movement. He also asked for an increase in the number of Christian workers, both the general missionaries, and specialists on certain lines, such as religious education, rural work, theological training, industry, etc., who would come out for limited periods. There is a great need for such experts to help China. The Chinese Church is poor—it needs money; but it needs more than anything else, the gift of men—men who come with evangelistic zeal even though they may never preach. The National Christian Council also hopes that some special help may be given in the financing of this five-year program. This movement, if it is to be taken up seriously, will require more workers. In the field of literature much must be done. This is a movement in which the older and younger churches can well cooperate.

Youth Movements in Europe

NOT all the "Flaming Youth" are bent on the destruction of old standards and entire freedom from moral restraint. Many signs indicate a reaction and a rising in the interests of idealism among the youth of many lands. Multitudes oppose all war and have joined pacifist societies. Others are against all forms of imperialism—so-called—and have joined the Anti-Imperialistic League.

In connection with the recent World Conference against Imperialism, a congress of young men at Frankfort-on-the-Main (Germany) last July brought together some sixty young men from India, China, South America, Mexico, Korea, and other countries. Special attention was paid to Syria, Morocco and China and the situation of young workers and young peasants was carefully studied.

Unfortunately "Young Pioneers" of Russia are taught that they are enemies of the Boy Scout movement, started some 21 years ago in England by Lord Baden-Powell, and now numbering over 50,000 scouts from all parts of the world. The Boy Scout "Jamboree" in England last summer brought together some 300,000 visitors and was a remarkable manifestation of International fellowship.

At the same time a meeting of the Socialist Youth in Vienna (July 12th to the 14th) brought together some 50,000 participants from a few countries or central Europe. On the 16th of July the official delegates of the National Movements of Socialist Youth met for their 3d International Congress. It was stated that 220,718 members from 50 different countries belonged to it, but that France and Great Britain had not as yet made adequate efforts for their national organizations. A program for the protection of young workers was formed in cooperation with the Trade Unions and the Socialist International.

In France "La Voix des Jeunes" is getting together all the youth organizations in Paris and in different pro-

vincial and colonial towns to fight against immorality. They are not satisfied merely to protest against licentious literature and plays, cinemas, etc., but are attacking one of the chief causes of immorality, namely the insufficient salaries paid to women and girls. Young women's groups affiliated with the "Voix des Jeunes" are to make an inquiry into the matter during the winter, in conjunction with the International Labor Office, which has started a similar inquiry.

In Italy a group of Protestant young men called "Knights of Christ," has decided to fight against immorality. After careful study they have had 5,000 placards printed recommending in words of St. Paul, chastity, respect of human personality (especially of women). They have gone out by twos to put these posters in most prominent places. The police interfered, but the magistrates found the young Knights not guilty.

In America also, and in Asia Youth movements have been formed to defend the Bible, to put into practice the teachings of Christ and to advance morality, the spirit of brotherhood and Christian missionary activity.

Unrest in Palestine

THE little country, now known as Palestine, at the crossroads between Africa and Asia and almost next door to Europe, has always been a scene of strife. Before the Israelites conquered the land it was a battlefield between many warring tribes. Egypt, Assyria, Persia, Greece and Rome later fought for its possession for political and commercial advantage. Since the capture of Jerusalem by the followers of Mohammed the religious motive has been added as a basis for desiring possession, and for nearly fifteen hundred years Christians, Jews and Moslems have contended for possession of their sacred shrine. Jerusalem has been a bone of contention rather than an olive branch of peace. When General Allenby entered the

city in 1917, the Christians regained control from the Turks but the Jews were promised the opportunity to realize their national ambition to enjoy Palestine as their ancestral home. This right has been the cause of dispute and contention with their Arab neighbors who outnumber them three to one. All religions and nationalities have been enjoying equal rights under the British Mandate but this does not satisfy the Mohammedans and assaults upon the Jews have resulted.

The Rev. Malcolm M. Maxwell, of Jerusalem, writes to *The Christian* under date of August 30th: "We cannot yet see anything in the nature of a national turning to Jesus Christ as their Messiah. But it may be significant that in many cases the Jews living in the Holy City are painting up large crosses over their houses, in order to shelter under the sign of the Cross. It may be that some of them will come to seek refuge under the Blood of the Cross, which, until quite recently, they despised, and of which many of them had a superstitious dread."

Pictures of Jewish homes, on the door-posts of which have been painted crosses to protect the inmates, forcibly remind us of the sprinkling of blood on the door-posts of Jewish families in Egypt at the time of the Passover to protect them against the angel of death.

An anonymous proclamation, found in Jerusalem during the recent uprising, called for a Holy War of the Arabs to drive out the Jews.

The Arabs claim that their country has been divided and that the Jews have been unduly favored in political appointments and other privileges.

The Jews make ten demands on the government including a commission of inquiry, security for Jews in all the cities and colonies, the restoration of property, fines on Arab villages, establishment of an armed Jewish police force to protect Jewish communities.

Palestine has greatly benefited by

improvements made under British rule: Moslems, Jews and Christians will all profit if they will learn to live together in harmony. The hope of Palestine is not, however, in the domination of any one class or race or in the physical development of the country but it is in the recognition of Him who is the Prince of Peace and in loyal submission to Jesus Christ whose right it is to reign.

Church Union in Scotland

ANOTHER breach in the Church of Christ was healed on October 1st, when two other branches of this Body were joined together through the union of the Established Church of Scotland and the United Free Church—both of them Scotch Presbyterian bodies. The "Wee Frees," as they are popularly called, still stand aloof.

At the final session of the United Free Church Assembly only twenty-two members, among the 500, voted to support an amendment proposing "that this Assembly do not proceed to the consummation of the union with the Church of Scotland." Twenty years of debate and negotiation have preceded this amalgamation which will rank as one of the biggest events in Scotland since the disruption.

On October 2d, the two Assemblies marched from their respective meeting places to St. Giles's Cathedral—uniting on the way—for a devotional service. In the afternoon Dr. John White was elected as First Moderator and the Duke of York presented his commission as Lord High Commissioner; and a letter from the King was read.

The first assembly of the reunited Church was held in the municipal garage. The audience of 12,000 included the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, and his predecessor, Lord Davidson, of Lambeth, and several members of the government. The moderators signed the uniting act with the historic quill pen with which the dissenting ministers at the disruption in 1843 signed the act which created the breach.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK
President of the Federation of Woman's Boards of Foreign Missions

ATTRACTIVE METHODS FOR TEACHING

"Jumping Beans"

BY MAUDE E. BRADLEY

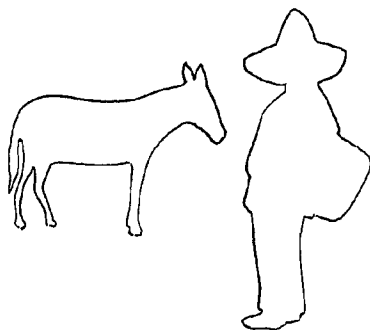
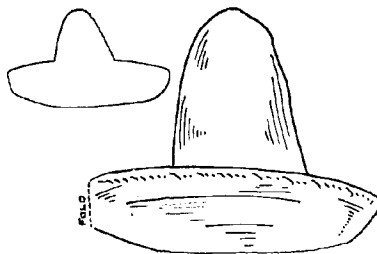
Our Junior boys and girls are going to enjoy "Jumping Beans." What a fascinating title to arouse the curiosity of those eager little people who are waiting anxiously for the "club" to begin. And the title is not the only interesting thing about this new book! The children will love the whole Sandoval family from father and mother, Manuel, Carmen, Elena, and baby Carlos, to Zoso, the burro, and Chini, the pig.

The book is in two sections; Part 1: Stories by Dr. Robert N. McLean, and Part 2: The course—worked out by Mabel Little Crawford. In the charming little stories, Dr. McLean introduces us to a Mexican Indian family in their Mexican home and then we follow them through varied experiences as they become migrant agricultural laborers in the southwestern part of our own great country.

Delightful as are the stories in themselves, their real value will be best brought out by using them as part of the suggested course. This course may be adapted easily to various groups—church school classes, mission bands, clubs, week-day classes, daily vacation Bible schools, etc.

Miss Crawford says: "The aim of such a course is not to furnish children of nine, ten, and eleven with ready-made opinions on social or economic problems, but rather to make them conscious that there are problems, that there are two sides to the problems, and that Christianity ought

to have something actively to do with the solution of any problem that affects the lives of human beings."



Under the "Plan and Point of View" with which the course is introduced to the leader are many valuable sug-

gestions which will save the leader much time and effort in preparation for the sessions. Some of these suggestions follow — "Materials Needed for the Course, Activities, Making a Map, Making Notebooks, Writing Letters, Making a Mexican Village, Preparing a Mexican Meal, Dramatization, Service Activities, Summary of Preparation to be Made by the Leader." Then follow specific programs for each session.

The course is so well worked out that, taken just as it is printed, no leader should have difficulty in presenting it. Perhaps a few suggestions which were worked out this summer while a small group of children were enjoying the course will be of further help.

Make invitations for the first meeting in the shape of a big sombrero of white paper colored with yellow crayon or of yellow Tonal paper. Touch up with lines of orange and black crayon. Inside, write or print, "You are invited to come to the church next Friday at four o'clock to meet the Sandoval family from Mexico." These invitations could be given to the Juniors at the close of the church school session or could be mailed. Do you realize what it means to a Junior to receive a real-honest-to-goodness letter or invitation through the mail? It is worth many times the value of a postage stamp.

Why not enlist some of the Junior or Senior High art students to help with this part of the preparatory work? Almost every church, whether small or large, urban or rural, has one or more young people with artistic ability. Do use them! Invite them to give of their talent to Christ's program!

Children love to make little booklets. "Jumping Beans" offers many possibilities in this line of handwork. To make a Mexican blanket or *sarape* notebook, fold a sheet of 9 by 12 yellow paper through the center and then again, making a double cover, $4\frac{1}{2}$ " by 6". Place the folded edges at left and top; the open ones at bottom and

right. Two or three white pages may be inserted and fastened with yarn, ribbon or white string colored with crayon. On the cover draw four or five bands of varied widths and color with orange, blue, red and black. Across upper left corner, color narrower bands. Print "MEXICAN WORDS" in black crayon in remaining space. Before the stories are told write Mexican words on the blackboard or large sheet of paper, with translation, and let children copy them in their notebooks. In this way, they will assemble quite an English-Mexican dictionary.

Have you ever helped a group of children make their own little hymn books? One society in Lancaster, Pa., did this and it was a great success. Use lightweight colored construction paper for covers and plain white paper for the pages. Let the children copy words of hymns which they sing at meetings.

Another attractive booklet is made of yellow or orange paper, size $3\frac{1}{2}$ by 12 folded double to make cover $3\frac{1}{2}$ by 6. Tie with yarn at the top to hold inside pages in place. Print "MEXICO" in colored crayon at top and paste silhouette of sombrero cut from black paper at bottom of cover.

Children will enjoy making articles from clay modeling material. Hang up a lot of pictures around the room showing scenes from Mexican home or village life. Point out certain articles which might be made in miniature in clay. Then leave the children to their own initiative in carrying on the work. Results will be surprisingly successful. The group mentioned above made an adobe, stools, tables, crude fireplace, kitchen utensils, burro, pig, sombrero, etc.

The Everyland Picture Series on "Mexicans in the United States," 25 cents, published by the Everyland Press, 150 Fifth Avenue, New York City, may be used in many ways to make the course interesting.

There are twenty-four pictures with printed captions underneath. Have the Juniors mount these separately on

colored construction paper. Then cut them up into "jig-saw" puzzles. This can be done with scissors in two ways. Make a simple puzzle by cutting the picture into five or six horizontal or vertical strips. A more elaborate puzzle may be made by cutting the picture into a number of irregular sized pieces. Do not make too many pieces. Place each puzzle in an envelope and on the outside write or print—"Mexican Puzzle—Number of pieces." Very pretty envelopes may be made of wall paper to contain the puzzles. Let the children decide what they shall do with the completed puzzles. Hospitals, shut-ins, sick club members, orphan asylums, etc., may be suggested by the leader.

Another way in which to use the picture set is as a game. The leader should cut out each picture with its explanatory text. Number each picture. Mount on colored construction paper or lightweight cardboard. Mount the printed texts but do not number. Pin the pictures up around the room. Line the children up and give each one a printed slip. When a bell rings they are to go around looking at the pictures and find the one which they think fits their printing. Each child stands by his or her picture and at the end of a short time the bell is rung again and the leader decides how many have made the correct decision.

A good way to "break the ice" at the first meeting is to use the pictures in the following partner contest. Mount the pictures on light cardboard or heavy paper and cut into two pieces. The printed matter is mounted with the picture. Place all the left sides of puzzles in one pile on a table at front of room and all the right sides in another pile at other side of table. Let the Juniors choose sides and line up on opposite sides of room. When a march is played the two lines march around until they meet and then they come forward double breast to the table. Here they separate again, each child taking up a piece of picture from the designated pile. The lines are

formed again at opposite sides of room. At the striking of a cord on piano the lines break and go across room, each child trying to find the child who has the other part of her picture.

CHRISTMAS PAGEANTS

BY MARVIM M. WALTERS

The very best and most effective Christmas pageants the writer has seen were those created from local surroundings and put on in that one spot for which they were written or played.

Pageantry consists largely of four main elements—namely, color, music, free dialogue, and pantomime. Christmas pageantry should of course have a Christmas theme.

Many think it is hard to give pageants. We have not found it so, especially after we stopped putting too much into it.

Get three or four vital, progressive ideas and work them into a music-color skein, putting into the pageant characters who like to do their parts.

"Christmas in Every Land" turned out to be one of the finest pageants we ever put on. We spent some four weeks studying national customs, dress ideas, national airs and traditions. We worked in as many nations as we were equipped to do—England, France, Germany, China, India, America, and several others. For all the countries we represented we procured flags or made them from chart descriptions found in an unabridged dictionary. For those who contemplate putting on such a pageant I would suggest free use of unabridged dictionaries and standard encyclopedias. Articles dealing with various countries, together with charts of national colors, will give many hints.

Don't make your plan too big or too complete, but let the pageant be as suggestive and dramatic as possible. Make use of Christmas solos, carols, and anthems. The Christmas theme is abundantly expressed in good music.

A MISSIONARY CHRISTMAS PLAY

For Union Home and Foreign Missionary Societies.

If given with a generous amount of action, it is unusually effective.

Christmas Pageant

(Woman sitting at table doing up the last of her Christmas presents. Bundles and boxes are all about her.)

MRS. SHOPPER:—"Well, well, I am glad that job is about done. My list of people to whom I give presents grows longer every year and it is so hard to please them and find something they do not already have. Really Christmas is getting to be a burden. I am so tired by the time the day arrives that I do not enjoy it. I sometimes wonder if this is not the wrong way to celebrate."

(Just then a knock is heard. She goes to the door and admits a deaconess, who says:)

DEACONESS:—"My dear Mrs. Shopper, we are spending Christmas Eve trying to collect a few more dollars to help in our celebration of Christmas at the S. S. S. You know we have so many foreigners and colored people in that part of the city.

"During the past year, many of the men have had scarcely any work at all. The families are large and in many cases two or three families have moved together and are living in three or four rooms. They need food and clothes and heat. Added to these necessary things, we are asking for money—just a little from each person, to give them a little Christmas cheer.

"We have our kindergarten children, and other classes that the children attend—also the colored women's club and the foreign women's club. Many of them will have no Christmas unless we give it to them.

"Will you not try to put a bit of joy into their lives as you, too, are celebrating the birth of the Christ-child, Christmas Day?"

MRS. SHOPPER:—"I am sorry but I have spent all my available money. I

would gladly help if I could but I think you will have to go elsewhere this time."

DEACONESS:—"If you only knew one of the families there. The mother died recently leaving a family of six children; the oldest a girl of fourteen, tries to keep house and mother the other five children. The father works hard, when he can get work, but his pay is small. A good dinner and a few presents would do much toward making them feel the true spirit of the Holy Christmas Day."

MRS. SHOPPER:—"I am truly more sorry than I can tell you, but I simply can't help this year. It is too late for I have overspent my allowance for Christmas and will be in debt for some time before I can pay for all my gifts."

DEACONESS:—"Well, good-bye! I hope you may be able to help next year."

MRS. SHOPPER *(sits at table thinking aloud)*:—"I should like to have given something, but I just could not. I do believe it would have been better if I had bought less expensive things and had a little left for those poor children. It rather worries me as I think about them. I believe I will read a while and perhaps get my mind off them."

(Sits down to read and presently falls asleep and dreams.)

Spirit of Christmas

(Enter Spirit of Christmas. People from America and many foreign countries show what Christmas and the Christ-child mean to them.)

(Enter Moslem woman (veiled).)

SPIRIT OF CHRISTMAS:—"This is a Moslem woman from Algiers."

MOSLEM WOMAN:—"I am supposed to be happy because I was married at thirteen years of age and have never been divorced. But we do not know happiness as you Christians know it. I cannot sew or read, and hear only coarse, vile talk from my neighbors and friends. I am an obedient wife and attend to all my religious duties,

observing the hours of prayer, repeating the words in a language I do not understand, hoping to be rewarded by being allowed to be one of my husband's seventy slaves in his heavenly paradise. I attend the mosque, sitting behind a screen where I can neither see nor be seen, or understand the service; I observe faithfully all fast days, but these do not satisfy the cravings of my religious nature. We long in vain for something that will give us peace and happiness."

(Enter American Indian woman.)

SPIRIT:—"And now comes a dusky maiden from the land of Hiawatha who will tell her story."

INDIAN WOMAN:—"I come of a race which once ruled this fair land. But one day, long, long ago, the white men, who were stronger than we came and took our land away from us. They took our hunting grounds and drove us on reservations they had set aside. Our lands made the white man rich; and piece by piece we gave up to them the woods and fields that had been ours for hundreds of years. We were ignorant and at the mercy of every white trader. They taught my people to drink fire-water and to gamble.

"My grandmother was a Princess and I was born in a tepee, because my father hated the white man's ways of living. He never forgave the people who took our lands from us and died of a broken heart.

"Then I was taken sick and a beautiful woman, a missionary, came to pray with me and nurse me back to health. She told me of a Saviour who was born on Christmas Day and who was God's great gift to the world. She said He loved the Red Man, too. Teach us more about the Great Spirit of the Paleface. Take us to your schools—deal with us fairly.

"The white man robbed us of our lands and traditions and left in their place the vices of civilization. We want a share of the better things—we want to be lifted up by the Great White Spirit and your God-man—the Christ. Then we will till the soil and make for you our beautiful blankets,

baskets and beadwork. We do not hate the white man now for he is teaching us a better way to live, and when at Christmas time, we meet with God's people to celebrate the birth of His Son, we, too, can sing:

Hark! the herald angels sing,
Glory to the new-born King;
Peace on earth, and mercies mild,
God and sinners reconciled!
Joyful all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim
Christ is born in Bethlehem."

(Enter O Tomo San, Japanese woman.)

SPIRIT:—"Here is a young mother who will tell you what the Christ means to her."

O TOMO SAN:—"I have always been religious but until recently it was the religion of darkness and superstition. Many dark nights my husband and I visited shrine after shrine set in the gloomy groves. We took our little offerings of rice and fish and performed the only worship we knew, but there was no response in our souls. Were the gods satisfied? Had they heard our prayers? There were so many gods—were there any that had been omitted, and who might wreak their vengeance on our poor home? Alas! we could not tell; there was no way of finding out. In spite of all these night pilgrimages—in spite of innumerable little wooden tablets purchased at the temples, insuring blessing of all kinds—in spite of slips of paper bearing pictured gods and charms of all sorts, guaranteed to keep off all spirits—still misfortunes had followed one another in quick succession. To cure my husband of toothache, I vowed to abstain for three years from eating natto, my favorite food. Before the three years were up, we moved away from this town. Hence I was unable to revisit the shrine with an offering of natto, which would have released me from the vow, so I still could not touch it. Similarly, to cure one of my children, we covenanted not to eat crabs.

"One day I attended a mothers' meeting at the Christian kindergarten.

This led to other meetings and my husband and I learned the Jesus doctrine. Then arose the question—what to do with the idol shrines in the house. At first we closed the doors of the shrine and turned them around with their faces to the wall, but somehow, this did not prove very satisfactory. So we decided to sell them, but it did not seem quite the thing to make money on our discarded gods. We finally burned them with all the wooden tablets and paper charms.

Outwardly our circumstances remained unchanged, but how different everything seems, since turning to God in obedient faith, and committing everything to Him, a complete change has come over our hearts and all the old unrest has disappeared. As for myself I seem to have lost all fear. I used to be so afraid of the dark, but now I feel so perfectly safe everywhere. The other day I ate some natto and it tasted good. We are going to enjoy the crabs when they come in, too. It seems so strange to be so free. Everytime I hear the Gospel, I feel ashamed of myself for not having earlier trusted in Jesus. So you can see why we love to celebrate the Christ-child's birthday as a Holy Day."

(Exit.)

(Enter Negro woman.)

SPIRIT:—"The Negro race has been a special study for our people. Let our colored friend tell us how our missionary homes have taught them the way to celebrate Christmas.

NEGRO WOMAN:—"We are g'wine to have a big Christmas at our house. We live in a little shanty and we ain't got no money to count on. But our gals Araminty and Arabella have come home from that school at Jacksonville, Florida, about fifty miles from here, where they got all kinds of larnin'.

"My old man said, 'Don't you send them gals away to no school—they'll jest get a lot of fool notions in their heads and then like as not come home and marry some no 'count nigger.' But I 'lowed as how them missionaries had the love of God in their hearts

and they'd train my gals right. So we picked cotton all summer till our fingers bled and got a little money—but not much.

"But somehow the spirit of Jesus Christ just opens the pocketbooks of some of them northern white people, and you can go to them schools without much money. We walked twelve miles to a railroad station—we hadn't never seen railroad cars before and I felt kind o' skeered to let them gals get on and be jerked away so fast you couldn't say bood-bye! But they said they wasn't skeered; that they'd go through fire to get there.

"Araminty has learned to be a nurse over at Jacksonville and Arabella is goin' to teach school and they ain't going to marry any no 'count niggers neither. We got a real Christmas tree and all the other colored children for miles around are comin' to celebrate. We won't have many presents, but we'll have a mighty good time. Arabella has taught them lots of Christmas songs, she learned at school—but the one I like best is the one about Glory to God in the Highest, Peace on Earth, Good Will Toward Men."

(Enter Chinese Girl.)

SPIRIT:—"This child is a member of our Christian school and lives in the compound with the missionary and she is very happy to tell you of their Christmas."

GIRL:—"To us Christmas Eve is the night of nights. After dinner we had a musical program and then Santa Claus who is just the biggest, fattest, jolliest person you can imagine came riding in on a tiny donkey. Our Christmas tree was beautiful and we thought it was even prettier as the gifts began to disappear from it and appear in our hands. The next day at ten o'clock, we attended the little Christmas entertainment in the church. Then followed the Chinese feast when we Chinese and Americans ate together in good fellowship to celebrate Christ's Birthday.

"After this, we attended the little play given at the girls' school. It was 'The Birds' Christmas Carol.' Then

came the best of all, the real Christmas feast for the girls, when we had meat and vegetables. And you know we have these only twice a year in the girls' school—on Christmas and New Years. The rest of the time we eat black and yellow beans, rice and Chinese bread.

"We closed our day with the singing of carols and went to bed, very, very happy girls."

(Exit.)

(Enter Mountaineer woman.)

SPIRIT:—"This woman is one of our native-born Americans whose daughter owes her life to the home missionary school."

MOUNTAINEER:—"Well, I just want to tell yer, I'm glad it's Christmas time cause it gives me an excuse for celebratin'. I'm jest bubblin' over with joy. You know I got a gal, Melissa, who goes to that school down at Boaz. I never had any eddication and neither did her pa and sometimes when we'd git newspapers wrapped round things at the store and couldn't read nary a word of the print on 'em, I would jest natchery cry and worry 'cause I didn't see any way but to jest let my young uns grow up as ignorant as I was.

"We was awful poor and me and the two gals only had one pair of shoes between us. And one day when we were workin' barefoot in the cornfield a woman with a pretty face and the sweetest voice, came riding up and said, 'Howdy. Can I come in and sit a spell? I want to talk to you about a school over to Boaz where we can take at least one of your girls.' Well that beat me and we laid down our hoes and went inside our shanty. Our preacher up on the ridge had told her 'bout us. I didn't know where Boaz was—'cause we didn't know nothing about anything on tother side of the mountain.

"She said it was the Rebecca McCleskey School and was kept by some folks up North. She said they would teach my gal to read and write and she'd larn rithmetic (that teaches ye to count), and gography (that teaches

ye about towns and rivers and mountains). While she was talkin', I jest thought my heart'd stop beatin', 'cause I got bluer and bluer 'cause I knowed we didn't have no money but Glory Be—she said we didn't need much money 'cause the missionary societies furnish most everything. When she said that I got so excited I nearly let the twins fall off my lap. So Melissa went to school. And we are so proud of that gal. She just larned everything. There ain't nothin' she don't know about sewin', cookin', keepin' house and everything.

"Do you wonder we want to celebrate Christmas, the day when Christ was born? Melissa said He came to save the world, and that means us poor white folks way down here in the mountains."

(Enter Hindu Bible woman.)

SPIRIT:—"A Hindu Bible woman will tell you of the celebration of Christmas in a mission school."

HINDU BIBLE WOMAN:—"I am a Bible woman trained in a Woman's Foreign Missionary School in India, and I want to tell you just a little of Christmas in India. The flowers in the garden of the mission compound are blooming luxuriantly—cannas, roses, phlox and cosmos. It is not Christmas weather as you know it, with snow and the jingle of sleigh-bells. But the girls in our school and the mothers in some of the homes where I visit and teach, know that tomorrow we are celebrating the birth of the Christ-child, and realize more deeply that many in America, what His coming to earth has brought to their lives.

"Tomorrow at nine we shall have a church service and then the celebration for the children. Thanks to the boxes received from Christian America—we can make all the children happy. One Standard Bearer Company has sent us a box filled with rag dolls and how the girls love them. Then from a Kings Herald Band we have tops and marbles for the boys and candy for all the children. How those little brown faces will shine as

we tell them that someone in America loves them and is willing to sacrifice a little of her own pleasure that Christmas joy may reign in far away India.

"At four in the afternoon we will have the tea for Indian Christians. They sit in the church compound, the women and children on one side and the men on the other. The school children will present tableaux and songs of the Christmas story and we will live again that first Christmas Day. There will be gifts at this service for each family: clothing, towels, soap and other things, that are luxuries to us, but commonplace to you. And each will go home happy, filled with Christmas peace."

(Enter Eskimo.)

SPIRIT:—"And here is an Eskimo woman from the ice-bound shores of the Yukon. She will tell you how glad she is that no cold is so intense that it can keep back the messengers of the King, who have made possible a joyous Christmas.

ESKIMO:—"I come from Alaska, a land where it is always cold. In many parts, the ground never thaws. The people are very, very poor and sometimes families and even whole villages starve to death. The men are miners, sealers, whalers and sailors. They live in small huts and stop up all the cracks to keep out the cold and have no chance for fresh air.

"The woman of the home is often the beast of burden because the old chief says that she can do twice as much as a man.

"The one bright spot in that frozen land is the Jessie Lee Home at Unalaska. There are sixty boys and girls in that home. Some are orphans and some have been deserted by their parents and some are too poor to live any other place. The missionaries lead lonely lives away from all their friends but they are doing a wonderful work not only for the children in school and the sick in their hospital, but for all the people in the village.

"Christmas time is the greatest time of all the year. I will tell you about

last Christmas when we people of the village were invited there, too. The teachers surely had a time to make all the costumes and train sixty children in song. The thirty little girls were all dressed in white and after Christmas these little dresses and skirts were put away to be kept clean for Easter. They had a Christmas entertainment on Christmas Eve and I wish you might have heard their songs and pieces.

"The children were up at 5:30 Christmas morning and there was a big tree and Santa Claus was dancing around the tree jingling sleigh bells to call the children down stairs. You never saw such a commotion. There was something for each one—the little girls got tiny wash boilers and little green skillets and the boys got balls and fish-hooks and other trinkets and all got apples, oranges and candy. A big box arrived from the States and in that were some presents for the missionaries and some things for the Home they had been praying for.

"The children took their presents and formed in line and had a parade all over the Home—they were led by a band (six children playing on combs and one beating a pan for a drum) and then games and a good dinner.

"Say, you've never seen a Christmas, if you haven't seen one at the Jessie Lee Home."

(Enter girl from England.)

SPIRIT:—"In England their Christmas celebration is all centered around their Yule-log, which is supposed to burn from Christmas Eve to New Year's Day. Round this gather all the family and relatives and make merry together."

(Girl Speaks following poem, then goes out.)

AT CHRISTMAS TIME

At Christmas time the fields are white,
And hill and valley are bedight
With snowy splendor, while on high
The black crows sail athwart the sky,
Mourning for summer days gone by
At Christmas time.

At Christmas time the air is chill,
And frozen lies the babbling rill;

While sobbingly the trees make moan
For leafy greenness once their own.
For blossoms dead and birdlings flown.
At Christmas time.

At Christmas time we deck the hall
With holly branches brave and tall,
With sturdy pine and hemlock bright
And in the Yule-log's dancing light
We tell old tales of fields and fight
At Christmas time.

At Christmas time we pile the board
With flesh and fruit and vintage stored,
And mid the laughter and the flow
We tread a measure soft and slow,
And kiss beneath the mistletoe
At Christmas time.

O, God the Father of us all
List to the lowliest creature's call:
Give of Thy joy to high and low,
Comforting the sorrowing in their woe:
Make wars to cease and love to grow
At Christmas time.

Let not one heart be sad today;
May every child be glad and gay;
Bless Thou Thy children great and small.
And may each soul keep festival
At Christmas time.

(Enter Mrs. Chzerney—a Bohemian.)

SPIRIT:—"Here we have Mrs. Chzerney, one of the immigrants, who have come to our shores. Let us hear what Christmas means to her."

MRS. CHZERNEY:—"What a dreary, lonely Christmas Eve, my children! We are living in a Christian land, but not one of Christ's people ever says a friendly word or reaches out a friendly hand.

"Over in Bohemia, the Christmas bells are ringing tonight and that is still home to me.

"We came here, my children, because we heard that in this country, *you* might have a chance. But I guess we'll never be anything but just that 'German baker—Chzerney—and his family.' We have to work so hard, too. We brought with us receipts for Bohemian Christmas cakes that have been baked by our people for hundreds of years and have been served to kings.

"Everybody wants our Christmas cakes this year and we have worked day and night to bake enough for all

our customers so we can make money to buy you all good warm clothes like American children wear.

"Your brothers, ever since they have been big enough, have helped their father in the bakery. They carry in the great trays from the oven, make change and deliver cakes and tonight they will work 'till 10, 11, 12 o'clock that the Christmas dinner tables will serve our little cakes, rich with raisins and sugar or the round cakes filled with jelly as red as the holly berries.

"They are such good boys, too. They try to learn in school, but they *are only immigrants* and the other boys never invite them to join in their games or clubs or Boy Scouts or anything. We try to be good citizens—to be honest and to worship the Christ we have learned about. But Oh, we are so lonely!

"I look out of the window and see the happy faces—people hurrying home with arms full of bundles—friends meeting and smiling and wishing each other a Merry Christmas, but no one thinks of us. We have each other—God be praised! But we do so long to hear a friendly voice and to know that some one in all this land thinks of us at Christmas time.

"But listen! I hear children singing Christmas carols. They are coming nearer and nearer. Can it be they are coming to us?"

(Carol in distance.)

(Two children who have been singing off stage enter and give presents to Mrs. Chzerney and her two children.)

GIRL WHO HAS BEEN SINGING SAYS:—"We bring to you these little gifts to make you feel you are living in a land among Christ's people and to wish you a Merry Christmas."

MRS. CHZERNEY:—"God is good to us and all is well."

(Enter—Bedoin boy and girl together.)

SPIRIT:—"These are Bedoin children whose home is a tent in the wide, wide desert of Arabia.

(Boy wearing on head white cloth cap—only other dress visible is loose brown coat hanging below knees—legs and feet bare.)

BOY:—"My name is Achnet and this is my sister Fatima. We live where it is always warm and the sun shines. We have never seen it rain. Our home is a tent on an oasis and when the springs dry up we move on to another one. Our food is chiefly meat, cakes and dates and goat's milk. I have a little colt, which lives in the tent with me. When we are both older I hope he will carry me to the city where people do not live in tents. When we travel, we use camels, putting our tents and all our household utensils on their backs and we travel mostly before daylight as it is too hot during the day—we sleep then."

FATIMA:—"We never have to worry with copy books and numbers as the little American children do, but Oh, we have to work so hard even little as I am. I have to gather firewood and churn butter by shaking it backward and forward in a goatskin. Then my mother and father beat me for slight offenses, which would be all right for my brother to do but then, I am only a girl. Won't you send someone to tell us of the love of Jesus, which makes mothers love their girls as well as their boys?"

(Exit.)

(Enter woman from Jerusalem.)

SPIRIT:—"Now that Jerusalem is again in the hands of Christians we are doubly interested in their celebration of the Festival of the Nativity."

WOMAN:—"It is evening in Jerusalem, the stars come out, one by one; the cool breeze comes in from the hills just as it did that beautiful night when the shepherds heard the first Christmas hymn two thousand years ago.

"We women take off our beautiful bead necklaces and bracelets, cover our garments with a white veil and in little companies join the great throng that is going to Bethlehem five miles away. All Christmas Eve pilgrims from all parts of the world

follow the rugged path from Jerusalem, once trodden by the wise men from the East who sought the newborn King in his manger cradle. We enter the city of Bethlehem and plod up the hill till we reach the eastern brow of the ridges. On the south side is one of the oldest Christian buildings in the world, the Church of the Nativity. The entrance to the church is so low that one stoops to enter. We pass through the nave of the church to the sanctuary, then down a flight of narrow stone steps to the cavern.

A silver star is set into the pavement surrounded by the inscription, which translated is, 'Here of the Virgin Mary Jesus Christ was born.' Above in the recess, hang many lamps of gold and silver, which burn continually. Pilgrims by scores and hundreds throw themselves on the pavement to kiss the stones. The beautiful dignified service is held at midnight and it stirs the emotions.

(Enter woman to tell Christmas story.)

SPIRIT:—"Listen, you are about to hear a Christmas story."

Use "Why the Chimes Rang," or any other suitable one. At its close carols are heard outside. Spirit goes off as carols begin.

(At end of carols Mrs. Shopper wakes with a start.)

MRS. SHOPPER:—"I must have gone to sleep and those carols wakened me. What a dream I have had. It breaks my heart when I think of the selfish way I have spent Christmas. If the dear Lord grants me another year to live, I will show him that I have learned how really to celebrate His birthday in a way that I am sure will be more pleasing to Him, for He said, 'In as much as ye do it unto the least of these, ye do it unto me.' I know now that the true joy of Christmas is in giving to His little ones, not only money but the service of a glad heart. I am going to call the Deaconess and go to her rescue at once."

(Close with Christmas carol in the distance.)

WOMAN'S HOME AND FOREIGN BULLETIN

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS AND
COUNCIL OF WOMEN FOR HOME MISSIONS

WORLD DAY OF PRAYER—1929

THEME:

"That They All May Be One"

It has been a wonderful evening spent in reading scores and scores of letters from many lands telling of the blessing and inspiration of the World Day of Prayer, February 15, 1929. It is becoming literally true that through prayer the "whole round earth" is being "bound by gold chains about the feet of God." We have learned of meetings held in the following countries:

Japan	Turkey	Africa
China	Syria	Nova Scotia
Korea	Hungary	Canada
Philippine	Poland	Alaska
Islands	Germany	United
New Zealand	Austria	States
Australia	Switzerland	Mexico
Siam	France	Brazil
Burma	Holland	British
India	England	Guiana
Persia	Scotland	Hawaii

There are possibly others from which we have not heard. In some lands the thought has been new and only a few small groups have met on that day, while in many other lands the observance is increasing rapidly each year. Beginning in the Orient it was true that "from the rising of the sun to the going down of the same," the Lord's name was praised.

Glimpses Into Many Praying Groups

It is painful to cull mere snatches from letters and reports which scintillate with such intense interest.

SYRIA

"The program was translated into Arabic. In many towns programs were distributed in homes the day before the meeting and an invitation given. At Judeideh the principal excused the advanced class in high school to attend the meeting. At Khiam

the meeting was held in the home of a sick woman whose bed was spread on the floor in the corner and who took part in prayer and speaking. All were impressed by the service and sent greetings to other women who were joined with them in prayer. Enthusiastic reports of gatherings in the Mt. Hermon district have been received. We trust that as a result of these meetings there will come new earnestness in prayer and in working for non-Christian neighbors."

PERSIA

"We planned for two services in Teheran (11 to 12 a. m. and 2 to 3 p. m.), held in the prayer room, the assembly room of the Persian church. About 100 women attended each service and six nationalities were represented and had a part in the program—Armenians, Hebrews, Zoroastrians, Assyrians, Moslems, Americans—all one now in Christ Jesus.' As far as possible we followed the general program translated into Persian. In the afternoon Fatima Khanum, one of the strongest converts from Islam, gave an account of her conversion, which stirred to the depths all present. In the noon interval, 100 women sat down together to a simple dinner of rice, stew and bread, in the large room of the elementary school. All sat on the floor, which added to the informality and good cheer of the occasion. It meant much to us at the morning service to know that for several hours in the Far East our Chinese and Japanese sisters had already been lifting hearts and voices in prayer and praise; it meant much at the afternoon service to feel that in a few hours women in America would gather and remember us in Persia. A great blessing was ours in getting together and in sharing the larger fel-

lowship of the Christian women of our world."

"We observed the Day of Prayer meeting in the Armenian church at 1:30 p.m. It had previously been planned by a committee composed of three Armenian ladies, two Persian ladies and one missionary. They selected their own leaders, planning and carrying out details. We felt a close tie with our sisters the world over during those three hours of prayer and meditation. We represented many different nationalities, Persians, Armenians, Assyrians, Jews, Americans, all meeting together as one in Christ Jesus. It was all conducted in Persian except two prayers in Armenian and two or three hymns sung by the Armenians. I wish you could have listened to them. As I was walking home with one of the Jewish women after the meeting, she said what an inspiration it had been to meet all together. One lady expressed a wish for a similar meeting weekly.

"At the meeting in Hamadan on February 15, 1929, much time was spent in prayer, asking God to establish His Church in this country, to raise strong revivals in the Persian land, and to give full freedom for those who are converted from Islam, so that they may work freely for their country and people, and set free the women of Moslem lands. The meeting closed with new pledges of good will and promises to work for Christ in the coming year."

HOLLAND

"I translated the program adapting it to the needs of our country. As it was the first time the Day was observed, we did not expect large response, so began with printing 500 programs. After a few weeks 5,000 had been distributed up and down the countryside. In 50 different places a meeting was held. The way many women from different churches and walks of life have responded to this call seems to be a sign of real need, of which we were too little conscious before. In some places the wish has

been expressed to have such a meeting not only once a year but more often."

SCOTLAND

"The meetings were well attended and inspiring. The hope was expressed that another year more groups might be formed to meet for prayer."

NEW ZEALAND

"Many reports have come in; each one breathes a message of thanksgiving for mighty uplift and blessing received. Our prayer meeting, divided into three sessions, was an inspiration; we shall never have any trouble in arranging for another. Representatives of eight denominations were present. The inspirational value was evident to all and the hope was expressed that similar meetings would be held."

"As we took part in the worldwide bond of prayer, we felt we were one with the great unseen army of intercessors in all lands, who are part of the same great human family, whose need is God. Already we are planning for next year's meeting."

These are but a few of the heartening messages which have come from all over New Zealand—from cities, country towns, and from the twos and threes in faraway outposts.

AFRICA

"We began preparations to observe the Day in the Cameroun over a month previous by giving to the teachers of the schools for women around the Sakbayeme, and to the leaders of morning prayers in the villages, the verses of Scripture that were to be said in unison, so that they might teach them to the women. One woman learned and prayed one of the prayers; another read the seventeenth chapter of John. Four school girls sang a quartette.

"At Nkona there were 250 women present. To quote the evangelist, 'They were very happy to be called with other women to pray.' They asked, 'Will there be another such meeting this year?'

"Another meeting was held across the river at 2 o'clock, as then the women would have returned from their gardens and as the drum for the afternoon session of school beats they could know definitely the time of day. About 150 women quietly gathered. It seemed as if there was added dignity in their bearing. Consciousness that they were an integral part of the praying women of the world made them forget their color, their feeling of inferiority, forget themselves in the thought that they were one with all God's children, praying for the selfsame things, saying the same words, singing the same hymns. The day brought blessing to each of us."

"At Efulan many took part in the meeting; all expressed appreciation that they had been remembered."

"We thank you for including us in this Day of Prayer. We have been very much helped by it. There were 687 women present at our meeting at Okon."

"The program was condensed, adapted and sent to mission stations of all denominations in Sierra Leone; 11 reports have been received. The Day was observed, no doubt, in other places not reported. It was suggested that the offering be used for paying school fees of children who would otherwise be unable to come to school. This suggestion was taken kindly and the Bonthe women went the second mile in undertaking the support of a girl at Moyamba. The women of Sierra Leone are gradually coming into their heritage."

"We had a very fine service in Free-town; the women responded so well there was no pause between prayers. Everyone sang heartily. The pastor led in prayer and then the women prayed one after the other most earnestly."

"With rocks as seats and the canopy of a mango tree between us and the sky, three of us missionaries observed the World Day of Prayer near the peak of Mt. Leicester. Our attendance was small, but we remembered

that Jesus said, 'Where two or three are gathered together in my name, there am I in the midst of them.'"

MEXICO

"The Day in Pueblo was most inspiring, of great spiritual uplift. 'That all may be one' was the thought presented before the Throne of Grace. Race, color, social position were forgotten as all knelt and poured out their hearts before the Lord."

"The Christian women of the Federal District held a union service in the Balderas church. The program was followed with all reverence. This service of communion with one another and with our kind Heavenly Father made a deep impression upon us all, and in our hearts there was a feeling of holy joy."

CHINA

"Our churches are not heated ordinarily, but for this meeting at Shenchow we arranged for three braziers of charcoal fire around which about 50 women gathered. We had a baby organ to help with the singing. On the walls were pictures of women and children of other nations."

"At Kaifeng a continuous prayer service was held from 7 a. m. to 7 p. m. Some fasted one or two meals of the day. We had some big problems to bring to God."

"It was most interesting to see the interest the younger women took in the service in Peking. Everybody enjoyed working together for it and felt inspired by knowing they were a part of a great body of women all over the world meeting in prayer to God."

"Four Chinese women at Weih sien formed themselves into a committee. They decided everything, even to what man should be invited to keep up the fires in the large church building, what women should serve tea to those who would remain over for the afternoon meeting, and who should take care of the children for the day. This latter was delegated to the husbands and some school girls. There has been a distinct growth in interest in

giving the Gospel to others since our meeting. The collection was a good one and was given to employ an extra Bible woman."

"At least 200 women gathered for the service at Hengchow. To make more vivid the idea that women all over the world were joining at the same time in a great volume of prayer, a group of young school teachers and others worked out a simple pageant, each wearing the costume of a given nation. Each told something of the progress of Christianity in the country she represented, followed by prayer."

"The various churches united in one big union meeting here in Changsha. We followed the program suggested; had many denominations represented, as well as nationalities. Changsha has a variety of missions. There are English, Germans, Norwegians, Swedes, and Americans; all took part on the program. A splendid spirit of fellowship and unity was manifested; more than 300 people were present."

PHILIPPINES

"The Day was observed among the Tagalog speaking people. It was indeed inspiring to see the response which the churches made. The offerings went for work in Africa. We want the folks there to know that it was a joy for us to give and that this money is only a token of the love and interest for their work which was born in our hearts on the World Day of Prayer."

"The Day was observed in Ilocos Norte and Sur provinces and offerings taken for work which the churches in these districts support in the mountains among pagan tribes. From all reports the programs were very worthwhile in all the churches where they were held. New spiritual life was awakened in the hearts of many, a world-wide interest and vision."

"The Mothers' Club, Christian Endeavor societies, Bible school women, nurses from the hospital and the Lolalitas of Silliman took part in the service at Dumaguete. Part of the pro-

gram was given in English, part in Visayan. We made our own posters and announced our meeting in the different services for two weeks before the meeting. The women were seated in groups in the chapel, each group having its banner."

INDIA

"Under the shade of palm and shisam trees, the Christian women of Mainpuri met to pray. A very impressive part of the afternoon program was the prayers for all nations, the last prayer being one of special thanksgiving for all mothers throughout the world who had dedicated their sons and daughters to the service of the Lord."

"The service was truly an impressive one at Sangli; the women entered thoroughly into the spirit and thrill of the observance of being part of what Christian women were doing all round the globe. The offering included not only money, but three live chickens, some grain, some peanuts. We all felt greatly uplifted by this service."

"The program was put into the vernacular, somewhat adapted to India. It has been printed in our vernacular paper, the *Sakayak Patrika*, which circulates among about 40 missions in India."

"In Guntur we began the day in the Mangalamandiram with prayer and closed it at the Y. W. C. A. with prayer. The program prepared in Telugu was distributed. We had a meeting at the hospital chapel at noon; there was one at the Stall School at the same time. At the close of the afternoon meeting I asked the women what message I should send you. They said in one voice, 'Send us material for next year without fail, as we liked this program very much.'"

"Yesterday was another great day for Kodoli district. The fact that all the world of Christian women were using the same hymns, same Scripture made a wonderful impression on our Indian sisters. The offering of money,

eggs, peanuts and Kaffir corn, was given for work in Tibet."

"The whole round earth' was certainly bound by gold chains about the feet of God' on the World Day of Prayer. Our little corner in Dehra Dun, we earnestly hope, formed a very golden link of that chain which united us at the feet of God, where all are one in Christ."

JAPAN

"The programs were a great blessing to our work here, both last year and this. We had translated and adapted the program, and the women entered into the spirit of it with great earnestness. It was a new, rich experience to them, and they were enthusiastic over continuing to observe the Day regularly."

"Yesterday saw our first celebration of the Day here in Hiroshima. The program was translated into Japanese and copies sent to the various churches. We began preparation early in the week by explaining it in the different Bible classes, and by posting notices and verses of Scripture. The response on the part of the students was the thing that pleased me most. All were impressed by the fact that they were taking part in a world movement, and that they of Japan really had the privilege of leading off in a worldwide chain of prayer."

KOREA

"February 15th we gave up classes to join with the women of the church in the World Day of Prayer. The meeting lasted from 11 to almost 3, with no signs of restlessness, so we kept on without the intermissions we had expected to have between different topics. The bell rang each hour, though, so that those who could not come for it all, came for part. Such earnest prayers!"

BRAZIL

"Five spiritual meetings were reported. Some divided the program into three meetings—8 a. m., 12 noon, and 7 p. m.—so that a larger number could attend. All emphasized the fact



WORLD DAY OF PRAYER AT
KODOLI, INDIA

that every one who had part received a special spiritual blessing. In Oliveira our whole congregation came and took part and we felt the Spirit with us. Although the women put it on, much propaganda was made for all—men, women and children—to attend and it seemed the churches were full at one hour or another on that day. It was fine to know the whole world was at prayer."

BRITISH GUIANA

"Our meeting here at New Amsterdam was indeed wonderful. Since the women here can not get out during the day, except on Sunday, we held a meeting on the evening of the 15th. It did not look very promising all that day, as it rained most of the time, but around six o'clock the sky cleared and the stars and moon shone with all the brilliancy of a tropical sky, so people were able to come out in quite a good number. Many races were represented—Negroes, East Indians, Portuguese. Members of different churches—Methodist, Canadian Presbyterian, Scotch Presbyterian, Congregational, Lutheran, Salvation Army—took part in the program, which consisted of short talks on the objectives of the Day, and prayer, which was emphasized the most, of course. It was really an inspirational meeting and it did create a spirit of unity between all the Christian churches in this town. We all felt as if we were one Church, as we are, indeed all one in Christ."

SIAM

"For the first time our women at Chiangmai observed the World Day of

Prayer. It was a beautiful service, entirely in the hands of the Siamese women. The program was practically the same as was used in America."

CANADA

"In Toronto several thousand women attended the meetings which were held in 18 churches, 15 or 16 nationalities being represented in the leadership—Swedish, Finn, Indian, Ukrainian, Japanese, Bulgarian, Chinese, Russian, Italian, Dutch, Polish, Hungarian, Armenian, Macedonian, etc. Great publicity was given to the meetings by the daily press."

Canada has been very successful in enlisting the women living in the scattered rural communities and many of the most precious meetings have been those where there have been but the "twos and threes."

UNITED STATES

Reports have been received from meetings held in every state. In *New York* the women of the five boroughs in Greater New York, which includes Brooklyn and Staten Island, came together in 30 different churches. Women of many denominations, many nationalities, and different races worshipped together. One borough reported at least 10 different nationalities at the meetings, and prayers were offered in a number of languages. Many groups of young people participated. Between 7,000 and 8,000 copies of a special "Call to Prayer to the Youth of the World" were distributed in young people's groups. Still another feature was a children's service held at the same hour as the women's meeting, but in a neighboring church. "Shut-ins" had been provided with programs so they could follow the service.

Mrs. D. E. Waid, of the Council of Women for Home Missions, conducted morning devotions over WEAF and allied stations. The radio was also utilized in other cities all over the United States.

"The union meeting in which the churches of Joliet, *Illinois*, cooperated

was a great success; a real spiritual uplift came from this effort. It was an all-day program with an interval of about twenty minutes at noon. The nearness of those who were praying all over the world was just thrilling."

"Last Friday was a great day in San Francisco, *California*. More than 1,000 women attended the three-hour service."

"Several denominations in Pensacola, *Florida*, held a real prayer service. The colored churches were our guests and were given a part on the program—a big step for southern people."

"We had nearly 100 in our meeting at Minot, *North Dakota*; 40 nurses from a local hospital attended. The meeting in the afternoon had groups from six or seven denominations."

"We observed the day at Winterset, *Iowa*, in cottage prayer meetings in twelve homes."

"Our Day of Prayer at El Paso, *Texas*, was a wonderful day and cumulative in power. The auditorium was filled. The decorations at the noon luncheon featured the nations, with women in costume. American flags on the platform and lighted candles on white pedestals at each station around the room illustrated 'prayer around the world.'"

"The ladies of the missionary societies of Billings, *Montana*, look forward to this time each year when we all meet together in prayer."

Jackson, *Tennessee*, had a fine meeting with all faiths represented. The Catholic priest commended the plan and purpose of the meeting and the Sisters gave it publicity.

In order that mothers of young children might be in attendance at the meeting in Phoenix, *Arizona*, special nurses were provided to have charge of the children.

Supplies for March 7, 1930

THEME:

"That Jesus May Be Lifted Up"

We are especially happy over the



JEAN PAXTON

ESPERANZA
ABELLERA

HELEN KIM



MRS. S. S. HOUGH

materials* for this observance because of content, authorship and attractive appearance. It is a very real joy to have the Program the product of Korea, the cycle of prayer on the "Call" from the Philippines, and the Service of Consecration by an American.

The "Call" is for daily use beginning immediately. There are little seals to be utilized on all correspondence from now until the Day, and a poster to be conspicuously displayed in churches, stores, offices.

Accompanying the program, "That Jesus May Be Lifted Up," there is a picture sheet depicting the four projects assigned for free will offerings on the Day. Suggestions for leaders are with the program, and suggestions for leaders of the Service of Consecration will be found in that booklet.

Looking Unto Jesus

A Service of Consecration with above title has been prepared by Miss Jean Paxton to be used by the local leaders and committee in charge in preparation for the World Day of Prayer or by the whole group at a preliminary service on the Day.

Based upon the Messages from the Jerusalem Conference, all study groups will find it very helpful used in connection with the books on "The World Mission of Christianity."

*The program is 2 cents, \$1.75 per 100; the Service of Consecration, 10 cents, only two being needed for a meeting; the "Call" is free; poster, 10 cents; seals, \$1.75 per 1,000, 25 cents per 100. All supplies should be ordered from denominational headquarters.

Introducing Our Friends

Mrs. S. S. Hough, Chairman of the Joint Committee on World Day of Prayer since January, 1925, was, as Mrs. Albert, a missionary to Africa for three and a half years. After the death of her husband, returning to this country she served for nine years as editor of the women's missionary periodical of her denomination, until she married Mr. Hough. For the past two years she has been president of the Women's Missionary Association of the United Brethren in Christ. She is a member of the Executive Committees of the Federation and Council.

Miss Helen Kim, Dean of Women, Ehwa Haktang College, Seoul, Korea, who made the main draft of the 1930 program, came to Ehwa Haktang, Seoul, when a very little girl. A scholarship was secured for her, and this, together with her own self-help through such work as ringing the bell for prayers, classes and meals, provided for her board and room. She was graduated from Ehwa High School; took her Post Graduate in Ohio Wesleyan University, Delaware, Ohio. She was a delegate to the Pacific Relations Conference in Honolulu, Hawaii, and to the Jerusalem Conference.

Miss Esperanza Abellera, who prepared the "Call to Prayer," is the daughter of a Filipino pastor who gave up a teaching position at 100 pesos a month to preach for 30 pesos. He was the founder of the first United Church of the Islands. While away from home Esperanza wrote to her father: "You have prayed that one of your children

might follow you into the ministry; I had a long struggle between my way and God's, and God won." She has graduated from the University of the Philippines, taken her Master's work at Columbia and at present is studying for her degree of Doctor of Philosophy.

Miss Jean Grigsby Paxton is a member of the staff, Foreign Division of the National Board, Young Women's Christian Associations of the United States. She was in Canton, China, for a term as secretary of the Young Women's Christian Association there.

A World Fellowship of Christian Women *

BY MRS. HENRY W. PEABODY

We have read of the Day of Pentecost and of the birthday of the Christian Church which we love. We have realized that they were not all great leaders, highly educated men and women, but very simple peasant working people who followed Jesus, who Himself was a carpenter. After He left them they remembered His last message, "All power is given unto me in heaven and in earth; . . . ye shall receive power after that the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

As we think of those insignificant groups, opposed by the great established Jewish bodies, derided by the cultured rulers, going from village to village, poor, unsupported, carrying the message—for they did not have the New Testament or the Gospels, as we have them, only their contact with the Lord and with those who had seen him—there is no accounting except that this promised Spirit came in power and so they carried the Word, men and women, young and old.

We have proposed that we Christian women form a spiritual union, without additional organization, to observe this 1900th anniversary of the beginning

of the Church. Through the Boards the message will go out to the uttermost parts of the earth. It has already gone through the countries of Europe. All around the world women are summoned to the Day of Prayer, March 7, 1930, to ask that this power may be given again, knowing that the condition is witnessing for Him. We ask all Christian women and girls to join in this spiritual fellowship and to begin even now to pray that there may be a great awakening of the Spirit among all women everywhere.

The topic for our World Day of Prayer this year of Pentecost, 1930, is "That Jesus may be lifted up." How can He be lifted up without our human hands? How can He be made known to these who have never heard, without our voice? And so we come ourselves, pledged to new consecration, pleading for a new vision of the world's need and a new vision of the world Saviour, pledged to witnessing and testimony in our word and life and deed which shall go on and on until the last woman has been reached through this World Fellowship of Christian Women.

It does not mean an offering of money; it must be done very simply, as they did it long ago, but there must be this power of the Holy Spirit and there must be a dedication of life and a new realization of the need and the power of the message.

Suppose we all begin now to pray. Some of us have taken the very first waking hours in the morning to pray for a fresh outpouring of the Holy Spirit, forming a great fellowship of prayer. Then suppose we read again very carefully the life of Jesus in His Gospels, and also the Acts of the Apostles. For God is asking us for a new book of Acts of Women Apostles. Women must go, in the main, to women. Suppose we find our message, the old, old story, and begin to give it and live it in a World Fellowship of Christian Women. It could change the whole face of the world and could bring again the fervor of Pentecost.

* Leaflet may be procured from the Federation or Council.



WORLD-WIDE OUTLOOK



LATIN AMERICA

C. E. Among Lepers

PORTO RICO has its share of leprosy, although the disease is not spreading and does not form a major danger to the lives of the people. The known cases, about 50, are isolated in a modern colony maintained by the insular government. The evangelical churches of the island, realizing the importance of some Christian work among those confined in the various state institutions grouped around Rio Piedras, called a seminary graduate to give his whole time to this work. The two institutions which claim the major part of his time are the leper colony and the tubercular sanitarium. In both of these his work has been most acceptable and has produced fine results. But among the lepers the work is more spectacular. Here, according to the management, the question of discipline has completely changed. Much more liberty is now being given to the patients with fewer breaches of confidence and trust. Out of a total of 50 patients, 39 belong to the Christian Endeavor Society. — *Christian Century*.

Friendship With Mexican Children

LAST year, children of the United States stretched hands across the Rio Grande in friendly gesture by sending Mexico's children 30,000 school bags. This courtesy is now to be reciprocated. Dr. Moises Saenz, Assistant Minister of the Mexican Educational Bureau, tells of the formation in Mexico of a National Committee on World Friendship Among Children, which is planning to send, before the end of this year to each state in the United States an exhibit, representative of the artistic handicraft of the Mexican people. Many of

these art products will be made by children, by Indians, and by peons. It is through art that the Mexican people express their genius and soul.

Following the receipt of the "Friendship School Bags" ten lessons on international good will were introduced into Mexico's regular school curriculum.

A third American project will be the sending of a friendship symbol to Filipino children, to be called a "Treasure Chest," into which will go various articles that all children enjoy and at least one book.

An Indian Story

MR. L. L. LETGERS, field representative of the Indian Mission of America, tells the following Indian story: "I shall not forget Anselmo, a Guatemala Indian, a weak old man with most of his lower teeth gone. I can see him walking along. In his right hand he carried a little Deitz lantern. In one pocket of his coat a bottle of oil, and in a little sack his Bible and Testament. I said, 'Anselmo, why do you carry that lantern?' He said to me, 'I am getting old; I cannot sleep well at night, and when I awaken I light my lantern and I can read my Bible and sing praises to my Saviour.'"

On one of my trips to Guatemala, Mr. Burgess asked me whether I would give a few Indian men special lessons in soul winning. While speaking I turned to the old man and said, "Tell me, Anselmo, how many have you led to Jesus this year (this was about the twelfth of February)?" The old man's face fell. He said, "Ah, Senor, very few." I said, "Tell me, how many have you led to Jesus this year?" He said, "There are not more than thirty." Early in July of that year I received a letter from the old man and it con-

tained a list of 144 whom he had led to Jesus before the first of July. After the meeting Anselmo asked me to go with him to a place where he had been working among the Mam Indians. He had a group of young folks he had been teaching and they had never had an opportunity to make confession of their faith to anyone who seemed to them to have authority.

The old man had them come to us individually, and while standing before us they made their profession of faith and said, after telling the things that they believed, "I have received Jesus Christ as my personal Saviour."

This old Indian is the only witness for Christ in a tribe of 200,000.—*American Indian Stories.*

Hospital for Costa Rica

WORK in the *Hospital Clinico Biblico* in Costa Rica was inaugurated on July 14th with appropriate ceremonies. Representatives of all classes of society were present. The hospital is divided into three sections: surgical clinic, maternity clinic, and children's clinic, the first two for paying patients, the receipts going to the upkeep of the children's free clinic.

The operating room is admirably equipped with a complete sterilizing outfit, unequalled in the entire country. In the children's clinic there are cots for thirty children.

In a visit of courtesy, the President of Costa Rica, Hon. Gonzalez Viquez, cordially expressed his interest in the effort to lower the infant mortality, the official figures being 50% of children under five years and 33% under one year.

Crisis in Peru

A DIFFICULT situation has arisen in Peru owing to the passing of a new law prohibiting the teaching of any doctrine opposed to the state religion in any public or private school, and decreeing that moral and religious education shall be given, subject to the plans, programs, and decrees which the Government may make, and in accord-

ance with the textbooks approved by the Ministry of Education.

What this law will mean to the Evangelical Mission Schools in Peru cannot yet be determined. It would appear that under it no Protestant child can receive a Protestant education in any school in Peru. At best, he can only be excused from Catholic instruction. Meanwhile Protestant missionaries are meeting in Lima and elsewhere for conference and prayer.

Protestantism in Brazil

PROTESTANTISM in Brazil is composed of two great groups, one of German churches and the other of native. The latter constitute 340 parishes with 33,000 members and 190,000 children attending Sunday-schools. These churches belong to different denominations, each one of them publishing a periodical for its members.

The Episcopalians, with 25 churches and 20 pastors, publish the *Estandarte Christao*; the Methodist Episcopal with 83 churches and 70 pastors, the *Expositor Christao*; the Baptists with 212 churches and 129 pastors, the *Jornal Baptista*; the Presbyterians with 128 churches and 80 pastors, the *Puritano*; the Independent Presbyterians with 84 churches and 22 pastors, the *Semana Evangelica* and the Congregationalists publish the *O Christao*.—*Renacimiento (Lima, Peru).*

Bush Negroes of Surinam

MR. FISCHER of the Moravian Church in Surinam tells something of his experiences on a trip up the Cottica River to visit the Bush Negroes. He writes:

"Many of the young people are weary of their heathen religion. They have thrown away all amulets and other heathen objects usually worn by their people, and they no longer take part in the heathen dances. We see the glory of God in the lives of people who have come out of heathenism into the Christian life. To none is the change more apparent than to the heathen people. God often uses the lives of the converts to witness for

Him. What wonderful faith and courage is imparted by the Holy Spirit to those who are saved. Would to God that we in the home churches had the same courage to witness for God before the unbelieving people of this age!"—*The Moravian*.

EUROPE

The Missionary Calling

REV. ROBERT FORGAN, of Scotland, has made some observations as to the homes and parentage of present day missionaries. Speaking of the United Free Church, he states:

1. Of the 220 men missionaries about 75 are the sons either of ministers or of missionaries.

2. Of the 214 women missionaries about 70 are the daughters either of ministers or of missionaries.

3. Of the 180 wives of missionaries about 60 are the daughters either of ministers or of missionaries.

4. During the last twenty-five years about 40 of our women missionaries became wives of missionaries, and quite a large number of these were the daughters either of ministers or of missionaries.

From these figures it appears that out of the total of 614 men and women missionaries and wives of missionaries more than 200 have been provided from the homes either of ministers or of missionaries—that is, in brief, one-third of the whole staff. Of this 200 it appears that about two-thirds are sons or daughters of home ministers, and one-third are sons or daughters of missionaries in the foreign field.—*U. F. Church Record*.

Gospels for Italian Prisoners

IT IS a rule that no visitors are allowed in the prison, which is built on a big reef of the island of San Stefano. The men there are reputed the worst. Two years ago Dr. Pons, an Evangelical Christian in Italy, took an opportunity of sending 500 Gospels to the prison through contractors who supply provisions. Signor Santoro, a colporteur, later saw these men who said, "We have good news for you.

The Gospels we gave the prisoners of San Stefano, where no stranger is allowed to land, were accepted with joy. The Director wishes to see you."

The Director said: "Your books have brought peace in this island among our poor criminals. I am glad if you have some more books for them." The Director gave him a permit to visit the cells. The guard unlocked one cell after another and Signor Santoro spoke to the men and offered them Gospels.

Colporteur Santoro distributed three hundred copies of Proverbs and 1,700 Gospels in the three islands which he visited.

Leprosy in Europe

REV. JUSTIN E. ABBOTT, D.D., reports a visit made to various countries of Europe to gain first hand knowledge of leper problems. His method was to visit Departments of Public Health, and gratefully acknowledges that he was met with unvarying courtesy. Poland, Austria, Hungary and Czechoslovakia were found to have no cases, although there were special laws providing for the handling of such cases. Yugoslavia has 74 known cases, Italy 226 and Switzerland possibly as many as 25. Italy has a small leprosarium with about thirty inmates. Aside from this, there is no special provision for lepers in Italy.

The complete absence of leprosy from central Europe is accounted for by the fact that none of these countries have colonies in lands infested with leprosy, nor have they any commercial relations with such countries, as have England, France, Spain, Portugal and Italy. Dr. Abbott has as yet been unable to visit Roumania, Bulgaria, Greece and Albania. The League of Nations is collecting information along this line, and supply the following figures: Crete, 400; Cyprus, 250; Malta, 249; Roumania, 338. Adding these incomplete figures to the total for Yugoslavia, Italy and Switzerland, the total known cases reach 1,572 for Central and Southern Europe.

Prohibition in Germany

TEN years ago the Germans looked upon water as something to run under a bridge, and to ask for a drink of it was to receive a good laugh. Now, Germany is beginning to wonder if she can spend three billion marks annually on alcoholic drink and hold a place in world affairs. A little over two years ago a mass meeting was held in St. Paul's church, at Frankfurt, to consider the question of local option. Questions discussed were:

1. The Significance of Local Option for the German Nation. 2. Local Option and the German Woman. 3. Local Option and German Labor.

Those who are working for temperance in Germany are divided into two groups. The first organization is in favor of total abstinence and prohibition, the second is working simply for temperance, or moderate drinking. Also, the leaders are unable to collect funds to promote the cause, but unquestionably the nation is alert to the progress of prohibition in other lands.

The "Y" in Czechoslovakia

AMONG the 13½ million people in Czechoslovakia are seven leading races, one half Czechs and three-fourths Roman Catholics. The Protestants, next largest element, number about 8%. These include Czech Brethren, Lutherans, Calvinists, Methodists and Moravians.

The Young Men's Christian Association was at work in this country before the war, but it was then a church organization, weak in membership and in program. Its chief aim was to keep the youth in the churches, and to protect them from the destructive influences of society. Following the war, the whole program has changed to emphasize the idea of service, based on the belief that individuals and nations have a mission to fulfil; character training; Christianity in daily life; cooperation and self-discipline. The "Y" stands aside from church conflicts; and has found one of its chief services in acting as a link between national groups. In fact, a special

point is made of establishing centers in hot beds of racial friction.

New Pastors for Russia

THE second graduating class at the Lutheran Theological Seminary at Leningrad, Russia, has added fifteen young pastors to the seventy-nine who serve about 1,000,000 Lutherans in Russia. The ordination of these fifteen young pastors, two of whom are Ests ready to preach to Esthonian-speaking congregations, and all of them splendidly equipped for their service to the church, will permit the retirement of several aged pastors who should be granted release from activity.

Bishop Meyer, of Moscow, in addressing the Lutherans of America, writes:

"Not being able today to go into detail, I can report to you only in general that the condition of the church and of the congregations is growing worse all the time. Thus we are looking upon it as a special grace of God that we were able to increase the number of pastors in our church by these graduates of the Leningrad Seminary. This was the more necessary because a number of former pastors have become feeble and unable to work. Thus it is fortunate that the supreme church council is in a position to fill gaps. Our congregations appreciate the fact that our fellow believers made it possible through their gifts to take care of the training of these young pastors. If that had not been the case our congregations would be in a still worse position."

AFRICA

Algiers Mission Band

MISS HELEN FREEMAN, pioneer worker of the Algiers Mission Band, says that there is very little ground in all the world that has been so soaked with martyr blood as North Africa, and that present day service there is a "work of retrieval."

In 1888 Miss I. Lillias Trotter and her friend Miss Haworth settled

among the Moslems of Algiers. Three years previously the North Africa Mission had opened its first station. Before then Mohammedanism had remained for centuries unchallenged, and it was only after nineteen years of gradual growth that a society was organized under the name of the Algiers Mission Band. Today it has fourteen stations, with thirty-five missionaries. The Band has for its aim "the evangelization of the Arabic-speaking Moslems of Algeria, with special emphasis on the needs of the practically untouched peoples of the South." Miss Trotter's ambition was to push ever further and further into the desert, where some of the oases support populations that run into the thousands.

Intolerant Egypt

EGYPT professes to include in her constitution liberty of religion, but in actual fact, this is not true. Bishop Gwynne, of the Anglican church in Egypt and the Sudan, recently reported to the Near East Christian Council that two women converts of the Egypt General Mission were "by the order of the Moslem religious courts forced back to their fanatical relatives." "It is estimated," he said, "that about 400 Copts become Moslems in Egypt every year—every provision is made for their reception into the faith of Islam; but when these two Moslem women wished to openly confess Christianity, justice is refused. A convert on being baptized is deprived of his patrimony. A woman has no power to change her faith in Egypt. If unmarried, her person can be claimed by her father or her guardian; if married, by her husband."—*Alliance Weekly*.

Moslems Read the Bible

THERE never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that

the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—*Blessed Be Egypt*.

Missions to Use Inventions

A GERMAN missionary, Father Schulte, of the Roman Catholic Missionary Society, a former aviator, proposes to use automobiles, airplanes, motor boats, motorcycles and radio for the prosecution of missionary work in Africa. He strongly advocates the unlimited exploitation of modern technical devices in connection with carrying the Gospel to the darker regions of the earth and believes that the use of airplanes and other modern agencies of locomotion would accelerate and simplify the work of missionaries in uncultivated regions.

Captain Herman Koehl, the transatlantic flier, with Colonel James Fitzmaurice, one of his companions in the flight of the Bremen, has placed himself at the service of the society in connection with its proposed aviation service in Africa, where it is intended to establish a missionary base in the northern part of the former German Southwest Africa which will be equipped with ten automobiles, three motor boats, three airplanes and wireless telegraph. The first motor boat, christened Pius XI, has already been shipped.

Well-known German steamship lines and automobile and airplane manufacturers have promised to promote the society's African plans.

A Gospel Triumph

THE Mashukulumbwe tribe, south of the Kafue River, is one of the most degraded of Africa. The natives were slaves to other tribes before the ad-

vent of the British government, and are noticeable because of the absence of upper teeth. They worship the cow, and so during childhood the upper teeth are removed in veneration of this animal. Possibly this tribe has the most degrading customs of any people. They have a particularly harmful method of smoking. A hole is made in the ground and filled with tobacco and other more harmful ingredients. A long hollow reed is thrust into the cavity, and a lump of burning charcoal placed on top of the tobacco. The natives inhale deeply, and between inhalations take a drink of water. The result is startling, for after a short time they become intoxicated; and continued indulgence causes madness.

The results from preaching the Gospel among these people is most remarkable. Two native evangelists have returned from one of their large villages after holding meetings for two weeks, and report more than one hundred conversions.

A few years ago a Christian teacher was sent to a large Mashukulumbwe village, the Sodom of this section. At first little interest was taken, but soon a school was established, and regular church services were carried on. Soon some began to take a stand for Christ. One day the chief decided that his village should become a Christian village, and that he was going to take a strong stand against such things as smoking, witchcraft, polygamy, and child-marriage. Today there is a strong church in this village.—*C. E. World.*

Importance of South Africa

THE Union of South Africa is the most important white unit on the continent, and seems destined to become the determinant of all Africa, not only because of the type of its people, but because of its vast physical resources of soil, minerals and animal life. The million and a half British, Dutch and other European peoples are looking to the north for openings, making civilization's advancing line from south to north, and the coming of the railroad has made

the movement more marked. Forward-looking statesmen visualize a fusion of all the great territories under the British Crown stretching from Cape Town northward through the Union of South Africa, Rhodesia, and Nyasaland, into the East African Protectorates.

If figures may be relied upon, South Africans are very religious. When the last census was taken, only 3,203 persons in a total population of 1,519,488, declared themselves as of "no religion."

The largest and most influential church is the Dutch Reformed, which has more adherents than all the rest of the churches put together. Here are the figures for the first eight bodies:

Dutch churches	383,982
Anglican	294,026
Methodist	102,771
Presbyterian	74,999
Roman Catholic	61,246
Lutheran	19,098
Baptist	15,414
Congregationalist	10,598

But the drink traffic is a serious question, divorce is becoming more common and moral standards are on the downward trend, against all of which the Christian conscience is asserting itself. A recent Liquor Act embodies many radical reforms.—*Christian Herald.*

The Year in Tanganyika

ALL the stations and most of the out-schools of the Tanganyika Mission report unusually large increases in attendance, both at school and religious services. The large school at Kijima has been taxed to capacity, and the church at Busia can scarcely accommodate the congregations which assemble. One of the fruits of uninterrupted services has been the baptism of 57 men and women from the Nera work, 33 at Busia, and 9 at Lohumbo. There were also 182 professions of faith from the Busia work. Church offerings were \$776.12. By way of illustrating the difficulty of quoting accurate figures, native Christians at an out-school gave of

money, time and material for the building of a church about \$125, which is not included in the report, since it did not pass through the regular channels. Again, a native teacher so faithfully observed Christian charity that frequent travelers stopping for hospitality consumed all his food supplies. This represented heavy outlay, and cannot be figured in terms of real value as Christian testimony.—*Inland Africa.*

WESTERN ASIA

"Intercessory Members" of Union

THE "Bible Lands Sunday-school Union," believing that many Christians unable to attend the recent Convention at Baalbek, Syria, yet were vitally interested in its success, arranged for "intercessory memberships." An intercessory member is one who promises to pray regularly, from the day of his registration to the close of the Convention, for its success—success in the sight of God. Such persons are considered regular members of the convention.

While the registration fee for those in attendance was \$1.00, intercessory members paid fifty cents. This fee was asked for four reasons:

(1) That they may feel they are formally identified with the convention, (2) That they may share in the financial responsibility, (3) That delegates may feel they are sustained by the prayers of many who are present in spirit though absent in body, (4) That through this definite association of delegates and intercessory members there may be developed a unity of spirit which shall prepare the way for an advance program of religious education in Bible lands.

Church for Jewish Christians

THE bit of land known as "Abraham's Vineyard," near the city walls of Jerusalem, is now turned over to the "International Hebrew Christian Alliance." Sir Leon Levenson, President of the Alliance, made note of the stupendous undertaking in the

last issue of the journal, *The Hebrew Christian*. Writing about this remarkable feature of how the land shall be governed and supervised, Sir Levenson says, in so far as has been committed to it the task of preparing it, the Alliance will pursue the policies of said organization to assist the Jews who are in distress, and also will give work to the Jews who live in the land of their fathers without any discrimination, whether they have obeyed the commandment of righteousness, or not. It is also planned to build, upon that place, homes where Jewish Christians will be able to learn various trades, so that they will be independent. It is also their purpose to erect a Jewish Christian Church, where baptized believers may worship.—*Word and Work.*

Those Persian Rugs

KERMAN is one of the centers of the Persian rug industry. About 3,000 women and girls work as weavers in this city, toiling nine hours a day in winter, eleven in summer. A writer in *Persia, Old and New* says of them: "It is not possible for you to meet in Kerman one weaver who has the appearance of a human being. The majority of the men and women are sallow, abject hunchbacks, with deformed legs."

Girls are apprenticed as weavers when six or seven years old. For this the parents are paid £4 in advance and £6 or £8 more in instalments during the five years of the apprenticeship. The girls themselves receive nothing whatever apart from these payments to the parents. At their work the girls sit on a bare, narrow plank without a back to it. They all become more or less deformed, some much more than others. Marriage is extremely dangerous for them, for because of their deformity, normal child-birth is impossible. Except where competent surgical treatment is provided death is the result in all but a few cases. Missionaries of the C. M. S. are ministering to what is left of these poor

girls after they have woven their finest and best into floor coverings.

Persia is not a Christian country and it is not probable that any of the factories where these outrages against womanhood are perpetrated are under the management of professed Christians, but a large proportion of the output of the factories ultimately reaches the homes of Christian people. A boycott of the industry until reforms are effected would be reasonable and right.—*Indian Witness*.

INDIA AND SIAM

Two Significant Documents

TWO Indian Church Documents have recently issued from the press. The "Confession of Faith, Constitution, Rules, and Forms of Procedure" of the United Church of Northern India appears in final form as drafted by the Executive Committee of the General Assembly. The book consists of 69 pages analyzed as follows: Confession of Faith, Constitution, Rules and Forms of Procedure, Appendices: A. Rules of Debate, and B. Forms. The freedom allowed in the Form of Acceptance demanded of all ministers, reads as follows: "I receive and adopt, *for substance of doctrine*, the Confession of Faith of this Church as based on and in accord with the Word of God.

The other document to which we make reference is the "Proposed Scheme of Union" of the Church of India, Burma and Ceylon, The South India United Church, and The South India Provincial Synod of the Wesleyan Methodist Church. The combined totals of baptized and communicants number some 616,199 persons. This final draft of the scheme of union for presentation to the churches concerned represents the product of ten years' labor.—*Indian Standard*.

Santal Mission of North India

THE Santal Mission is aided by three boards, one in Norway, one in Denmark and one in the United States. The missionaries are recruited from each of these three countries, but are organized and work on the field as a single unit.

Seventeen thousand one hundred and sixty-nine Christians are reported. Average church attendance totals 6,205, while the average number of communicants is recorded as 1,889. A good gain was made for the period under review, which was 15 instead of the usual 12 months, owing to a change in the system of keeping the records. Baptisms numbered 630 children of Christians and 1,069 converts from non-Christians. In addition to the fifty-one missionaries, twenty-two pastors, 225 elders, 70 Bible women and 143 teachers are engaged in the work of the church.

An unusual column in the Mission Report is headed "Excommunicated." That excommunication is not out-of-date in the group is made clear by the entry of 124 in this column. Exactly one half of the stations excommunicated one or more members, one congregation thus expelling no fewer than 43 out of a total Christian community of 418. That some of those pronounced unworthy to remain in the church profit by the stern punishment meted out to them is shown by the re-admission to the church of 69, or a number a little more than half as large as the number excommunicated. — *Indian Witness*.

Gwalior's "Conversion Bill"

IN Gwalior is a general assembly which meets once a year and makes suggestions for legislation. The body presents its requests in the form of detailed bills, but it has no power to enact laws. That lies with the Council of Regency. In 1928 the general assembly presented a "conversion" bill. The object of the bill is to prevent any person changing his religion because of "coercion, undue influence, or material inducement." It is popularly known as the "minor" bill. It would prevent any person between the ages of seven and twenty-one years from changing his or her religion either voluntarily or at the will of the parents or guardians. Children under seven would remain under the parents' control in religious matters. Any person

over twenty-one desiring to change his religion, would be obliged to intimate his intention to a magistrate. The officer would publish his name and after fifteen days either grant or withhold the privilege of change of religion. Two members of the Council have stated that the bill is not directed against Christianity. A number agree with them. Others there are whose opinion on this point cannot be ascertained.—*Indian Standard*.

French Indo-China

THE French Indo-China Mission under the Christian and Missionary Alliance reports encouraging progress in 1928. Protestants are granted full religious liberty in French territory, but in the Protectorates—Annam, Toukin and Cambodia—ancient treaties which gave religious freedom to Roman Catholics made no mention of Protestants, thus excluding them from this privilege. However, an epoch-making event in Annamese Protestantism was the audience accorded by the Governor-General at Hanoi, February 28, 1929, to the Committee of the Annamese Evangelical church. The Governor received them cordially, accepted the copies of the Church Constitution given him, and expressed a desire that this church should enjoy the same liberties as the Catholic Church.

At the close of 1928, ten Annamese churches had become entirely self-supporting, two new districts had been organized and three candidates were ordained early in 1929. A number of Annamese workers were imprisoned either for distributing Scriptures or for witnessing for Christ, but turned their affliction to account by carrying their message to fellow prisoners. The officials, from the highest to lowest, are not in sympathy with the spirit of intolerance which imprisons a man because of the love of God in his heart, and treat the men leniently, often letting them off with a fine.

An outstanding feature of the work in Cambodia has been the organizing of various leaders into a district committee, and giving them special train-

ing as lay preachers. Cochin-China reports six self-supporting churches, with an active church membership of 2,861. Tithing has been stressed, resulting in increased offerings and more self-supporting churches.

Religious Freedom in Patiala

THE restrictions upon the Gospel imposed in some states are unknown in Patiala, premier state in the Punjab. Hindus, Moslems and Sikhs as well as Christians enjoy religious liberty. The Christian Church was established here through the work of the ministers of the Methodist Episcopal Church who first came to the city in 1890.

The usual methods of proclaiming the truth are followed here. At *melas* and like gatherings Bible portions and religious booklets are sold and tracts are distributed in large numbers. Besides this all preachers and a few laymen sell religious books, especially portions of the Holy Scriptures, in the bazaars of the city and in the weekly or the bi-weekly bazaars in rural places.

A college has been opened by the Maharaja where free tuition is provided. Although there is no school under Christian auspices, Christian children are not deprived of educational opportunities. The church is located within the bazaar. Every Sunday Christians gather at the church and non-Christians are impressed by this congregational worship. A European Police Inspector is one of the most loyal and earnest Christians in the city. On his proposal the church has opened a reading room, where religious books, papers and pamphlets are provided for the public.—*Indian Witness*.

Student Campaigns in Burma

A JUDSON COLLEGE student, after an evangelistic campaign in the Karen high school, Rangoon, wrote in regard to the impression on himself:

"Every time I go on a Gospel team campaign I feel the real happiness and joy of Christ in me, because I give

myself heart and soul into the hands of God; because I continually have communication between Him and me, praying to make me absolutely pure, honest, unselfish and loving; and because I myself enjoy doing His work."

A college girl wrote:

"Now I have the real happiness which I have never known before in my life. My heart breaks whenever I think of Jesus' death on the shameful cross. Only now I admit that Christ's life and teaching are the key to all nature and human destiny."

The campaign resulted in forty-four baptisms and hundreds of decisions, a large proportion being from Burmese Buddhist homes, but it was thought that the more far-reaching result of the campaign has been the re-consecration of the Christian teachers. One high school teacher testified as follows: "I have been a sleeping Christian, and up to this time have wasted my life. When I heard the students pleading with other pupils to accept Christ, I made up my mind to work for Him." One third year student organized, trained and led a Gospel team for more than a month, with the result that more than 300, mostly Karen Buddhists, expressed their faith in Christ.

CHINA

Superstition on the Wane

THE Nationalist Movement has brought many changes to China. Students have taken an ardent part in a campaign against superstition and idolatry. Repeated proclamations have come out in the papers ordering the discontinuance of fortune telling and soothsaying. The old formal and superstitious customs connected with weddings and funerals are being done away with and more simple forms established. A one time famous temple in Peiping has become a dump heap. There is little demand for the soothsayer who formerly had the last word in locating a favorable spot for one's house, setting a favorable marriage day, and choosing by signs a lucky spot for one's last resting place. Even less popular are the horrifying figures

who used of yore to guard the temple gateways with their all-powerful swords.

Missionaries Still Needed

MR. DAVID YUI, Chinese Christian leader, seeking to correct the impression that the Christian forces of China no longer need the assistance of missionaries, gave the following expression of his views at a recent meeting of the China Commission:

"We depend on Christians in other lands to cooperate with us. Enemies of China and the Christian movement have sought to spread the impression that the Chinese Christians no longer feel the need of missionaries. This is a false idea, and if followed would lead to the death of the Christian movement in China, as Chinese leadership is not strong enough to carry on alone. We hope that our Christian friends in Canada and in Europe and America will not fall into the trap that has been laid for them by our enemies, but will keep their eyes open and will do all they can to strengthen the Christian forces in China. . . . I think I represent not only the views of my Christian friends but also those of many non-Christian Chinese when I say that we shall be glad to receive back old missionaries to China, and to welcome new missionaries who may come to help us. There may have to be some readjustment in relationships and in lines of work; but such readjustment should not discourage either the return of old missionaries or the recruiting of new ones."—*The Record*.

Foochow Trains Ministers

THE Foochow Theological School opens this month as a Methodist institution prepared to train preachers for all the Conferences in the Fukien area, with Mandarin as the medium of instruction. Rev. Harry W. Worley, recently returned from furlough, has been appointed president. Rev. Philip S. S. Yu, delegate to general conference, has just returned to the faculty after a year of special study at Drew Theological Seminary. Since their re-

turn, both of these professors have been in demand as speakers to report concerning the attitude and work of the Church in America.—*Christian Century*.

A Dream and a Conversion

A WOMAN in the country district in Taichow, a Buddhist all her 71 years, had a dream a few months ago, and in the dream found herself in the Christian church at Dazih, where she lives; and while there, a man dressed in white came up and talked to her. The next day, the Bible-woman, going the rounds of her village, called at this woman's house, and told her the Gospel story. She said: "How strange that you should come and tell me this today. Last night I had a dream that I was in the 'Jesus church,' and a man dressed in white came and talked to me." The Bible-woman said: "The Lord Jesus is evidently calling you and has sent me to you today that you might heed His words." The woman was greatly impressed, and was quite convinced that it was the Lord Who had spoken to her, and that He was calling her to follow Him. She immediately acquiesced and believed, and started at once to learn from the Bible-woman more of the wonderful truths of His love. She gave up all her Buddhist idolatrous things and attended church regularly every Sunday. *Church Missionary Gleaner*.

Pioneering in Tibet

MR. V. G. PLYMIRE, of Tangar, Kansu, China, undertook last year a long and dangerous evangelization journey through Tibet, the first missionary ever to make this journey of 2,437 miles. He reports that many thousands heard the Gospel for the first time. He distributed 73,396 Bible portions and 46,542 tracts in Tibetan, beside a very large amount of literature in Chinese. In a journey from Tangar to Dsun he passed as many as 192 tents in one day and tried to reach all with the message. All the men of the Dsun district were gathered at one place for eight days to read their re-

ligious writings, and he was able to get the Gospel to every tent.

From Shiabden Gomba to Leh was a journey of eighty-nine days. Many terrible snowstorms were encountered and high winds almost daily. "One entire caravan perished in a storm within sight of our camp. We met Tibetans every day on this long and difficult part of the journey and gave to them the message of Eternal Life. Tashi-gong is the last and most important monastery in western Tibet. Here we gave the Gospel to the priests and to many other Tibetans. All were friendly and even sold us food. At Kargil all animals had to be abandoned, as the snow was so deep they could not get through. For ten days we waded through snow, many times to the waist. We had to face terrible cold and winds, and our feet and lower legs were wet most of the time. Many times we were just hanging on to the snow-covered mountainside picking our way along a tiny path where one careless step would have meant disaster. One avalanche shot around a huge rock just five feet in front of me but the rock saved me."—*S. S. Times*.

JAPAN-KOREA

Cooperation Brings Results

THE churches of Japan are discovering that the greatest results come from a united front toward the enemy. An example is the Temperance and Purity Society which, with denominational lines entirely lacking, has been turning in astonishing reports of progress. Hamlets and villages here and there are voting out liquor, some for moral reasons, others with economic motives. In one case it was in order that a schoolhouse might be built with the savings, and within five years the building was completed and paid for. Again, 600 girls of four neighboring villages formed a league and pledged themselves not to marry men who smoke, drink or consort with immoral women. The results in moral improvement have been very noticeable, and the idea is spreading. It is quite significant that between 1,500 and 1,600

local temperance societies were started in Japan to commemorate the enthronement of an emperor, who uses neither liquor nor tobacco. Add to this the fact that three provincial legislatures have passed regulations providing for the abolition of licensed houses of vice at the expiration of present contracts, and one can see what a united Christian conscience can do toward the realization of Christian ideals in a non-Christian land. In all these programs of social betterment, a diminutive Japanese Christian woman is a mighty factor, Mrs. O. Kubiushiro. She is one of the leaders in putting the churches into cooperative harness for the social evangelization of Japan.—*Christian Century*.

Kobe Completes Campaign

KOBE COLLEGE has successfully completed its \$600,000 campaign on the date stipulated. This makes available an additional \$100,000 from the Harkness Foundation and will materially assist Kobe College, which is the oldest college for women in Japan.

It was founded in 1875 by the Woman's Board of the Interior of the Congregational Church—now a part of the American Board—and represents a venture in international cooperation in the higher education of women of the Orient. The college has received official recognition through the commendation of the Emperor of Japan and high provincial officials. Its eighteen-acre new campus near Kobe, costing \$75,000, was purchased by the Japanese graduates, who are now seeking an endowment fund of \$300,000 to be raised in Japan.

Bible Fire Loss

ON JULY 4th a disastrous fire broke out in Tokyo in the plant of the Seiko Printing Company, printers of the Scriptures for the Japan Agency of the American Bible Society, and reduced it to ashes, burned timber and ruined machinery. In the flames were destroyed a considerable amount of the Society's printed Japanese Scriptures and all of the Agency's printing plates

and "shells," except for a few maps. The loss in Scriptures was 9,108 unbound Bibles, 36,448 unbound and 11,600 bound Testaments, and 132,600 portions valued, with some paper and binding materials, at within a few yen of \$8,000. The more serious loss in plates and shells included plates for one whole Bible, for six varieties of Testaments, and for eighteen different Gospels and other portions. The loss of nearly 1,000 pages of freshly set type for the "nine-point" type reference Bible, will amount to nearly \$2,000.

The misfortune of the Japan Agency is particularly distressing, as the replacement of the severe losses incurred in the great earthquake of September, 1923, was almost completed.—*Bible Society Record*.

Grouping Denominations

JAPAN has taken the first step toward grouping denominations. The churches tabulated below are all Japanese, originally connected with various missions, sometimes of diverse denominational names. For example, the Presbyterian group comprises two Reformed Churches, besides the various Presbyterians.

STATISTICS FOR 1928

	Com- muni- cants	Churches	Self-Sup- port- ing	Con- tributions Yen
Presbyterian (or)				
Nihon Kiristo Kyokwai	40,866	261	127	664,273
Methodist (or) Nihon				
Mesozisto Kyokwai	32,783	202	100	283,833
Congregational (or)				
Nihon Kumiai Kyokwai	27,837	109	83	444,369
Episcopal (or) Nihon				
Sei Kyokwai	22,235	245	44	189,884
Baptist (or) Nihon				
Shin Rei Kyokwai	6,088	49	17	68,807
Oriental Mis. Soc. (or)				
Nihon Holiness				
Kyokwai	6,374	150	84	147,202
Other Protestant				
Churches	27,163	596	42	830,992

Total for all churches 163,946 1,682 497 2,629,365

—*Missionary Voice*.

Young Men Busy

MISS EMMA E. GARDNER, of Nagoya, Japan, tells of the faithfulness among young people in the Kinjo Presbyterian Church:

"The Kinjo church is the second

largest Presbyterian church in the city; the minister is Mr. Toeda, an earnest, spiritual preacher. His church members number about one hundred and fifty, some of whom have moved away to other cities, but still keep their membership in the Kinjo church. The congregation is largely composed of young people; among them some splendid young men, who, while their minister and one of his elders were away this summer at the Los Angeles Sunday-school Convention, took upon themselves the responsibility of the church services, speaking by turns on Sunday and during the week, and holding outdoor evangelistic meetings in front of the church every Sunday night.

"When Mr. Toeda returned, he found these young men had brought into the church thirty-eight young people, earnest enquirers who were reading the Bible and ready to be formed into a class to be trained by the pastor for future church membership."—*Presbyterian Survey*.

Chun Pyung Haing's Offering

IN EAST KIRIN PROVINCE, about fifty miles west of Lungchingtsun, some Korean Christians settled among the mountains. They agreed that each family would set aside one day's plowing and put the crops together for sale, the proceeds to be used for Gospel work. Some Christians moved away and others grew cold in their love, but Mr. Chun, believing that this money should be given to the Lord, took the price of the field he had set apart and bought a calf.

One day Pastor Yu, while visiting this village home, overheard a conversation between Mr. Chun and his wife over this calf which had been eating his tether. Mr. Chun wanted to keep the calf but the wife maintained that they must sell it and give the money to God's cause. Thereupon the husband asked Pastor Yu to take charge of the money. The sixty-six yen thus obtained was used to form the nucleus of a fund raised by the churches of Pastor Yu's district to pay the ex-

penses of anyone who wished to study free at the yearly District Bible Study Class.

ISLANDS OF THE PACIFIC

Philippine Progress

THE two hundred missionaries who have gone out to help the Philippines with churches, schools and hospitals have exerted an influence far beyond the limits of the churches they have established.

In 1925 the Catholic Students of America sent a mission to study the Philippines. They reported that "by founding hospitals and dispensaries for the poor, secondary and industrial schools in the more important towns, and splendidly equipped dormitories for students at Manila, the Protestant churches are doing a work of positive importance and value." The Roman Catholic church has removed practically all of the corrupt friars from the Islands and has replaced them with clean, progressive, well-educated priests from America, Ireland, Belgium, France and Germany. Education has been greatly improved, beautiful schools and dormitories have been built, the reading of the Bible has been encouraged; in a word, the Roman Catholic church in the Philippines has come to resemble that in North America.

The *Catholic Historical Review* in 1917 had this to say:

The Protestant sects have not been without a quickening influence on Catholicism, for they have aided the establishment of the [Roman Catholic] church on the American basis, and the correction of undesirable conditions which had grown up during the Spanish control. The competition has served a good end for Catholicism, for it has put it on its mettle in a way it might never have been without it. The American clergy, I venture to think recognize this fully.—*Frank C. Laubach*.

Union Church in Suva

FOR about fifty years the European Presbyterian Church has been carried on in Suva, Fiji. It has had some checkered experiences, but through the long years has done excellent work

and borne good testimony. Many years ago the Methodist Church thought of establishing a European Church in Suva, but it was felt that there should be no overlapping in such a small town, and the Methodist people have attended the Presbyterian Church and loyally helped in this work. Many of the office bearers are Methodists, and it has been felt recently that it would be a good thing if some arrangement could be made whereby the Christian forces might be more closely linked up in church membership.

Conferences have been held between the Presbyterian and Methodist bodies in Australia, as well as a meeting between the parties concerned in Fiji, and the result has been that the Presbyterian Church now becomes a Union Church. A Methodist and Presbyterian minister will be appointed alternately for a period of three years, and while each will bear ecclesiastical relationship to his own church, he will be recognized minister of the Union Church. The first appointee under these new conditions is the Rev. C. W. Turner, who has already taken up his residence in Fiji. The Union Church will be subsidized by the Presbyterian Church of Victoria and by the Methodist Board of Missions until such time as it is able to carry alone its responsibilities. — *Australian Christian World*.

Borneo and Its Need

BORNEO, except Greenland and New Guinea, is the largest island in the world. Missionary work is being carried on in British North Borneo; in the south, considerable work has been done by German and Dutch missionaries, and the American Methodists some years ago opened a work on the west coast of Borneo; but the entire east coast of Dutch Borneo is entirely without missionary work. On the eastern coast line of approximately 500 miles there are more than twenty ports, and so far as known no station was ever opened in this area until some Chinese Chris-

tians heard the call, and there is now a Gospel Hall in Samarinda and in Balikpapan.

These coast cities are occupied by a mixture of Asiatics, Malay, Japanese, Sudanese and countless other races. All these speak Malay, a happy fact in the task of evangelization. Mohammedanism is rapidly spreading through the instrumentality of Arab traders. Everywhere are to be seen Mohammedan mosques.—*Evangelical Christian and Missionary Witness*.

Successful Week Day Religious Teaching

HONOLULU has a record in week-day religious instruction which any city might well try to emulate. Work was begun four years ago, under the Honolulu Interchurch Federation, and the first year weekday religious education began in connection with seven public schools, with 2,200 pupils enrolled in church school classes. The following year, ten school centers enrolled 2,700 pupils, and the growth for the third and fourth years has brought the enrolment to 3,556. All the 125 teachers were Christian, but from many different races and nationalities. These are part time teachers, but a full time supervisor has the oversight of the system. A carefully selected course of study is provided, and the nature of the teaching is distinctly evangelistic. In addition to these schools running throughout the school year, the Interchurch Federation carries on a number of vacation Bible schools, with an enrolment of from 1,200 to 1,500.—*Presbyterian Magazine*.

NORTH AMERICA

Commemorate Pentecost

CELEBRATING the nineteen hundredth anniversary of "Pentecost," the birthday of the church, the Commission on Evangelism and Life Service of the Federal Council of Churches has just announced a program which includes a campaign of personal evangelism, a church-attendance crusade, a Sunday-school drive, the reestablish-

ment of a family altar in every home, a series of "upper room" prayer-meetings to be held in churches, homes, shops, offices and stores, and a simultaneous reading of a chapter a day of the Gospel of Saint Luke and the Acts of the Apostles.

This program, which will begin this fall and continue through the winter and spring, ending June 8th, the day of Pentecost, is the culmination of a series of conferences recently held by the leaders in evangelism of the principal denominations in the United States. Nearly all of the national religious bodies in America have already committed themselves to this observance at their official conferences, assemblies and synods.—*Christian Advocate*.

Chinese Student Anniversary

THE Chinese Students' Christian Association in North America has just commemorated the 20th anniversary of its founding. Hon. C. C. Wu, Chinese Minister to the United States, in his greetings to the Association, has this to say:

"The work done by students as groups in cementing cordial relations between China and America is especially significant. Through these unified and organized mediums, contacts with American organs representing identical or similar interests are facilitated, and opportunities are created for mutual appreciation and criticism of each other's ideas and institutions, thereby removing the possibility of misunderstanding which, as it is generally recognized, constitutes a formidable foe to international peace and friendship.

"The Chinese Students' Christian Association has achieved signal success in its lines of endeavor. The present membership of the Association, comprising one hundred and thirty-three institutions in thirty-two states throughout this country and four centers in Canada, testifies to the influence it wields in the life of Chinese students in this part of the world, and to its usefulness even among the for-

eign public which comes into contact with them. Particularly is the work of the Association worthy of mention as the Association during the past two years has been sparing no efforts to give a true interpretation of the colossal changes going on in China which lie at the back of the present Nationalist movement.

"It is with confidence that I look forward to the increasing usefulness of the Association."—*Chinese Christian Student*.

Chicago Youth's Service Bureau

SHORTLY after his election, State's Attorney John A. Swanson, of Chicago, announced that he would organize a youth's service bureau as part of his program of crime prevention. The bureau has now been brought into existence as a regular part of the city and county government, sponsored and directed by the state's attorney's office, and Rev. Charles A. Gage, a Methodist Episcopal minister of many years standing in Chicago, has been placed in charge. The field of service of the youth's bureau is in home, school and club, and in nowise is the character of such service political, partisan or sectarian. To keep a boy from going wrong is infinitely more commendable than using corrective measures on him after he has gone wrong. The new bureau will seek through every available channel to create an atmosphere of helpfulness away from delinquency and crime. It is expected that the various luncheon clubs, women's clubs, association of commerce, church federation, Salvation Army, fraternal groups and other civic organizations will see the importance of representation on the advisory board.—*Christian Century*.

The Indian Problem

REV. RUDOLF HERTZ, of the American Missionary Association staff in Eagle Butte, S. D., thus summarizes the findings of the recent survey of the Bureau of Indian Affairs:

Most of the Indians are poor, many extremely poor;

The general health of the Indians is bad and their living, housing and sanitary conditions are conducive to the development and spread of diseases;

Tuberculosis and trachoma are prevalent to a distressing degree; the death rate and infant mortality are high;

In an economic sense the Indians are backward, with the result that insufficient incomes, low standards of living and an apathetic attitude toward progress are general;

The Indians are not yet adjusted to the new economic and social conditions confronting them;

They have little knowledge of the value of money and land;

The intermittent and generally small incomes from land sales, leases and per capita payments from tribal funds encourage idleness and retard progress;

The survey party also reports that it found too much evidence of suffering and discontent to subscribe to the belief that the Indians are reasonably satisfied with their condition.

Three fundamental recommendations for improving the Indian service were made by the Survey Commission:

1. The creation, in connection with the Washington office, of a professional and scientific Division of Planning and Development;

2. A material strengthening of the school and reservation forces that are in direct contact with the Indians and are responsible for developing and improving their economic and social conditions through education in the broadest sense of the work;

3. The maximum practical decentralization of authority so that to the fullest extent initiative and responsibility may be vested in the local officers in direct contact with the Indians.—*Congregationalist*.

Negro Church Program

THE People's Community Center of New Orleans is reaching out to serve its community. It has found places for more than 2,500 domestics in New Orleans, placing over 1,000 persons in 1927. The character of applicants is investigated, and the bureau has built up a real reputation for furnishing reliable domestic help.

In 1926 there was but one day nursery in New Orleans for colored children, with a capacity of forty. People's Community Center organized a model day nursery, using the method advocated by the Russell Sage Foun-

dation. Food, uniforms, heat, medical care, and general supervision are given for fifteen cents a day. Children are brought in from six o'clock in the morning until closing time at eight in the evening. A registered nurse and baby specialist attend to the health program. Five persons are employed in various capacities to care for the children. During the two years since its origin, the day nursery has given 14,000 days of nursery care. The Community Chest of New Orleans granted \$3,000 to aid in this work.

Federal Penitentiary for Women

THE Federal Institution for Women at Alderson, W. Va., is the only one of its kind in the United States. It is a prison planned by women, for women and operated by women. There are at present 314 inmates, under the care of a staff of twenty. It is thought the number will now increase, since judges heretofore have often refused to sentence offenders because of the lack of adequate places for their incarceration. Now all women sentenced in United States courts will be sent there. Offenses for which women are sent include violation of the prohibition or narcotic acts, tampering with or misuse of the mails, counterfeiting or any offense against federal law.

In conformity with the aim of the institution to reform rather than punish, an effort is made to create a miniature community, under conditions as nearly ideal as possible, and the beneficial effect of useful activity is brought to bear. They are not called convicts, prisoners or even inmates, but "girls," and precaution is taken to prevent the stigma of "criminal" from attaching to them in later life. For example, Red Cross certificates to those who have completed the course in practical nursing are issued by the National Headquarters in Washington, rather than by the local chapter at Alderson. Religious services are held regularly and all must attend, but visiting ministers are required to avoid mentioning criminal careers in their sermons.—*Presbyterian Survey*.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Training for World Friendship. By Ina Corinne Brown. 203 pp. \$1.00. Nashville, Tenn. 1929.

This book is written primarily for leaders of young people, but we wonder what the effect will be on young people who, without historical backgrounds of Christian missions, read her criticisms on the motives and methods of the earlier missionaries.

In the first chapter Miss Brown indicts the missionary message, which she states has prevailed, as follows:

It (this method) has made our missionary endeavors a gesture of pity rather than an act of faith. It has painted the rest of the world black and America white. It has made the non-Christian religions products of the Devil and their leaders scheming priests who deliberately deceive the people. It has pictured the sin and misery and sorrow, the poverty and illiteracy of other countries, the queer customs, the different ways, the unusual, the bizarre, the hideous, the bad. And then it has spoken in glowing terms of what the missionary efforts of our own land have accomplished.

This indictment is disproved by work and results of the missionaries who laid foundations through the past century. They have not justified evils in America. They went to preach the Gospel of the Lord Jesus Christ, the Saviour of sinners, which America needs as truly as other lands. If we are to wait until America is perfect before we carry this Gospel then we must wait until all have passed on. England was far from perfect when Carey went to preach this Gospel of Christ in India. He fought such institutions as child marriage, suttee and unspeakable immoralities of heathenism. Apparently Miss Brown feels that grave injustice has been

done to these faiths. Carey went to preach the Gospel of righteousness and salvation through a Holy God and His Divine Son. His work and the work of missions throughout the world has been based on the Apostolic Gospel of Christ. There is no other Gospel today. Reforms without regeneration do not succeed in transforming men and nations, nor is any harmonious adjustment with Oriental faiths possible. Kali Ghat, Benares, and other centers of heathen worship cannot be harmonized with the pure Gospel of Jesus Christ. Missionaries of the past have sought first the Kingdom of God and His righteousness and these other things of social betterment have been added. Carey did the most remarkable literary work ever attempted by one man in his translations of the Scriptures. He was forerunner of all industrial missionaries with his successful indigo plantation. He was an ardent worker for moral reform and against evils embedded in Indian religious beliefs.

We cannot agree with Miss Brown in her premise. We do agree with her heartily in the need of training for world friendship. This we can have without any compromise between the missionary and the terrible evils against which he must still contend.

The second part of this book gives valuable suggestions for missionary education. We wish that Miss Brown might add to her book some of the great examples of missionaries who did not fail in sacrifice even unto death and whose methods were the methods of the New Testament, and produced remarkable results. Is not the success less marked in recent years since institutionalism, higher

education and social service have been stressed rather than the Gospel? We cannot change the Divine order. All men must find not merely a great teacher, a leader in social reform, but a Saviour from sin. Society will never be saved in the mass nor will it be saved by mere reformers. Men and women must still be *regenerated as individuals* if the world is to be saved. L. W. P.

Japan and Christ. By M. S. Murao and W. H. Murray Walton. 172 pp. 2s. 6d. London. 1928.

Many books have been written about Japan by wise and understanding men who help a foreigner to see with Japanese eyes, but there is perhaps none which will so quickly as this bring him to a clear and sympathetic understanding of the country and people. This is especially valuable to the missionary who desires to bring to the Japanese a vision of the Heavenly Father whom he worships and of the Saviour through whom he has received deliverance, life and new power.

Even those of long residence often fail to realize the vital significance of many common customs and, therefore, are unable to sense the difficulties to be overcome, or to find a right way of approach. Salient points in the history of the country and of its religious beliefs show the development of characteristics which differ greatly from those of other peoples, and which cause them to be misjudged. The authors of this volume show clearly the lamentable effects of the friction caused by the change in educational ideals and methods, and the danger of making schools into machines rather than into places for the development of character and power to serve.

Present social conditions in Japan are vividly described, the seething unrest and bewildered search for relief from the conflicting forces reveal Japan's imperative need as it is felt by many eminent Japanese leaders. Anezski, a believer in Buddhist phi-

losophy, and a prominent educator, says, "What we want is a force and motive" (p. 46). The authors of the book are convinced that "The message of the Cross of Christ is Japan's supreme need today." But their interpretation of its value appears to be, not so much the atoning substitutionary work of Christ as the sacrifice of self for others. They think that the "new conception of self-expression" gained from the story of Christ's death, and "the message of the Risen Lord" will supply the new power demanded by present conditions (pp. 65, 66).

It is true that results of Christian effort in Japan through six decades are inadequate and the growth of the church has been slow, though the influence of Christian ideas on the nation has been great. Some of the reasons for this lack of satisfactory Christian progress are clearly pointed out but two others might have been stressed, especially for the help of younger missionaries. The first is the lack of thorough Bible study—comparing Scripture with Scripture. Few, even of the consecrated, able Japanese Christians are acquainted with the true value of the Old Testament. This leads to a lack of a proper understanding of the necessity, meaning and message of the Cross of Christ and of the teaching of the New Testament. They have little realization that God is holy and righteous as well as merciful—abhorring and punishing sin as well as loving the sinner. There is little apparent sense of inward sin before His holy eyes. Repentance and confession of sin are not often stressed, even in evangelistic meetings, except in case of the more heinous and open sins.

The second great lack among the Japanese is the failure to emphasize the Person and work of the Holy Spirit in the Church, in individual Christians and in the world and our dependence on Him. We note these two great lacks when we compare the young Japanese Church with the early Church of Acts. The greatest

value of the book lies in the clear showing through history and the forces that worked in the national development, of what the missionary will meet in the mental attitude and spiritual life of the people, so that he may more quickly effect a sympathetic approach to the people in his efforts to lead them to Christ. H. P. C.

Immigrant Farmers and Their Children.
By Edmund deS. Brunner. 277 pp.
\$2.75. New York. 1929.

Several important questions have been answered by Dr. Brunner in this excellent, substantial volume which treats of some subjects on which there was no reliable information. The book has four masterly studies of communities or settlements of rural national groups, which alone are of the worth of a book. It is well made, readable, and of convenient size, and gives to rural ministers and mission executives solid and reliable knowledge on which to base the programs of the parish and of the nation.

The body of the volume is a careful analysis of the numbers of rural immigrants, their colonies, distribution, and their assimilation to the American population. One-fourth of the foreign-born population is in the rural communities (or was in 1920); being about three millions, of whom one-half are farmers. In the order of size they are populations of Germans, Norwegians, Canadians, Mexicans, British, with Italians, Poles, Dutch, Finns, Irish and Swiss. The first named number over one hundred forty thousand, the last named about thirteen thousand, in their population groups in the last census. Two and a half times as many more are the children of these nationalities living in the country. They attain American citizenship before their city fellow-nationals. Dr. Brunner records with gratification that the rural community shows a power of Americanization greater than that exhibited by the city.

These millions have come to America "to better their condition," "to

get larger farms," "to become farm owners." There is no quest of religious liberty in their minds. Their Roman Catholic and Lutheran churches are their cherished institutions. So it is the economic institutions of the states that assist them most in becoming Americans. Next in order is political action, to which they show an eager interest; then social and civic institutions of the community, the public schools, to which they send their children; last of all the American churches in villages and open country receive them into the structure of American life.

This book pays a tribute to the Roman Catholic and Lutheran churches of foreign speech, which some anxious Americans will do well to read. The writer says that their ministers are better educated than are the average rural ministers in this country. They serve longer as pastors. They live with their people in those sections in which the American ministers are absentee preachers, and their people attend and support their rural churches better than the older American churches are attended and supported. Best of all, their pastors are sympathetic to the American trend and are helping their people to adapt themselves to the ways of this country, rather than imitate the country from which they came.

But the most interesting part of the book, to those who care for the church, is the chapter which discusses the relation of the American-speaking churches with these rural immigrants (pages 125 to 127). It is a story of indifference, poor equipment, and lack of trained workers. But there is this general statement, "that with equipment to fit the need, trained workers, a broad enough program, and regular help from the mission boards, successful work can be accomplished." Then follows the story, briefly told, of the admirable work of the Presbyterians at San Gabriel, California, as an "outstanding example of successful Protestant work among the Mexicans—in the fruit groves of the valley." The

observations of this survey are then summarized in the sentence—"The new American has made good on the land but the Church has not made good with the new American."

The picture as a whole presented in this volume is a hopeful one. Even the effect of recent immigration laws is described as good, in a measure; while the pictures of the colonies of rural immigrants, appended to the survey, exhibit them in a state of development of which the earlier settlers of this country would have been proud, could they have enjoyed it. But the service rendered them by churches, in their transition from Europe to America, is that of conservation of their birthright religion, speaking generally, rather than of evangelization by the American Protestant churches.

WARREN H. WILSON.

Prayers for the Way. John S. Bunting. 55 pp. \$1.25. Philadelphia. 1928.

This little book deals very practically with the daily problems of ordinary life. The phrasing is good, strong in its choice of words, sensitive to the best aspirations of the human heart, and sensible in point of view. The prayers are heart-cries to God for help. Such a book is demanded by the complexities of modern life.

An example of these prayers is as follows: "May we remember the poverty of any life that lacks faith in Thee, and the disappointment of any success that has not been won with Thy Spirit. . . . May no disappointment today cast us down, and no success flush us with pride, and no sudden temptation make our feet slip. May we beware of any impatient word with others that may lead us to mistrust them. And may we avoid the spirit of judgment and condemnation which hurts our faith in Thee because it shakes our faith in men."

A number of prayers have to do with such questions as Loneliness; The Day of Trouble; Justice; Disappointment; The Defeated; The Home;

Our Children; Renewal; The Sacrament; Lent.

The principal emphasis is in prayers for Healing, with petitions under such titles as: You and Your Sickness; What to Do and How to Think About Your Illness; Before an Operation; Recovery from Sickness.

The price of the book seems high; but it is worth the cost. These prayers will be especially helpful to those who feel their need of Divine Guidance.

JAMES F. RIGGS.

A Remarkable Biblical Discovery—or "The Name" of God According to the Scriptures. By William Phillips Hall. 12mo. 175 pp. \$1.50. New York. 1929.

God, the eternal and the infinite, is an inexhaustible subject for study and experience. Everything connected with Him seems to offer a mine of wealth—His physical creation, His Word, and His spiritual world. This little volume, by the president of the American Tract Society, reveals the same quality in the very *name* of God. In his very rich and useful study, Mr. Hall calls attention to the name "I am" (Jehovah), by which God revealed Himself in the Old Testament times as He revealed Himself in the New Testament times through the Lord Jesus Christ. Efforts have been made by unbelievers to weaken or destroy faith in the inspiration of the Scriptures and in the deity of Christ. This study by Mr. Hall offers valuable and inspiring evidence of the truth of those claims. He believes that he has discovered truths that have been lost sight of for centuries.

The Jews would not utter the name *Jahve* for fear of taking the ineffable name of God "in vain." The name "Lord" was substituted for *Jahve* as the name of the eternal God in the Old Testament. Mr. Hall shows that this name has the same significance when it is used to refer to Jesus Christ in the New Testament and by the early Church. He points out that Christ came "with his Father's name, *Lord*" (Matthew 21:9). The apostles "called

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THE MISSIONARY

REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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UNEVANGELIZED ABORIGINES OF AUSTRALIA

These men are typical of the black men of North Australia. The balls hanging on the necks of three are charms to drive away evil spirits. They probably contain some portion of a deceased warrior whose virtue is supposed to enter the possessor.



CHRISTIAN ABORIGINES AND THEIR LEADER—A MISSIONARY

The Rev. S. L. Kelpert has taken a great interest in training the Christian youth to play musical instruments in harmony. These Australian aborigines are said to be the "lowest type of civil humanity," but many are accepting Christ and are living witnesses to Him among their dark brothers.

TRANSFORMING THE AUSTRALIAN ABORIGINES

There are estimated to be about 83,000 Aborigines now in Australia—most of them in the Northern Territory. This is only half the estimated population when the white men first came about one hundred and fifty years ago.



WOMEN AND CHILDREN LAST

*The Story of Christian Literature for the Chinese**

BY LAURA M. WHITE, Shanghai, China

Missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1891—; Editor of the Nu To Pao of the Christian Literature Society

ACCORDING to tradition the first Christian missionaries to China were Syrians who blazed their way across Central Asia, beginning in the 2d or even in the 1st century A. D. They brought with them two priceless gifts—the Christian Scriptures and the alphabet, and seem to have had very early editions of the whole Bible (Peshito version) excepting the three small epistles of Peter, John and Jude, and the Apocalypse. Every Syrian missionary had a copy of at least one portion of Scripture, laboriously made by hand; and students were expected to memorize large parts of the Psalms and New Testament. These Christians penetrated Central Asia, spreading their culture, and adapting their alphabet to the various tribes—the Mongolians, Manchus and Tartars. Mongolian script was apparently popular in China until Kublai Khan ordered a return to ideographic writing on

the plea that it was beneath the dignity of China to borrow an alphabet from another country.

The famous Nestorian tablet records the work of Nestorian missionaries who journeyed from Persia to Central China, reaching Sian Fu in 635. Reference is made to the fact that they brought with them the Scriptures, a translation of which was to be found in the imperial library. This evidence is corroborated by an Arab traveller of the 9th Century, Ibu Wahab, who journeyed to the capital of China and was given an audience with the emperor. He was shown pictures of the patriarchs, prophets, Noah and the Ark, Moses with his rod, Jesus on an ass, surrounded by the apostles and other Bible scenes. The emperor seemed to be very familiar with the Scripture narrative.

Twenty-five years ago Professor Paul Pelliot discovered in a sealed up cave of Tung Huang, Kiang Su Province, a number of valuable ancient manuscripts; among them was a roll written in Chinese characters, perfectly legible, and written in the 9th or 10th

*The writer wishes to acknowledge her indebtedness for use of information in this article to the late Dr. Timothy Richard, Rev. Dr. George Sheppard, General Secretary of the British Foreign Missionary Society, to Professor W. E. Soothill, professor of Chinese at Oxford University, and to Dr. Stewart's book entitled, "A Nation on Fire, a History of Nestorian Missions."

century by some Chinese Christian. It includes a Chinese translation of the Gloria in Excelsis, followed by a list of venerated Christians and books. At the end is a note explaining that the number of books put into Chinese from the Mother Church of Syria was five hundred and thirty. Christianity in the T'ang Era (618-845 A. D.) was probably a dominant religion; but the adverse edict of 845 A. D., ordering the suppression of Nestorianism and Buddhism, almost destroyed the Nestorians. These Christian manuscripts may have been sealed up in the cave at about that time.

Later, under the liberal Mongolian Dynasty Christianity again grew in strength. There were many Nestorian churches in Kiang Su, Chekiang, Honan, Korea, and other provinces. The Chinese emperor, Kublai Khan, venerated the Gospels, and in 1271 sent a letter to the Pope by the Polo brothers requesting a hundred missionaries. Two were sent, but turned back dismayed by the difficulties encountered on the journey. In 1289 John of Monte Corvino arrived at the Chinese Court, and found the Scriptures, both Old and New Testament, in Chinese; and estimated that there were about two hundred thousand Christians. He was later reinforced by ten other missionaries and before his death estimated that besides the Nestorians there were a hundred thousand Catholics. But the tolerant Mongul Dynasty was expelled from China and the Ming Dynasty in a terrific persecution extirpated all Christians.

The Jesuits brought new gifts of Christian literature to the Chinese in the middle of the 16th century. They made their appeal through

literary and scientific channels. Famous western authors, Euclid and Aristotle, etc., were translated into Chinese. Mathematics, geography and astronomy were taught. Selections from the Scriptures with pictorial illustrations were printed and published. A lexiconary, (readings from the Scriptures for holy days) was published in 1636. These selections cover the principal events in the life of Jesus. Also the New Testament was translated faithfully by some unknown missionary at that time. In the 18th century Catholic missionaries were all either expelled or put to death. Churches were confiscated by the government, and Christianity was again a proscribed religion until 1844. In 1738 an English merchant, Mr. Hodgson, visited Canton. He had some knowledge of Chinese characters, and his attention was called to an old Chinese book which he found to be a New Testament. Mr. Hodgson had a copy made which was afterwards presented to the British Museum. It consists of a harmony of the four Gospels, the Book of Acts, the Pauline epistles and the first chapter of Hebrews.

In the beginning of the 19th century Robert Morrison made a study of this book at the British museum; copied it, and having acquired a knowledge of the Cantonese language, sailed as a missionary to China in 1804. Morrison earned his living as secretary, first to the East India Company and later to Lord Napier. To preach the Gospel or even to teach Chinese to a foreigner was then a capital offense; consequently Morrison's missionary work was mainly literary. He made the first Chinese and English dictionary, and translated the Bible into Chinese, acknowl-

edging in the preface his indebtedness to the Testament which he had studied in the British Museum.

In 1844 Monsieur de Lagrené obtained formal recognition of Christianity, and protection of its adherents from persecution. Former repressive edicts were annulled. Protestant missionaries later came to China, concentrating in five ports in which they were permitted to live. They commenced to lay the foundations of Protestant Christianity, hardly knowing how to attack the overwhelming problems which confronted them. They were ignorant of China's religions and of the classics. Morrison's Bible was not in the language of the common people. In their efforts to put Christian truth into Chinese they encountered the same rock of difficulty on which the Catholic Church in 1715 had been wrecked. What terms should be used for God? Shall it be "Shang Ti," or "Sheng," or "Tien"?

The edict of 1844 soon became a dead letter. Catholic Christians were still persecuted. Missionary life in China was almost unbearable, until 1860 when a new treaty was signed, by which eleven new ports were opened to trade, freedom to missionaries was granted for travel and residence in China, and protection for converts was promised. In addition missionaries were permitted to rent and purchase land in all provinces, and to erect buildings thereon at pleasure.

Protestantism commenced its missions in earnest. Bible societies were established and God raised up for their tasks literary giants. Alexander Williamson, a Scotchman, founded the Scotch Bible Society; Dr. S. Wells Williams and Rev. Young J. Allen, both

Americans, Rev. Ernest Faber, a German, and Dr. Timothy Richard, a Welshman, all made outstanding contributions to Christian literature. Later Dr. Williamson and Dr. Griffith John were appointed by a general conference of missionaries to prepare Christian school books. Women in the western part of Scotland formed the first Wom-



LAURA M. WHITE

an's Auxiliary for cooperation in the work of preparing Christian literature.

In 1887 Dr. Williamson founded the Society of Christian Literature for China and when he died in 1890, the English Baptists loaned Dr. Timothy Richard as general secretary to the society. Under his wise guidance the organization prospered as a society within the different missionary societies of China. Each missionary loaned to the service of the Christian Litera-

ture Society received his salary from his own Board. Outstanding volumes on theology were begun. Ponderous volumes on political science, sociology, histories, biographies, etc., all written in elegant *Wen Li*, were widely distributed among the literati. These books and the new ideas circulated by the magazines published by the Christian Literature Society created a great ferment in China, thus starting a reform movement among the students.

A few years later Dr. Young J. Allen, realizing that practically nothing had been written for women and children, commenced his great work *Women in All Lands*, virtually an encyclopedia in ten volumes, beautifully illustrated and written in terse, classical *Wen Li*. This was the beginning of woman's literature in China. Alas! Women and children could not read these attractive books, nor would the men of China buy the series to read to them. Only dust and book worms took to the elegant volumes which were subsequently disposed of as prizes and gifts to school libraries. Later Miss Laura White with trembling hands ventured to present to the learned Society "The Broom Maker" and "Picciola, the Story of a Prison Flower." These two stories seemed incongruous with the erudite spirit of the Christian Literature Society at that time. Yet both books were of good pedigree—"The Broom Maker" being sponsored by John Ruskin, and "Picciola" famous as a French classic. Both books were given rather a doubtful welcome, and grudgingly placed on the book shelves. Next year "Little Lord Fauntleroy" appeared, and a little later "The Wide, Wide World" by Mrs. McGillivray asked for admit-

tance. One cannot help smiling at the thought of little Lord Fauntleroy with his golden curls, and Ellen Montgomery, a trifle sullen over her slate colored stockings, both pushing their youthful way into such elegant literary society.

While reading Tolstoy's "Marchez Pendant que Vous Avez la Lumière" Miss White was inspired with a brilliant idea—she would confiscate the plot, and locate it in Shantung Province. It was a good plot and well worth appropriating. Tolstoy's arguments against imperialism, militarism, and Roman and Greek philosophies could easily be changed into appeals for Christianity against Buddhism and Confucianism. When all was finished she went with the book to her great and wise friend Dr. Timothy Richard.

"What shall I call the book?" she asked. "It is not a translation or even an adaptation. Tolstoy most certainly would disown the child in its Chinese dress, with communism eliminated and an orthodox heaven, hell, devil, and angels added! In my arguments for Christianity I have cribbed from Browning, Ruskin, Phillips Brooks, Lyman Abbot, Henry Drummond, and even Butler's Analogy."

"My dear child," said the famous sinologue. "You have written an original story."

"But there is hardly an original thought in it."

"I would not expect it," was the reply. "Only two or three new thoughts are born in a century." The success of this book, "The Five Calls," which went through twenty editions, gave Miss White courage to say "yes" when the Christian Literature Society asked her to edit a magazine for women and girls.

Next Mrs. McGillivray, whose

husband had joined the Christian Literature staff in 1889, became the editor of *Happy Childhood*, the popular Christian periodical for children. A charming little magazine it is! Full of pretty pictures, bright stories, clever puzzles, interesting songs and beautifully printed on good paper. The children of China are indebted to their understanding friend for "The Childhood of Jesus," "Jesus, My Saviour," a mine of attractive stories, and many children's books that one has not the time to mention here. Perhaps her loveliest book is a translation of Mrs. Peabody's wonderful book, "Prayers For Children."

No one can equal Mrs. McGillivray in preparing books for children and her illustrations are irresistible in their cleverness. What mother could resist buying "Prayers for Children" when she sees the illustrations of the "Prayer for Father on a Journey." Here is the coolie with his baggage, and the wheelbarrow or sedan chair to carry him to the canal, and then the big river steamer to take him to Shanghai. No one has given more joy to the children of China than Mrs. McGillivray.

In 1923 Miss Martha Pyle, formerly head of the McTyeire School, came to the help of the Woman's Department of the Christian Literature Society and has done excellent work.

On the editorial staff of our *Nu To Pao*, the magazine for girls and women, are several young Chinese women, all high school and college graduates. A Gin-Lin Student put Mrs. Wiggs into a Chinese cabbage patch. In a certain Christmas play, her little Ruggles are just as lovable dressed up in Chinese clothes and living in a Nanking mud hut

as in "The Bird's Christmas Carol." Editorials and serials in the magazine are afterwards gathered up and published in book form. In this way we have "The Secret Garden," "Scenes from Ben Hur," "Romola," "The Dawn of Hope," "We Women, Our Golden Hope" by Constance Maynard, "History of Women's Social Progress" and many others.

For some years the W. C. T. U. in America furnished funds for the production of a number of temperance books, and our special catalogue of books for the home and for schools includes many biographies of devoted women—"Anne of Ava," "Elizabeth Fry," "Amanda Smith," "Pandita Ramabai," "Florence Nightingale," "Mary Slessor," "Mary Lyons," "Alice Freeman Palmer," "Mary Reed, Missionary to the Lepers" and others. There are a few books on home making, helps for mothers and Bible women, health books, many songs and anthems, Christian plays and pageants.

A few years ago our Chinese editorial staff was somewhat troubled in trying to reconcile Christianity and science, having read some disturbing books. Day by day they gathered at the Christian Literature round table on which they threw every doubt, difficulty and doctrine to which they objected. It was Miss White's task to search the libraries, and to consult with theologians until the girls' questionings were answered. Miss Kwangfang Lee, the most strenuous doubter, afterwards wove the conversations and arguments into her little story, "From the Seen to the Unseen." Later the National Christian Council sent out a questionnaire as to what books had helped most to solve our young

people's religious problems. High on the list were "The Five Calls" and "From the Seen to the Unseen." In another questionnaire, sent out recently in the interests of religious education, students were asked for the names of their favorite books. The boys seemed to have gotten their mental entertainment largely from Chinese classics

books have stimulated their love for Christ, a loyalty to their school, and given them a better understanding of their missionary teachers?

Our Woman's Department of the Christian Literature Society occupies two communicating rooms, containing four desks for Chinese young ladies and two for the grave Chinese pundits whose duty is to improve the literary style of our feminine aspirants for fame. A fine organ is in one corner of the room and some one is harmonizing a folk song for next month's *Nu To Pao*. Its tones have driven Miss Pyle for sanctuary to the valuable library on the second floor where she works with two Chinese girls on "Laddie" and "Dr. Orchard's Prayers." Miss Pan is busily engaged in collecting native melodies which she is converting into hygiene songs. She is a graduate of McTyeire School, and is proficient in music, but can also make nimble fingers fly over the keys of a typewriter, and is an adept at dressing pretty stories in Chinese clothes. Her last achievement in that line is Margaret Deland's "Katie," but in the Chinese version the story does not become tragic. Our Chinese young women insist on happy endings, and so the snobbish normal school graduate in China repents, and cherishes her charwoman mother.

The wise looking young lady working on an editorial "The Struggle for the Life of Others" is Kwangfang Lee. She was graduated from Gin-Ling College and earned her M.A. at Boston University. Miss Shen, Mrs. McGillivray's faithful helper, sits in the sunlight, reading proofs of this month's *Happy Childhood*, while Mrs. McGillivray in her own



A FORMER SLAVE GIRL—MARY LIU

and other non-Christian sources, and the latest books of Russian thought. But the girls reported their favorite books as "Little Women," "Romola," "Quo Vadis," "Lovey Mary," "Little Lord Fauntleroy," "The Wide, Wide World" and other stories. It has been noticed that, while many of our boys remained faithful to their Christian teachings during the present unrest in China, nevertheless our girls have shown greater loyalty to their Christian faith and missionary teachers. May it not be that these simple wholesome

home, not very far away, superintends some Chinese artist in making illustrations, or adapts her latest book into Chinese.

Perhaps the most interesting girl of all is Mary Liu. When a five-year-old slave girl, through the cruelty of her owner, she lost both hands and feet and was given to missionaries. Provided with artificial legs she learned to walk when she was six years old. Fortunately she retained one tiny thumb joint and with this she has learned to sew, to write, to cut out her own clothes with scissors held between the two wrists, and even to thread a needle. Being very fastidious she washes her own clothes with those poor calloused wrist stumps. She writes and draws beautifully and has just been graduated from Gin-Ling College where she received a unique graduating gift—a new pair of artificial legs. The handicaps under which she has labored have developed unusual powers of concentration. In the Christian Literature Society the rest of us rarely translate more than a thousand characters a day. It takes us until five o'clock in the afternoon to make our first draft, to revise

and condense, until finally a fair copy is ready for the printer. Mary seldom corrects, and never rewrites her work. She will write a thousand characters in an hour's time, ready for press, without alteration. One of the compensations for her mutilation is the fact that she has learned to conserve and concentrate every faculty. She has already put two books into Chinese, and her one draft needed practically no revision by the old pundit who so freely corrects the literary style of our other young ladies.

Fourteen years ago when she was seven years old, Mary wrote her first letter to a missionary teacher, in which she announced her intention of becoming the editor of the *Nu To Pao*, and now her childish ambition seems likely to be gratified. A poem written by Sidney Lanier about a hero who harnessed a wolf and made him plow has greatly influenced Mary's life. She too has bravely conquered the wolf that ravaged her; has harnessed him, and is now joyously driving him to till a beautiful field belonging to the Kingdom of God.

NEW CHINA FOR OLD

IN THE long past China has often had intercourse with outside peoples and religions. Her response, to whatever influences came therewith, was to assimilate them. The assimilation of Buddhism is perhaps the readiest illustration of this earlier and long-enduring motive.

"Today China is doing something different and for the first time in her history she is consciously *trying to readjust* herself to outside peoples. When a people get a new motive they become new. Most of what China is now doing by way of reconstruction is not due to external pressure, but to a desire to readjust herself. She is becoming conscious of her own potentialities and is trying to rebuild her own integrity in terms of her own wishes."—*The Congregationalist*.

WOMEN AND SOCIAL CONDITIONS IN EGYPT

BY DAISY GRIGGS PHILIPS, Cairo, Egypt*

Missionary of the United Presbyterian Church of the U. S. A.

A TANGLED network of superstition, belief and practice holds Moslem womanhood in its thrall. Albeit Moslem women, like many of the fair sex in western lands, quite enjoy the sense of being caught in the meshes of custom. It must be borne in mind therefore that customs which to the Westerner are often revolting and which we feel have been forced upon defenceless Moslem women are not only frequently hugely enjoyed but clung to tenaciously by the women of the East.

The first social custom affecting women which forces itself upon the Westerner, is the seclusion of women—although in Egypt there has been such a marked change in the last three or four years that one sees scores of veiled women on the streets, some of the large shops being frequented by hundreds of them. The fact remains that the thousands are still secluded. In his book "La Condition de la Femme dans la Tradition et l'Evolution de L'Islamisme," Dr. Mansoor Fahmy points out that the Koran deals chiefly with the seclusion of the wives of Mohammed, following a suggestion of his friend, Omar. The order was made to include the wives of believers to the extent that they were to veil themselves when they went out, thus rendering themselves less liable to insult from men. Dr. Mansoor Fahmy fails to find the Koranic decree binding for two reasons, (1) because it has never applied to all

Moslem lands and (2) because the wives of the great Moslem working world have always been free in all lands to go unveiled and to take their part alongside their husbands in the common struggle to gain a livelihood. Not infrequently women of strong mental caliber are met with in the villages who practically rule the clan.

The system of seclusion here in Egypt has been supposed to militate against girls going astray and when I mentioned this recently to a high class Moslem girl who was educated in France, she said, "We do not want any such imposed morality. We want girls to be pure because they know it is right and because they have the power within themselves to resist evil. Nor do we want the veil even if it is pretty and becoming and modish. We do not want the veil because it stands for the inferiority of women."

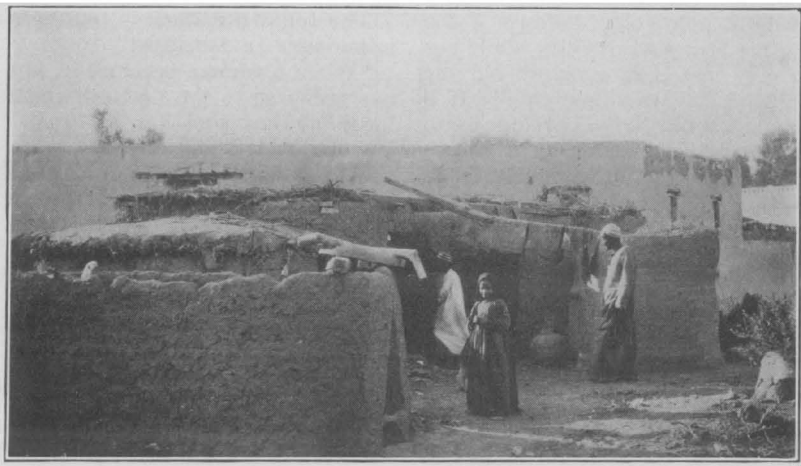
The practice of secluding women has had its effect upon every department of women's life, resulting even in her exclusion from the Mosque. Dr. Mansoor Fahmy, himself a Moslem, says that, in spite of the fact that the two sexes were equal before the temptation (in Eden) of Adam and Eve, the God of the Koran has stamped women with inferiority. Besides this, he adds, conquests, slavery, classes, polygamy and tyrannical government have all played a role in the decadence of women. In his conclusion he points out the opinions of the woman question of authors highly esteemed in the Moslem world. One, a Persian, advised men

*We deeply regret to say that word has been received of the death of Mrs. Philips in Cairo. See our obituary column. **EDITOR.**

to be vigilant in preserving friendship and friends for he said, "Friends are not like women (wives), whom one can repudiate at will." Another, Djahis by name, a classic writer and philosopher, said, "The superiority of man over woman is striking and one that is marked in everything. Woman should not turn herself aside from her own function, her mission is to be a mother and to be a wife."

Gazali, the mystic, who according to Dr. Mansoor Fahmy, was in-

the moment of great difficulty rather than to allow the beast to become unruly and then himself be forced to escape in an undignified manner. This philosophy drives Gazali to lay down the most tyrannical injunctions for the seclusion of woman, according to which she must be shut in the house, never climb to the roof nor let herself be seen, nor chat with her neighbors but always watch over her husband and his interests whether he be present or absent.



THE HOME OF A YOUNG EGYPTIAN PEASANT GIRL

fluenced by Christian mysticism, denounced marriage on economical and mystical grounds. To burden oneself with a costly charge is to assume a weight one would better not carry. This mystical reason of Gazali's (of St. Paul's argument) that the care of the family can become an absorbing occupation for the heart, leads him to the most extreme conclusions, i. e., that only idiots are capable of love, and that love is only a stupid mania whose force one would do far better to break in the beginning as one seizes an animal by the reins at

This is enough from classic authorities to give us the point of view of the orthodox Moslem regarding the seclusion of women. There is another power, however, in the life of the Moslem women, which has even more weight than classic writings, including the Koran, and that is tradition followed by its long train of superstitions which affect the whole life from the cradle to the grave. There are Moslem "books of medicine" which give rise to many superstitious practices, some of which are revolting, though it

should be said that these practices are found chiefly among the peasant women. Perhaps the most common of these practices are connected with childbirth. Here is a very common superstition which was told to me by some of my Moslem friends in a village of upper Egypt. It was given to me in all sincerity and desire to help me because I have only one child. The belief is that women friends calling upon a mother with a new born babe must not wear gold jewelry, especially the style so common here made of gold coins, because if the mother sees such jewelry while her babe is less than a month old she will not have another child. If a friend should be so careless as to forget to remove her gold adornments before calling, the antidote is for the mother to obtain the gold or a piece of the same type and value, immerse it in a glass of Nile water brought either by an old woman or a young girl, and then drink it slowly before sunset, after which the evil charm will be broken.

Another practice is the *Zar* or the rite of placating demons. I saw one of these performances in Tanta and my chief impression of it was that the women who were of the middle class enjoyed it hugely. The friends of the indisposed woman gathered until the house was well filled. The performance consisted of tambourine music and chanting by a band of professional women singers, the eating of rather elaborate cakes and sweets for refreshments and finally the riding of a sheep through the rooms and later its sacrifice in a room closed to the public. All who wished to see the victim could do so later. The jugular vein of the animal had been cut

out and its blood allowed to flow into a huge flat basin in which a chair had been placed for the patient. An attendant bathed her limbs and body with the warm blood without undressing the patient, who in this case was not really demon possessed but only slightly indisposed and a bit "queer." This woman and her friends were all in comfortable circumstances and could have seen a doctor, perhaps had, but here they were at this performance because they "loved darkness rather than light."

The following story is told by a missionary in Ismailia:

"When a woman becomes ill, she has recourse to the doctors whose medicine may cure her. If a cure is not effected and she has headaches, dyspepsia, nervous attacks etc., she will likely send to a *sheikha* to find out through her wisdom what ails her. The *Sheikha* gets a handkerchief which the woman has worn, and wraps in it a twenty piastres piece 4s—one dollar, and sleeps with it under her pillow. In the morning she keeps the coin and returns the kerchief saying that in her dreams she has seen that a powerful prince of the *afrit* (evil spirit or demon, plural *afarit*) is in love with the woman, but that she has not paid proper attention to this lover who is therefore angry with her, and has sent the illness to chastise her until she repents and gives him his dues. What is the woman to do to propitiate the spirit? (Some are Christian, some heathen, some good Moslems among these demons, a very favorite one being the Magh-raby). She must have a *Zar*.

"According to the wealth of the woman is the duration and elaboration of the *Zar*. If she is poor it may last only one night and a fowl

be killed, but if she is wealthy it may last as long as a week and a full grown sheep be the sacrifice. In any case the Sheikha arranges for women to come who know the various tunes affecting the different evil spirits. Many women besides the sick one will gather, especially those who say they have an *afrit* lover and as it is only the beautiful and witty whom the demons desire, every woman wishes to have such a lover. Some have many. As each woman hears the tune belonging to her own particular *afrit*, she gets up and begins the *danse du ventre* as practiced by the prostitutes, covering her face at the same time from the gaze of all but the lover for whose benefit it is being performed. She goes on as long as the same tune continues. If she falls exhausted, other women will revive her and support her while she goes on again. After a while the tune will change to that belonging to another *afrit* and those who claim this one as their lover will take their turn, while the others rest. So it goes on, with short intervals, until the final sacrifice. If this is a sheep, the woman for whom the *Zar* is given rides round the room on it, then its throat is cut and she bedabbles herself in the blood, while some is sprinkled on all those around and in the house itself. The same is done if a fowl is sacrificed, except the riding on it. While dancing, or at this stage, the woman may fall into an ecstasy and whatever she demands of clothes or jewelry, while in this state, must be given her, as it is the *afrit* who demands them for her to make her more attractive to him. The silver rings worn by so many women and girls with colored glass in them, are much sought and a frequent

demand is for the head net of the Sudan as a scarf to cover the face. The woman may have been told beforehand the particular color which her *afrit* likes and in that case, at the *Zar* her dress must be of that color.

After the *Zar*, if the *afrit* has been pleased with her, the illness will depart, if not, she must give another more elaborate performance or attend others, paying all the attention she can to the *afrit*, then eventually when she has done all he demands of her, she will recover. A converted Moslem of prominence told me recently that his mother had spent more on *Zars* than on the education of her large family.*

Besides these superstitious practices there are numerous customs to which women are in bondage in Islam, such as those of child marriage and the consequent lack of leisure for education. Another custom which causes Moslem women untold sorrow is the practice of divorce at the merest whim of the husband, and the taking away of her children. The divorced wife of the Sheikh who was my friend, told me her story in bitterness of heart not so much because a rival

*Similar *Zars*, I am told, are held, but secretly, by men to propitiate female *afrits* and in a settlement of descendants of freed slaves near Ismailia, I have heard there are regular *Zars* in which both men and women take part together, the object of which I have not clearly discovered. It does not appear to be open license.

The effect of these *Zars* on the character of the persons concerned is very noticeable. They often become morose, irritable and mentally dull, while in the actual attack of demon possession, to which all are liable, there is a change varying from mere anger to absolute change of personality. I have known girls who were well known among the neighbors to be possessed by four or seven demons; they would attend any *Zar* and dance whenever the tune of any one of their special *afrits* was heard.

The hold of the *Zar* on the woman is not, I think, religious. It seems to be either a relic of primitive animism or an importation from the pagan tribes of the Sudan, probably brought by slaves. The fact that the musicians are generally Sudanese, as well as the Sheikhas, who really have a large mesmeric power, would seem to support this idea. D. G. P.

reigned in her place only a stone's throw away, but because her three young sons were cared for by the rival and were allowed by the father only to visit their mother.

Dark as these superstitions are, it is gratifying that a small number of women who have been groping their way are now coming

of wealth who is in advance of her time. Madame Sharawie meets much opposition, especially from women. Under the care of this movement is a school where weaving and home economics are taught.

The program of the Feminist Movement translated briefly is as follows:

1. To raise the intellectual and moral condition of woman that she may realize her political and social equality with men.
2. To demand free access to higher schools for all girls desirous of instruction.
3. To reform customs relative to marriage to the end of permitting both parties to become acquainted before becoming engaged.
4. To reform certain customs and laws to preserve woman from the injustice which the practice of bigamy and repudiation often cause her.
5. To promulgate a law fixing the marriageable age at 16.
6. To carry on active propaganda in favor of public hygiene.
7. To encourage virtue and combat vice.
8. To combat superstitions and customs which do not accord with reason.
9. To propagate the ideas of the society through the voice of the press.

It must be born in mind that as yet there is no feminist movement in Egypt such as there is in many a Western country. All of these women's movements have only reached the initial stage, that is, a few individual women have attained a sufficient degree of culture and freedom to enable them to believe in the ultimate cause and triumph of their own cause. These few women speak and write and labor incessantly with their own circle of friends, and little by little the impression that they are making is deepening. Within the last six or seven years they have been able with the help of their advanced and enlightened brothers to promote the cause of education among women. Sixteen years ago there were only two Government schools



A HIGH CLASS EGYPTIAN WOMAN AND SERVANT IN CAIRO

courageously to the front in their efforts to defy customs which so mar their lives and hinder their progress.

There are a number of societies of Moslem women recently sprung up, among the most important being *Fatat Misr el Fata*, (The Young Womanhood of Young Egypt) and the Feminist Movement, the latter headed by Madame Huda Sharawie, a cultured woman

for girls in all Egypt. Now all of the large cities have several well equipped and fully staffed Government schools. Besides these each provincial capital as well as every town of any importance, has its well organized school for girls. Some years ago it would have been impossible to find girls enough to fill these schools, much less could teachers have been found to staff the schools. As yet there has not been much progress in securing free access to professional schools for young women, but at the present time they are admitted to the School of Medicine for training in nursing and midwifery.

A quiet persistent education of the general public is going on, which tends to permit young people to meet each other and become acquainted before marriage. This of course gives to young women much more choice in regard to marriage than formerly, when everything was arranged by relatives who were supposed to know much better than the young people themselves what sort of a partner they required in life. Already a law has been passed fixing the marriageable age at sixteen for girls and eighteen for boys.

Probably the hardest task that these new women of Egypt have set themselves is that of combating superstitions and customs which do not accord with reason. This will mean the destroying of much of the great web of Islamic life. We all understand the hold which superstitions and customs have upon the human race but few of us realize the strength of their hold and the terror exercised by them in many parts of the non-Christian world.

Within the last few years a great many women's magazines

have come into being. These deal with all questions of interest to women and they are usually edited by women, chiefly in Arabic but sometimes in French. The printed page in Egypt carries with it a tremendous amount of authority and although the total number of women who can read and write is proportionately extremely low (Moslems .006 per cent, Copts .98 per cent, Protestants .232 per cent), yet these women read to others or discuss with others the things which they have read.

It was my privilege to attend a meeting of the Feminist Movement which was addressed by a woman from India. There were nearly a hundred women in attendance and the address which was given in English was translated into French and the response was made in fluent French. It was indeed inspiring to see a few Moslem women with so many advanced ideas in their heads, but one is constantly saddened by the reflection that without Christ there is no stability to this progress. Already one hears of suspicion and jealousy among them and already Christian women who have thrown in their lot with the Moslem women in seeking social and political reforms have been given to understand that they need expect no place of leadership in a distinctly Moslem land.

Without doubt Christian missions have had much to do in taking the lead and setting the example in these social reform movements among the women of the Orient. Many of the leaders in Egypt have themselves been in mission schools, and now their daughters and nieces are getting their ideals for social service from the same source. Christian missions are calling attention to the

high place that woman should occupy and the influence that she should have in the whole community. Christian missions are also setting a higher standard of living. In some cases young men even complain that mission-educated girls demand better houses and better conditions than those of

the community in which she lives. Various missions in Egypt have established centers for child welfare and the training of mothers in the care of their children. All of these efforts make a definite contribution toward the sum-total of progress among the women of Egypt.

THE IMPORTANCE OF MISSIONS TO AFRICA*

BY DR. FREDERICK P. KEPPEL

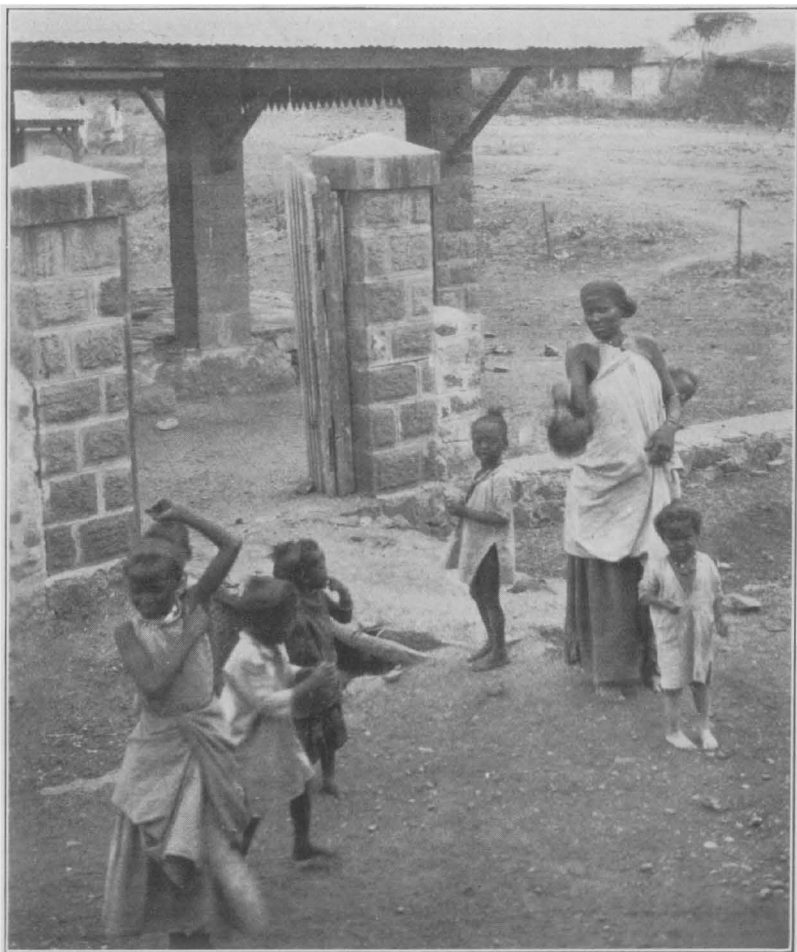
President of the Carnegie Corporation

I HAD entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level. In British Africa the work of the missions in the fields of elementary and higher education, of public health and hygiene, and in what may be called rural sociology, seems to be outstanding. Nor had I any conception as to the degree to which government pays directly or indirectly for such service, specifically in salaries, but in many other ways as well. The total must represent an item of major importance in mission budgets, and I question whether the supporters of missions at home appreciate either the amount involved or the responsibilities which its acceptance implies.

My impressions may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I could call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing.

All things considered, the work in the education of children and in health service is surprisingly good. The most significant step taken in this field has been the establishment of training schools for native supervisors. These are known as Jeanes schools, and are in effect a contribution from the experience of the United States in dealing with the Negro to the problems presented by the native Africans. Training of these native supervisors is based on a broad conception of community preparation for the life which the native will actually have to lead, rather than reliance, as has so often been the case, upon educational material and educational technique which have proved more or less satisfactory under wholly different conditions. The program of the Jeanes school concentrates its attention upon the elements of agriculture, including marketing, home economics, hygiene and sanitation, the elements of construction and the practice of native arts and crafts.

*Extracts from *The International Review of Missions* (October, 1929). Dr. Keppel has recently visited the following parts of British Africa: Kenya, Uganda, Tanganyika, Southern Rhodesia and the Union of South Africa.



A GLIMPSE OF NATIVE LIFE IN ABYSSINIA

ABYSSINIA AN EMERGING EMPIRE

BY DR. H. A. KELSEY, New Concord, Ohio
Vice-President of Muskingum College

TO SUDDENLY come into touch with an empire of 12,000,000 people, which claims Jewish origin and nearly two thousand years of Christian tradition, is disconcerting. Can it be possible that a nation of Solomon's

children have lived almost beyond the notice of other men? That is the claim of present day Abyssinia, ancient Ethiopia.

There have been a few political contacts and a few "ferengies" from almost everywhere have

wandered in and out, but that is all. Abyssinia is one of the most isolated countries in the world.

This isolation is not destined to continue. Abyssinia is awakening. Many recent books by well-known world travelers and students of natural history are creating a new and rapidly widening interest in this hermit land. Her natural resources are attracting attention. As usual a few intrepid missionaries have plowed into her interior and have stirred her life from the humble slave to her lofty monarch. Nearly one hundred of her ambitious youth are studying in nearly two score colleges in half as many different nations of the world, having been sent out by their far-seeing ruler, and they are compelling the world at large to notice this ancient home of Sheba's queen.

The people of Abyssinia are black and primitive and some of them border on savagery. Their industries are almost entirely devoted to agriculture and stock raising with methods as old as time. Their educational system is lacking, except for a few promising mission schools, and one recently established at Addis Ababa by King Tafari Makonen. Parts of the territory are so hot and sandy and dry that one feels they are spawn of Sahara, and her great lava beds speak of vast and desolating volcanoes. In other regions the towering mountains with almost perpendicular escarpments, dropping for hundreds of feet, crags and canons and monster rocks, create a feeling which James E. Baum, of the Field Museum, describes as "God-awful."

Abyssinian people are illiterate, but they are also intelligent and courteous and ambitious. Mild in tone and quiet in manner, but

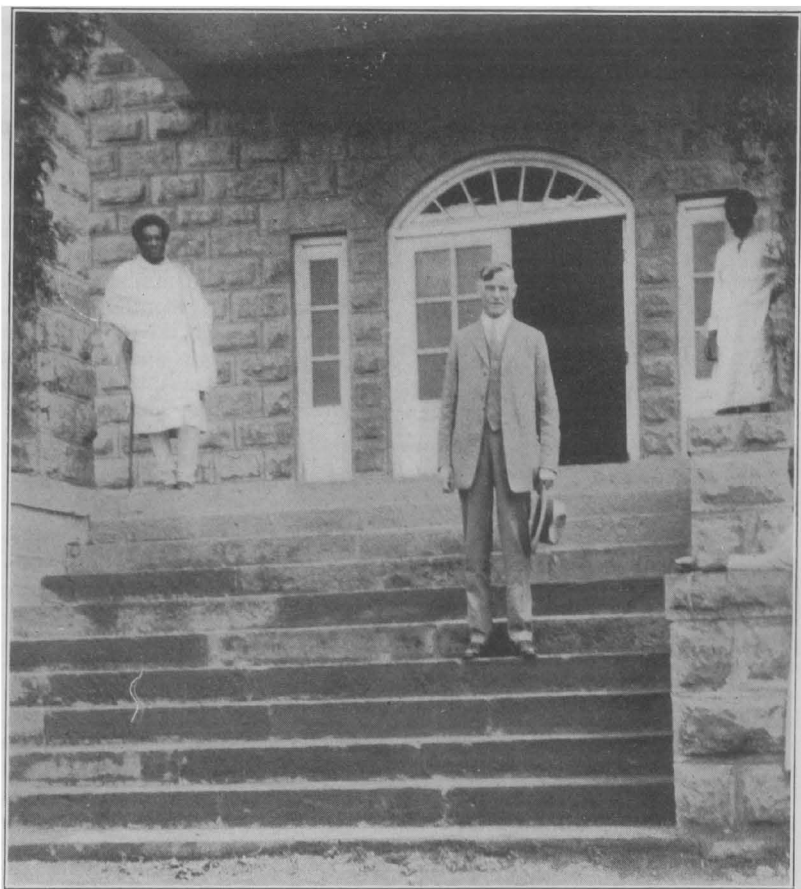
proud and self-reliant. Their dress is primitive, what there is of it; their homes small and uninviting huts, and they have what we would call a hard life, but they are a happy folk. Those who find any opportunity are eager to learn, not only from books, but especially concerning the great world outside.

Social relationships are naturally those which grow out of ages of primitive feudalism. Slaves are common and their lives often bitingly severe, although they are not bought and sold openly. The American word scarcely applies. They are simply in service to their overlords who for lack of a better term they call "Big Men." It is a most colorful and interesting picture to see one of them out on the highway, dressed in his clean shamma and over it the black woollen cloak emblematically adorned with the high horn over the right shoulder, stately erect upon his white mule with his loyal and obedient retinue surrounding him. Walking close as they do and at attention, the man is well protected. Some of them are armed (albeit the guns are sadly out of date); some are carrying burdens; some are attending the mule to prevent disaster if perchance they should meet a honking Ford, and all bearing mute testimony to the greatness of their master. This custom is nation wide, reaching from the lowliest plantation owner up through the more influential business men and politicians and the various dejesmatches and rasses who govern the provinces to his imperial highness, Tafari Makonen.

It is a land of great possibility from the standpoint of agriculture and mineralogy. Great regions of fertile soil stretch out to the north

and west of the capital watered by abundant rain and favored with an almost tropical climate, and drained by long, winding, beautiful rivers. Almost anything will grow in Abyssinia. Nor is it surprising that the fauna of this great empire is attracting the nimrods of earth these days. A party under Dr. Wm. H. Osgood visited Abyssinia and returned with a most interesting display of all this

wild life for the Field Museum at Chicago. An endless number of mining experts are besieging the present king for concessions in the hope of amassing immense wealth from the various ores which they emphatically declare (in private) are stored in these towering mountains. Hence Abyssinia is becoming "infested" with white men. The day when certain subtle peoples hoped to swallow this nation



DR. KELSBY AT THE ENTRANCE TO THE MISSION HOSPITAL IN ADDIS ABABA
Entrance Tafari Makonen Hospital, Addis Ababa Abyssinia. This Hospital was erected by Dr. Thos. Lambib, a U. P. Missionary to Abyssinia with money furnished by the late W. S. George, pottery manufacturer of East Palestine, Ohio. Dr. Kelsby in the foreground.

up without making a ripple on the political sea is past, and there is a reason.

There is great internal animation. The empire is coming to life. There is a new realization of her resources and strength. The chief source of her new life is her reigning king, Tafari Makonen, a young dynamo. He works very quietly, but is starting wheels to spin, turning on the lights of education



A WELL DRESSED MATRON IN A HIGH CLASS ABYSSINIAN HOME

and religion, calling attention to the nation's vast wealth and encouraging his people to help him utilize it. Perhaps if all monarchies could be ruled by such kings, there would be more monarchies. This young ruler is indeed a royal host. Although his life has been spent in "darkest Africa," his whole attitude and generous hospitality reveals the heart of a gentleman. Beset with much selfish intrigue and a network of international complications, he deals thoughtfully and kindly with all.

Some American diplomats might well sit at his feet and learn.

Burdened with countless details which most rulers might easily delegate to others and undertaking a program far in advance of the vision of his countrymen, yet he has plenty of time and endless patience. At the first approach he seems weary and burdened, but the flash of his eye and his quick response at once indicate that he is awake and alert.

His reception hall and dining room, splendid but not gorgeous, have welcomed men and women from the courts of all the civilized nations and these doors have been likewise open to hundreds from the humble walks of life. Among his friends Americans are cordially received and not all who have enjoyed his hospitality have carried government commissions. Nor have they all represented great political or commercial power. The quiet missionary; the teacher of his "boys" overseas; the ambitious engineer, and the humble artisan have all been warmed by his gentle hospitality and they have found a ready listener to any message they have brought.

His greatest interest is reserved for those who seek to help him build an educational system and awaken the life of the ancient Coptic church to a real service for all Abyssinia. Ethiopia is emerging into something very different from the life it has known for 3,000 years, and no young man in the world needs more the prayers and encouragement of Christians everywhere than this real friend of youth and life—the recently crowned King of ancient Ethiopia. His key position and his genuine Christian ideals mean much to the modern world.

SHALL WE FOLLOW THE APOSTOLIC WAY?

BY HOWARD A. BANKS

Editor of "Christ Life"

PAUL preached the Gospel in Asia and Europe, and passed on, leaving a native church, behind him in the cities he visited.

Sometimes he revisited and encouraged that native church, but he left the responsibility on the shoulders of the local elders.

Twenty-eight years ago John R. Mott issued his challenge in his "Evangelization of the World in This Generation." It thrilled the Church like a blast from Roland's horn to his battle hosts. He showed in several chapters the possibility of it in view of the achievements of the first generation of Christians; in view of some modern missionary achievements; in view of the opportunities, facilities and resources of the Church, and the burning conviction of leaders of the Church that it could be done. That book was published in 1901. If a generation is about thirty-three years, then that generation ends in 1934. So but five years remain to finish the task!

How nearly is it completed?

Vast areas with millions of population in Tibet, Afghanistan, Central Africa, Amazonia, Central Europe, Western Asia, India, New Guinea and many smaller islands of the sea remain untouched.

A volume could be written to show why the work is still unfinished. Can it be done within another generation from now?

Dr. Thomas Cochran, a Scotchman who labored for 22 years in North China with the rich blessing of God upon his work, resigned from his medical mission work

there some years ago and went to London to undertake the task of telling the Christian world how he believes the globe can be evangelized in a generation if Pauline methods are employed.

For eight years the World Dominion Press of London has sought to keep the Christian world posted with up-to-date information about the unreached fields, cooperating with all mission enterprise, in order to secure this information, and to inspire men and women to go out into these Gospel-needy areas in the Pauline, New Testament way.

Old Missions Dig In Too Deep

"The majority of the already existing missions," says Dr. Cochran, "are doing an intensive work. In their beginnings they had a vision no doubt that reached over vast spaces, but after getting established they become more or less localized. They are doing this intensive work around their station or compound. There is no end to its intensiveness. You know you can do a vast deal for one man—for a comparatively few. They have built pretentious and expensive buildings oftentimes, and have been gradually led on to consider that they are limited as to the area they can evangelize. They have dug in."

World evangelizers need to get away from the long followed plan of curtailing the work, even recalling missionaries, because the home board gets in debt, or of sending out an extra missionary or two on

a little spurt if there has been an unusually generous year back home. A fuller use of the native church will help vastly to solve the problem of advance and of giving millions more the opportunity of learning that they have a Saviour who died for them.

Continents or great national areas need to be studied as a whole by every mission at work on them, and the evangelization coordinated in a better cooperation. Mission work has gone on in too haphazard a way in this regard. The parceling out of the mission fields among the various boards has not proved as advantageous as hoped, and in some instances jealousy of this possession has led missions who actually could not do the work from allowing others to go in who could.

Some of the foundation principles of this plan are emphasized by Dr. Cochrane:

1. The Christian Church has never tapped the resources of an omnipotent God. The principle of atomic energy needs to be applied by the Church in a spiritual sense. With an omnipotent God the impossible is possible—even the evangelization of the world in a generation. But this power cometh not save by prayer and fasting.

2. In the Kingdom of God there is no nationality. "I was standing on a hilltop in China once," says Dr. Cochrane, "having an interview with a leading Chinese Christian. As the setting sun made a golden path of glory in the sky, we talked of spiritual things. I forgot that he was Chinese and he that I was a Scotchman. Bare soul touched bare soul. In Christ there is neither Jew nor Greek. In the little time there is left to me to work I desire to pay my debt to

Jew and Greek and Barbarian alike."

3. A new era is dawning upon the world. There are new inventions. Men are thinking new thoughts and following new methods. If we would properly perform our task, we must follow the methods of St. Paul. "The oldest missions are the most expensive," declares Dr. Cochrane, "and missionary enterprise is tending to become more and more expensive in operation. The London Missionary Society in which I served for years has arranged to transfer one of its missions after one hundred years to a neighboring missionary society, in order to cut down expense. It suggests a sort of merchandise transaction, and grieves me."

4. An "indigenous church" is a vital necessity. "This transfer is a result of not having established and cultivated an indigenous church. This is a phrase coming more and more into use in missionary reports and writings. That is partly because of the interest our little group has created and circulated in its literature. It is disappointing how few can define what an "indigenous church" is.

A Splendid Example

"Without a live indigenous church the task of world evangelization is impossible. When we speak of the untouched fields we think of Tibet, Afghanistan, Central Africa, and the South American Indians, perhaps, but we have little conception of the vast unreached masses surrounding most of the long established mission work in all foreign fields. In Japan the rural regions are practically untouched. One Christian to nine or ten million is still un-

evangelized. In Korea, China, Russia, Asia, the progress of missions is slow as compared with the growth of the population. Only a corner of Mongolia is touched. A whole generation has passed since Gilmour went in, labored and died. Unless we speed up, the Russian Red may make the work impossible.

"India has 40,000,000 unreached population with all its missions, Indo-China 18,000,000. We have been singing for ages about Ceylon's spicy breezes, and as we sing we do not realize there are a million or more without the Gospel in that island.

"Missionaries are going to places easy of access. Arabia and North Africa are the keystone of Islam, and they are hard fields. North and Central Africa is 90 per cent Islamic."

5. The missionary societies have been thinking in terms of needs—not need. The missionary purpose is singular, not plural. We think of the medical need, the educational need, and the like. But there is only one need—lost souls. If we can meet the one fundamental need, all subordinate needs will be met.

6. Material resources are not absolutely essential to an indigenous church. Missionary advance work has all too much been dependent on the amount of money the home church has annually been able to send out. But the important thing is spontaneous expansion. A wonderful change comes into the life when a man or woman is really converted. He or she has got a tremendous secret of life and hope which must be poured out into the first willing ear. That was the way the early church expanded.

7. Many have made the mistake of building great colleges, often at huge expense, to offer a finished culture to the native converts. When we have created an indigenous church, the Godly native Christians themselves have trained their children in Christian homes, and these children have become leaders in evangelizing their communities.

"If we can persuade others to get this vision and cooperate, we believe we can see the world evangelized in this generation. A young native convert on a field we are in touch with, complained regretfully that he could only deal with four or five hundred people in six months! If every native evangelist would do that much, vast progress would be made. Opportunity is slipping away. A large village in Africa not long ago asked for a Christian teacher. None was available, and in a year that village was entirely Mohammedan.

"Our idea is to have a capital fund, the interest to be used in securing and disseminating information, and keeping it up-to-date, and to aid as far as possible, those who will adopt our methods, Paul's methods—not the static method nor the stipendiary system. The more largely we can interest God's people to put up the money, the more we can accomplish. All these plans and resources are of course useless apart from the help of the Spirit of God."

A man in sympathy with this Apostolic method went to a mission in China, and refused to look at the fine school buildings and the neat church. He amazed the missionary group by saying, "I only want to see your unfinished task as shown in the unreached multitudes."

CHINESE MISSIONARIES IN BORNEO*

BY REV. R. A. JAFFRAY, Wuchow, China

OVER a year ago, pressed in spirit for the lost in the South Sea Islands, the writer set forth to visit some of the unreached parts of the vast mission field of the Dutch East Indies. Returning after two months traveling, four cities were especially laid on his heart. Night and day the words "Samarinda," "Balikpapan," "Makassar," and "Surabaya" sounded in his ears. The darkness of those four places is probably in the order in which they are named here, and we determined by the grace of God to do our utmost to bring the Gospel Light to those who sit in "darkness and in the shadow of death."

Samarinda and Balikpapan, are located on the east coast of Borneo. Here darkness reigned. There was no witness for Christ in either of these cities or any of the surrounding and neighboring cities on the east coast of Borneo. The doctrine of "the false prophet," Mohammed, and heathenism abounded. We sent forth the challenging call a year ago—"Who will open a Gospel Hall for the Lord Jesus in Samarinda and Balikpapan?" The call has been answered first by Chinese evangelists, who, thank God, are now located there as the first missionaries of the Cross of Christ.

In Makassar, the capital of the Celebes, there is a Dutch Protestant Church, where also Malay

Christians may worship and there had been a Chinese Church, but it had sickened and died three years previous. There seemed to be no aggressive witness of the Gospel in this great cosmopolitan centre. Thank God a Chinese pastor, S. W. Chue, has been laboring in Makassar since July, 1928.

In Surabaya, the great commercial centre of Eastern Java, called by the Chinese Sz-shui (Four Waters), there is considerable Christian Christian work and we were pleased to meet a company of earnest Cantonese Christians, but they were a little flock of sheep without a shepherd. They had no Chinese leader or preacher and pled with me to send them a Chinese worker from China. Another of our Wuchow Bible School graduates, Mr. T. H. Loh, has been called to this church and is now doing excellent work in Surabaya.

Thus, to sum up what the Lord has done in the past twelve months for these four cities: *First*, a suitable Chinese preacher has been found for Surabaya; *Second*, Pastor S. W. Chue has reopened the work in Makassar and has gathered a little company of Chinese Christians around him; *Third*, Mr. C. Y. Lam, with his family, are located at Samarinda; and *fourth*, we hope that Mr. K. L. Lin will take up the work at Balikpapan. So we thank God that these four "other cities also" are hearing the glad sound of the Gospel.

The recent trip to the Dutch East Indies had for its first purpose the locating of Mr. C. Y. Lam and Mr. K. L. Lin in their new work.

*A year ago the writer made his first trip to the Dutch East Indies. I have now recently returned from a second trip, made with the purpose of placing two new Chinese missionaries on the field. They are located on the east coast of Borneo, where Gospel Halls are being opened in the cities of Samarinda and Balikpapan.—R. A. J.

Before leaving Wuchow, a solemn dedicatory service was held when a number of Chinese leaders and missionary brethren laid their hands upon the heads of these two young men in the Name of the Lord. A farewell service was held in Hongkong, attended by five hundred Chinese Christians. The meeting was in a sense something unique in the history of our Chinese work. It was a real Chinese foreign missionary farewell service. Many such meetings have been held as Chinese workers left for a needy field in their own country, but probably this was the first time that Chinese missionaries had been sent forth to a foreign land as missionaries of the Cross to bring the Gospel not only to their own people, but with the purpose of learning a foreign language and preaching Christ to another race. The missionary meeting lasted two hours and a half.

In a most wonderful way the Lord led us to a suitable place to serve as a chapel the day after we arrived in Samarinda. We knew only one Chinese Christian in this city, a Fukienese merchant, whom we met last year. He and his family, especially his mother, who had at one time been a Bible woman in Fukien Province, were delighted when they heard that our Chinese brethren had really come to stay, and to establish His work in Samarinda. Mr. Chong did all that he could to assist us in our search for a suitable place to rent. The place to which the Lord directed us was given us at a reasonable figure and is suitable both as a home for the Chinese missionaries and also a Gospel Hall. It took a week to clean the place up, and make certain slight repairs. In the meantime we lived in a Chinese inn.

Negotiations for the new chapel being closed, I at once left for a trip to the interior. The name of the river motor boat was the "Dyak" and this name embodied the object of our trip to the interior. Samarinda is situated on the Mahakam River about eighty miles from the coast. The "Dyak" carried us another 220 miles into the interior of Borneo to a city called Long Iram. We will not take time in this article to describe this trip, but will leave it for a later article. The entire interior of Borneo up this river is without one witness of the Gospel of Christ. We passed a score of towns on the way, inhabited by Malays, Arabs, Indians, Chinese and Dyaks. In each town there was a Mohammedan mosque, but no Gospel Hall. The Dyaks, the aboriginal tribesmen of the interior of Borneo, have been crowded from the coast and even from the banks of the river and have made their dwelling away in the interior, in the mountains and jungles of Central Borneo.

The trip required one week and on returning to Samarinda the last of the work on the repairs of the Chapel were about complete. On Sunday, the 24th of February, a solemn but joyful service was held in the new Chapel to dedicate it to the Lord for service. Mr. C. Y. Lam, his wife and mother, Mr. K. L. Lin, and two Christians, one from Fukien and one from Canton Province, and the writer were present.

Mr. Leland Wang, one of China's most consecrated Gospel preachers and an evangelist who has had a ministry in the salvation of souls all over China, in response to a clear call left China early in December for the South Seas. After

three months service for the Lord in the cities of Cochin-China, Cambodia, Malaysia, Java, and Celebes, speaking in no less than twenty-six centres, Brother Wang arrived in Balikpapan, Borneo, on February 28th, a place which the writer visited a year ago. During the three days' sojourn there, two more Chinese Christians were found and the time was well spent with them. We tried to arrange a public meeting for the Chinese, but the time was too short. We were able, however, on Mr. Wang's arrival to gather these few Christians together and exhorted them from the Word of God. Mr. Leland Wang is from Fukien and these Chinese Christians are from Canton, therefore he could speak to them, not in their own language, but in English which the writer interpreted into Cantonese. We urged the four Christians of Balikpapan to rent a place where regular meetings could be held and we trust that our newly arrived Chinese workers in Samarinda will be able to minister to them and that ere long a Gospel Hall will be opened in Balikpapan also. There are 3,000 Chinese in this city.

Our two Chinese missionaries are commencing at once in a thorough course of study in the Malay language. This is to be their chief work for the first year at least. In the meantime they will, of course, when formal permission from the Dutch Colonial Government is obtained, commence to preach in their own Cantonese tongue, to the Chinese. A much greater field of usefulness, however, will open to them as soon as they are able to preach in the Malay language. These cities are "the melting pot" of the Far East, but all varieties from India, from

China, and the Islands of the South Seas converse together in the common Malay tongue. Even Chinese from different parts of their own country find it convenient to speak to one another in Malay. Pray that these two young men may become real Malay scholars and able ministers of the Gospel.

At the farewell meeting in Hongkong, reference was made to the meaning of the names of these young men. Mr. Lam's name *Ching-ye* means "Witness for Jesus." Mr. Lin's name *Kwong-lan* means "Coming of Light."

It is interesting to note how these two young men were called to Borneo. One morning in November, 1928, the writer was heavily burdened for Borneo. Suddenly the thought came to me that if foreign missionaries are not yet available why not send Chinese missionaries to these "other cities"? At once these two young men came vividly to mind. At the time one was employed as a preacher in a Chinese Church in Hongkong and the other was following a rather ambitious education course. We could do but one thing—commit them to the Lord of the Harvest. At once He began to work in the hearts and lives of these men and it was not long before they were set free, not by human manipulation, but by the Hand of God. They both made full surrender of themselves to Christ in laying down all personal ambitions in view of His call to service in Borneo.

The "wild man" of the interior of Borneo and the Celebes still calls, "Come over and help us." Many of the Islands of the South Seas still wait for the Light of the Gospel. Their cry also comes today, "Come over and help us."

THE SELF-EVANGELIZATION OF INDIA

WHAT CAN THE PARIAH CHRISTIANS DO?

BY MRS. W. W. DUFF, Kasur, Panjab

Missionary of the Presbyterian Board of Foreign Missions

“TEN thousand Christians in one small district of Kasur! Then isn't the missionary's job there about finished? Why not move out, and let those ten thousand evangelize the others?”

That is a fair question. It is one that we have been asking ourselves. If Jesus could trust the evangelization of the world to his handful of followers, why not leave the Christianization of Kasur district of the Panjab to the ten thousand of His baptized followers already scattered through her three hundred villages? Has the missionary become too officious, endeavoring to steady the ark of God with a nervously solicitous hand? Before trying to answer the question, let us take a look at the quality, as well as the quantity of the Christians in Kasur.

For the past three years Mr. Duff and I have known the privileges and provocations of district work in the heart of the “mass-movement” area of the Panjab. By “mass movement” we mean that singular epidemic of conversions to Christianity which twenty years ago was bringing men, not individually, but by whole communities at a time, into the new religion. Most of our ten thousand Christians, (which is a larger number, I believe, than in any other district in the province) were inherited, ready-made, from previous generations of missionaries. Yet we find ourselves still struggling to build an ignorant and inert mass of semi-heathenism into self-support-

ing, self-propagating churches. Why this state of affairs?

For a generation Christian missionaries had been assailing the strongholds of Hinduism and Mohammedanism in this district, but only here and there, and at long intervals, had they succeeded in making even the smallest breach in those stubborn walls of caste prejudice. In-bred pride of birth rebelled against the doctrine of universal brotherhood, and the iron chains of caste and custom restrained even those few who would have adventured into the new religion. They had nothing to gain, and everything to lose by any change, so, in anger or disdain, they shook their heads and turned away.

But always, just skirting the outer edges of those hostile high caste crowds, had been a sprinkling of the despised and outcaste serfs, listening too. They had been told that God and religion were outside their pale. Their dulled minds were not expected to grapple with theology. But one thing they caught, that for some amazing reason, the missionary treated them as men. Here was, apparently, a friend. Perhaps he could and would do something to help them out of their degradation and poverty. Perhaps he would use his influence with government to get them land of their own, or would take their part against the oppression of the land holders. It was worth a try, anyhow. They, at least, had nothing to lose, and might

gain much by any change, so, with motives sometimes entirely worldly, or badly mixed, they began to come. Timidly at first, by twos and threes they came, suffering in the beginning some ostracism from their own brotherhoods. Then by whole families, and villages *en masse*, they clamored for admission to the Kingdom.

The missionary, facing that eager mob almost single-handed, was baffled by the enormity of his opportunity and his problem. Looking back after twenty years, it is easy to say that he made a mistake in letting down the bars which normally condition baptism, and in admitting many who scarcely understood what it was all about. But in his place, would we have found it possible or right to discourage that dimly-conscious, blind groping for something higher? To numbers, the adoption of Christianity undoubtedly meant a spiritual re-birth; at least it brought to all, for the first time, a taste of self-respect, a hopeful looking up, a stirring of deadened ambitions. Was not all that worth conserving at some price?

There *was* the price, and we are paying it now. The present missionary has fallen heir to a perplexing and discouraging situation which has resulted from this lenient policy. He faces the task of integrating all this unpromising material into a vigorous, self-conscious, expanding, Spirit-moved church. Can it be done?

In the first place he encounters the distressing poverty of the people. What hope of a self-supporting church among men destitute of bread enough to satisfy their own hunger? A Christian evangelist who cuts himself off from mission support, expecting to

get his living from such people, is taking a step of heroic faith. He suffers uncertainty and real privation. Can we, with comfortable incomes from a mission board, expect an Indian fellow worker to make such sacrifice? And yet, by continuing his support, are we not pauperizing his church? The dilemma is real.

Second comes the problem of illiteracy, coupled with almost total indifference to education. The difficulties of church management in an illiterate group are well illustrated by an incident in one of our village congregations. An elder was to be elected. Nominations were numerous. The blue book says "elect by ballot," but scarcely three members of the community could read or write. Mr. Duff had to resort to the device of having the whole congregation file past him, and whisper in his ear the name for which each wished to vote.

Schools are being established for Christians, but the people who have been denied the privileges of education for unnumbered generations, are slow to see its value, and they feel the need of the money their children could earn out of school. We visited a school one morning shortly after 10 A. M. and were surprised to find, of the thirteen boys enrolled, only two present, and no teacher in evidence. He had gone, the two boys told us, to round up the missing eleven if he could. He had to do that sort of thing nearly every morning, in order to have any school at all.

A still deeper difficulty lies in the low ethical standards among the outcaste people from whom these Christians come. While Hindus and Mohammedans come far enough short of Christian

standards of honesty and purity, in their case, public opinion puts some restraint on unsocial impulses. The outcaste, however, is scarcely expected to bother with morals at all. It is taken for granted that he will steal if he gets a chance, and be as promiscuous in sex relations as opportunity offers. Such things have scarcely yet become a matter of conscience among some of the uninstructed Christians. One young woman who was put forward for baptism, was asked her husband's name. The evangelist (himself of pariah birth), pointed out a young man in the group and said: "That is the man she is living with, though she is not married to him. But he is a Christian, so he wants her to be one too."

Mr. Duff turned in some indignation to the evangelist. "And do you consider such a woman fit for church membership? And do you countenance such conduct in a Christian man?"

"Well, you see, it really isn't their fault," explained the evangelist, placatingly. "They would like to be married, but she has a husband who refuses to grant her a divorce, so what can they do?"

Related to their unmoral standards, is the materialistic viewpoint of these people. America has been hearing much lately, through Stanley Jones and others, of the spiritual sensitiveness of the Indian. And true it is that the caste Hindu, of whom he speaks, is capable of a personal and mystic spirituality, a detached other-worldliness, which is usually quite unrelated to social ethics, and airily free from any sense of responsibility for his outcaste neighbors. But in my experience with outcaste communities, I find little of spirit-

ual awareness, and much engrossment in worldly matters. Many of the men come to us, not to learn of God, but hoping to get land. Sixty-five families in Luliani went over to the Roman Catholics a few years ago, because they had the idea that the Roman Catholics were going to give them land; when the land failed to materialize, they came back to us a year later. The women interrupt the Scripture lesson to ask if we are never going to take these baskets of cow-dung off their heads, their badge of servitude. Can we blame them? If wealth and luxury give birth to materialism, no less do ugly poverty and a desperate scramble for bread smother the finer instincts of the soul. Is it possible for the new Christian, scarcely removed from the pariah, living on a dung-heap, spat upon and cursed, hounded by want, to be spiritually minded? Possible perhaps, but very difficult.

Growing out of all these other difficulties is the last hindrance I shall mention, to the upbuilding of a self-propagating Panjabi church, and that is the lack of any sense of responsibility for the Christianizing of their high caste neighbors; that is considered the job of the mission-paid agent, or the missionary. It has not occurred to them that it *should* be their work. To anyone with insight into caste psychology the reason is clear. That these despised serfs should suddenly assume the rôle of religious instructors of their masters, is an idea so preposterous as to be altogether unthinkable.

I shall never forget my first experience with the problem in Kasur district. It had been my practice each day to visit first the Christian section of the village,

and after meeting with the women there, to make a call or two in the non-Christian homes in the more aristocratic quarter. One day I conceived the plan of taking some of the Christian women with me, and giving them a small share in presenting the message, by singing a hymn or two. Strange to say, the only opposition I met was not from offended high caste hostesses, but from the timidly reluctant Christian women. At first it was hard even to get them to understand what I wanted. When asked to lead the way to some non-Christian home, they took me a few doors to another Christian home.

When with coaxing and exhorting, I got them at last to the door of a Hindu home, they fled in a panic, when they heard footsteps approaching. Eventually I led them into the courtyard. The hostess, perhaps for my sake, was gracious to them, and even asked them to sit down, but they were too dumbfounded to do it. Instead, they lined themselves up in a row against the wall, and refused to open their mouths. I had to sing my hymns alone after all. How long will it take even ten thousand of such Christians to evangelize the rest of Kasur?

What shall we do about it? Give up these outcastes and concentrate on the higher classes? I think not. In the first place, there could be no more effective method for demonstrating to the high castes the real meaning of Christianity, than by setting before them this object les-

son of the missionary reaching out a hand to lift up the untouchables. We already see the results of the lesson in the many reform movements springing up among the Hindus and Mohammedans, with the purpose of reclaiming the pariah.

In the second place, outcaste work, in spite of its discouragements, has justified itself in the production here and there of outstanding Christian leaders, who have gained prestige even among the highest castes by their uprightness and ability. There is, too, a gradual raising of the whole economic level of these people. This is due, in part, to education and to the increased independence of Christian communities fostered by their new self-respect. In some quarters mission and government have successfully led in certain agricultural experiments, such as chicken raising and tenant-farming in land newly opened by canals. But best of all, there is growing up in these villages a standard of life called Christian, which is definitely higher than the standard that prevails for the outcaste, and in some respects higher than Hindu and Mohammedan ideals.

But the missionary's task is not yet completed. We must Christianize the outcaste, grapple with great living problems of his poverty, his ignorance, his unmorality, his unspirituality, and his sense of inferiority. That is a task to challenge the faith and courage of man, a task impossible without God.

When Gordon Maxwell, a missionary to India, asked a Hindu pundit if he would teach him his language, the Hindu pundit replied, "No, sahib, I will not teach you my language. You would make me a Christian." Gordon Maxwell replied, "You misunderstand me. I simply am asking you if you would teach me your language." The Hindu replied again, "No, sahib, I will not teach you. No man can live with you and not become a Christian."



THE AUTHOR AND KURDS IN FRONT OF THEIR TYPICAL REED-WALLED HOUSE

THE KURDS OF KHORASAN

BY REV. DWIGHT M. DONALDSON, Ph.D., D.D., Meshed, Persia

ACCORDING to early Persian geographers and astrologers, the world is divided into seven climates. The word *climate* came into Persian as well as into English from the Greek, but there is also an old Persian word, *kish-war*, which is used in much the same meaning. Each of these seven climates was considered to be particularly under the influence of one of the planets. Saturn dominates over Hindustan, the first climate; China and Khota, which make up the second climate, are ruled by Jupiter; Turkestan, the third climate, is assigned to Mars; the sun governs Iraq and Khorasan, the fourth climate; Transoxiana, the fifth climate, is subject to Venus; Greece and the Turkish Empire (Rum) make up the sixth climate under Mercury; and the "hyperborean regions" are the seventh climate, which is under the author-

ity of the moon. The fact that Iraq and Khorasan are governed by the greatest of the heavenly bodies mentioned would suggest the Magian origin of this division of the climates, for the fourth climate, thus specially honored was their own. And the name Khorasan, "the land of the sun," the most eastern province of the old Sassanian empire, indicates that this astrological division of the world is a very ancient one.

The old city of Kuchan lies about eight miles from the site of the modern town. The old city was known as Khabushan, which in the thirteenth century the Mongols pronounced Kuchan. It is mentioned as early as 1340 A. D. by the Arab geographer Mustawfi as a "medium sized town of the Fourth Clime." He relates that it was reported to have many dependencies, and that in the government registers the district had the

name of Usta (or Ustava), meaning probably "the Highland."

Kuchan was destroyed in the course of the Mongol invasions, but was restored by Hulagu Khan, and by his grandson, Arghun Khan, many additional buildings were erected. The climate is described as excellent, with abundant crops of wheat, cotton, grapes and fruit. The river Atrak passes Kuchan and flows on to the Dihistan frontier, and thence to the Caspian Sea. "Its length is 120 leagues: it is a very deep river and hardly anywhere is it possible to ford it. On its banks, for the most part, *the traveler is never free from fear of highwaymen.*" *

It is this remark about the highwaymen that gives the key to the study of all this district during the last six hundred years. The English traveler, Master Anthonie Jenkinson, who made an adventurous journey in 1558 from Moscow to Bokhara, describes the Turkomans whom he encountered in this region. All the land from the Caspian Sea to the city of Urgence, he said, was called the land of the Turkoman, and was subject to a certain Azim Khan and his five brothers. It was not a case of general family cooperation, however, "for everyone will be king in his own portion, and one brother seeketh always to destroy another, having no natural love among them, by reason that they are begotten of divers women, and commonly they are the children of slaves, either Christians or Gentiles, which the father doeth keep as concubines, and every Can or Sultan hath at least four or five wives, besides yong maidens and boyes, living most viciously: and when there are warres betwixt

these brethren (as they are seldom without), he that is overcome, if he be not slain, flieth to the field with such companie of men as will followe him, and there liveth in the wilderness resorting to watering places, and so robbeth and spoileth as many Caravans of Marchants and others as they be able to overcome, continuing in this sort of wicked life, until such time as he may get power and aide to invade some of his brethren againe."

At Urgence Master Jenkinson was the guest of Ali Sultan, one of the brothers of Azim Khan, and he remarks that his host had but lately "returned from a town called Corasan (which is Meshed, the capital of Khorasan), within the borders of Persia, which he had conquered from the Persians, with whom he and the rest of the kings of Tartaria have continual wars." Mention is also made of a terrible plague that swept this country in the year 1558, when more than one hundred thousand of the Turkomans perished.

That in some respects the tribes of Turkomans resembled the American Indians may be seen from a further quotation of this English traveler's description of the life he found them living in the sixteenth century. "From the Caspian Sea unto the castle of Sellizure aforesaid, and all the countries about the said sea, the people live without towne or habitation in the wilde fields, removing from one place to another in great companies with their cattel, whereof they have great store, as camels, horses, and sheep, both tame and wilde. Their sheep are of great stature and with great buttocks, weighing sixty or eighty pounds in weight. There are many

*Mustawfi, p. 149 and 205.

wilde horses which the Tartars do many times kill with their hawkes, and that in this order. The hawkes are lured to sease upon the beasts neckes or heads, which with chafing of themselves and sore beating of the hawkes are tired: then the hunter following his game doeth slay the horse with his arrow or sword. In all this land there groweth no grasse, but a certain brush or heath, whereon the cattel feeding become very fat.

"The Tartars never ride without their bow, arrowes, and sword, although it be on hawking, or at any other pleasure, and they are good archers both on horseback and on foote also. These people have not the use of golde, silver, or any other coyne, but when they lacke apparell or other necessities, they barter their cattell for the same. Bread they have none, for they neither till nor sow: they be great devourers of flesh, which they cut in small pieces, and eat it by handfuls most greedily, and especially the horseflesh. Their chieftest drinke is mares milk sowred, as I have said before of the Nagayans, and they wilbe drunk with the same. They have no rivers nor places of water in this countrey, until you come to the foresaid gulf, distant from the place of our landing twenty days journey and more. They eat their meate upon the ground, sitting with their legs double under them, and so also when they pray. Art or science they have none, but live most idly, sitting round in great companies in the fields, devising and talking most vainely" ("The Principal Voyages of the English Nation," Hakluyt Society, Everymans editions, vol. i, p. 450, 451).

In 1590 A. D., a few years after the journey of Anthonie Jenken-

son, in order to gain opportunity to establish his own government in Persia, Shah 'Abbas I. ceded several of his western provinces (Adharbaijan, Shahrizur, and Luristan) to the Turks. Twenty-two years later, however, when he had grown more powerful, he recovered most of this territory, and in order to protect his northeast border from the raids of the Turkomans, he transported 15,000 Kurds to the frontier of Khorasan. Colonies of Kurds were established at three points,—Bujnurd, Kuchan, and Darrah Gaz. They were of the Zafaranlu tribe, and the largest Kurdish settlement was at Kuchan, under the hereditary rule of one of their own chiefs, who was known as the Ilkhani.

A modern Persian writer, Mirza Muhammad Taqi Khan (Ganj Danish, p. 370), in his account of Kuchan, designates it as one of the chief cities of the Kurdish district of Khorasan, with a population of five or six thousand families. He says, however, that most of these Kurds lived in villages outside the city. The geographer Yakut relates that in his day (1225 A. D.), there were ninety-three villages that belonged to Kuchan. The whole plain was noted for its fertility, and beyond, to the east, was the Nisa district, the modern Darrah Gaz, which was the place where for many years the Parthian kings were buried. It is probable that the city of Nisa was located where we now find the modern Muhammadabad, which is the principal town of Darrah Gaz (Le Strange, "Lands of the Eastern Caliphate," p. 394, note 2).

The English traveler Fraser, in the account of his journey to Khorasan in 1825, observed that water boiled in Kuchan at two

degrees lower temperature than in Meshed, and accordingly he estimated its altitude to be over 4,000 feet, or 1,000 feet higher than Meshed. While Fraser was in Kuchan he had friendly association with the Ilkhaní and his people. He mentions especially the extreme hatred that these tribes, who had been located on the border by Shah 'Abbas I., of the Safawi dynasty, came to have for the princes of the succeeding dynasty, the Kajars. On the other hand, the Kurds of Kuchan and the surrounding villages were raided from time to time by the Turkomans, but to be visited by the Kajar princes, accompanied by bands of troops, was equally disastrous.

In 1837 'Abbas Mirza made a special expedition into Khorasan to put down these rebellious chiefs, the most obstinate of whom was the Ilkhaní of Kuchan. The city was besieged and taken and the Ilkhaní was deposed. There was much destruction at this time, but as the Persian forces pressed on to Sarrahs and defeated the Solar Turkoman, liberating three thousand Persian captives who were being sold from there as slaves, we are led to suspect that the Kajar kings realized that the Kurds had shown a disposition to compromise with the Turkomans, and were not proving to be the effective barrier that Shah 'Abbas had intended.

A Terror to Travelers

A French military adventurer, M. Ferrier, who was in this part of Persia in 1845 (Ferrier, "Caravan Journeys Through Persia," p. 81-85), remarks that "these Turkomans are, and with reason, a great terror to travelers and the

inhabitants of villages liable to their incursions." The prisoners they took were usually sold to the Uzbeks in Khiva and were often cruelly tortured. He cites the account of the embassy of General Mouravien to Khova in 1819-20, who reported that there was something like 30,000 captives in the khanate of Khiva who had been sold into slavery by the Turkomans, who were known as the "man-stealing Turks." M. Ferrier also gives the following account of how they organized their raids:

"When a chief is determined to make a foray, he plants his lance, surmounted by his colors, into the ground in front of his tent, and a crier invites all good Mussulmans, in the name of the Prophet, to range themselves under his banner, and join in the raid upon the Persian infidels.* His wishes, however, are no law to any of the tribe, for the Turkoman enjoys the most perfect liberty, and those only who have confidence in their chief ride up and strike their lances into the ground near his, the signal that the volunteer has decided to follow his fortunes. When the chief thinks that he has assembled a sufficient number of men to insure the success of the expedition, he names that day month as the day of departure, this time being required for each man to get his horse into that high state of condition without which he could not support the extraordinary fatigue and hardships he has to undergo.

"During this month the forage of a horse for twenty-four hours consists of six pounds of hay or clover-hay and about three pounds

* The Turkomans are Sunni Muhammadans and the Persians belong to the Shi'ites.

of barley, or one-half the ordinary quantity of corn. This reduces the animal considerably in flesh, which is the object in view, the first step in his training; his pace improves under it, and he is thus prepared for the strengthening and somewhat singular food which he is subsequently to have.

"The horse is then put to his full speed for half an hour every day, and is not fed until some considerable time after he comes in: very little water is given him, and if he is eager to drink it is a sign that he ought to fast a little longer; but this training never exceeds a month. The thirty days having elapsed, the Turkomans take the field, each of them with two horses; the one, the charger, which has been trained in the manner described; the other, a *yaboo*, or inferior animal used for burden, which the Turkoman mounts on leaving his *aoul*, encampment, and which carries him to the Persian territory; the other follows him without saddle or bridle, and never strays from the party, for both have been accustomed to follow their master like dogs from the time when they were foals. The first day's march seldom exceeds three parasangs; the second, four; the third, five; and the fourth, six. When they arrive at this point the Turkomans change the forage of the charger, and substitute four pounds and a quarter of barley flour, two pounds of maize flour, and two pounds of raw sheep's tail fat, chopped very fine, all well mixed and kneaded together: this is one day's ration, without either straw or hay. The horses are very fond of this food, which is given them in balls, and puts them in tiptop condition, and after having been fed in this manner for four

days the animal is capable of supporting the longest forced marches. Then, and not till then, their masters mount them and prepare for the work of pillage.

"Previously to this, however, they look out for some hiding place fortified by nature, which will furnish them with a secure retreat under adverse eventualities. While they are quietly resting themselves and their horses here, three or four are detached from the band to ascertain, if possible, whether any caravans are likely to pass. Sometimes these scouts will join the *kafla* in the guise of inoffensive travelers, and as they go along take very good care to find out the nature and value of the merchandise, the number of armed men, etc., and then suddenly disappear and convey this information to their companions. Though the Turkomans do not run much risk in such *reconnaissances*, they prefer, for prudence sake, to obtain this information from Persians living in the frontier villages, with whom they are frequently in communication, and pay accordingly these vagabonds, who, without an idea of pity, thus deliver up their unfortunate countrymen to these bandits, explore the roads and give intelligence, which is generally but too accurate. During the time thus occupied in reconnoitering, the main body of the Turkomans that remain concealed are not inactive; the majority scour the immediate neighborhood in small parties of five or six, and, as their numbers do not attract attention, they frequently manage to carry off some of the peasants working in the fields: this is the ordinary prelude to operations on a large scale. In the evening they rejoin their friends to hear the news from their

scouts, and deliberate upon their plans for the morrow.

"When the attack is at length decided upon, half a dozen men are selected by the chief to remain with the provisions and *yaboos*; the rest, mounted on their best horses, gallop quickly to the appointed spot, whether village or caravan, on either of which they fall like a whirlwind, and, like it, devastate and finally sweep up and carry off everything, including men, women, and children, that comes in their way; in a few minutes all is over. Incendiarism is not unfrequently their last act; and, leaving the flames and smoke to tell the tale to the distant villages, they fly with their booty and gain the spot where they left their horses, putting from thirty to forty parasangs behind them without drawing bit; and in an incredibly short space of time reach their encampment. Their horses, accustomed to these long and rapid journeys, accomplish them without knocking up; but this is not the case with the unhappy persons who have been kidnapped; these, if few in number, are generally taken up behind their captors, or, if more numerous, they tie them on the horses they have stolen and drive them before them until the animals drop with fatigue. The unhappy prisoners they carried are then attached by a long cord to the saddle bow of their brutal tormentors, who drag them along, sometimes walking, sometimes running, according to the pace at which their own horses are going at the time. Woe to them who slack their pace! for directly any show symptoms of fatigue, the head of the Turkoman's lance pricks and forces them on to further exertion; and should nature

give way entirely, and they fall, they are killed without remorse. Of one hundred Persians thus carried off and obliged to march with their captors, scarcely a third reach Turkistan, or, at any rate the spot from which the party set out on their villainous expedition. A Turkoman's sensibility is never awakened to suffering, no matter how terrible—the sentiment of pity is unknown to them; a Persian is in their eyes simply a mercantile and marketable commodity, and not worth taking care of after it has been injured—they are merciless by habit and by calculation. A prisoner who would make his escape would never forget the treatment he had received at their hands, and would certainly take his revenge by giving information at the first military post he came to. In killing his captive, therefore, a Turkoman looks upon the act as one of proper foresight and a necessary precaution.

In 1873 Russia launched an expedition for the capture of Khiva. Not only was this objective attained, but a war of extermination was carried on with the Yamut Turkomans. In the midst of the burning of the Turkoman camps and villages, General Kaufmann issued the order: "If the Yamuts become submissive, stop ravaging them, but keep watch of what is being done among them, and at the least attempt to migrate, carry out my order for the *final extermination of the disobedient tribe.*" The Yamuts made an effort to pay the huge subsidy that was demanded, but as the promiscuous killing and burning was continued, they met the Russians in ambush and in open battle. The fighting was desperate, for neither side granted any mercy whatever. Fi-

nally the Russians got the advantage, and then we hear from one who accompanied the expedition:

"That same day and the next we began to pursue the Turkomans, who were very much disheartened by the result of their attack. We burned—as we had done before—grain, houses, and everything which we met, and the cavalry, which was in advance, cut down every person, man, woman, or child. Many of the men had gone, although a few of them got up and fired at us. They were generally women and children whom we met. I saw much cruelty. The infantry came at a run behind, running fully eighteen miles, and continued the work of murder" (Schuyler, *Turkistan*, ii. p. 361, 362).

Again in 1881, Russia, after having subjugated Khiva and broken the strength of the Yamut Turkomans, advanced systematically into the Tekke-Turkoman country. It proved a difficult undertaking, and after six years of repeated efforts, in which there was much loss of life on both sides, the Russians were forced to retreat. "General Skobelev was now entrusted with the task of rehabilitating Russia's lowered reputation. Realizing that the question of transport was of primary importance, he decided, as did Lord Kitchener later, when faced with a similar problem, to construct a railway across the level steppe. With its aid, joined to his own powers of organization, he was able to bring 8,000 men, with 52 guns and 11 machine guns against Geok Teppe, where the Turkoman had decided to make their last stand. In January, 1881, in spite of the desperate sorties of the Tekke, parallels were dug and a

breach was made, through which a deadly fire was poured into the confined area. The final result was entirely successful. The signal was given by the explosion of a mine, which levelled a large section of the wall, and the Russians, advancing in several columns, quickly captured the fortress. The pursuit of the fugitives, seen by O'Donovan from the neighboring hills, turned the flight of the Turkoman into a rout. Thus fell the last great stronghold of Central Asia" (Sykes, *"History of Persia,"* ii, p. 463, 464).

From this time on the raids of the Turkomans into Persian territory were on a much smaller scale, as Russian influence was carefully maintained on the northern frontier of Persia. But during the period of the last desperate struggles of the Turkomans with the Russians, there was a series of earthquakes which destroyed the old city of Kuchan almost entirely. Beginning in 1853, then in 1871, again in 1893, and finally in 1895, these earthquakes wrought such havoc that the site of the old city was abandoned. The tomb of the son of the Imam Rida is still standing, having been repaired; there are a few scattered shops; and some families of Kurds and other Persians have vineyards there. The new city of Kuchan was laid out by Russian engineers. It has broad streets, running at right angles, so that it would scarcely be recognized as a Persian town, if it were not for the ever present mud walls around the separate lots. The streets are illuminated by electric lights, and there are rows of trees on either side, and good drainage ditches. Besides there are two wide intersecting thoroughfares, where one has to

be equally careful not to hit an automobile or be sprinkled by an old fashioned water carrier.

In 1926 there was an attempt to stir up a rising of the Kurds and Turkomans against the present Persian government, and ex-war foreign aviators helped the Shah's troops by bombing the town of Kuchan from aeroplanes. We had a Persian friend who had gotten a Bible, in his own language of course, and who had begun a systematic study of it, who was one of the innocent bystanders that were killed by bombs thrown on the public square. On this visit, two years later, we were told that the house we rented was the same one that the army officer who headed the last rebellion had occupied. But this time, instead of guns, and swords, and cartridge belts, the walls of those rooms were decorated with pictures of Joseph and of Daniel, who had been captives sold into slavery, and better still, of Jesus healing the sick, and of Jesus the Good Shepherd. They were rooms centrally located and made excellent headquarters for the distribution of gospel portions and for instructing inquirers. Another house not far away, owned by a Kurdish chief, was used as a temporary mission hospital, where many of the descendants of the Kurds brought to this region more than 300 years ago came in from the surrounding villages for much needed treatment.

A handsome young man who is in charge of the newly established Census Bureau, told me that the population of the present town of Kuchan is probably not more than 14,000. The civil governor is a sort of old pensioner who is disposed to commiserate himself, de-

claring that for him there is no more meaning in life, for the reason, which he does not express, that the newly organized departments, with their separate responsibility, have deprived him of most of the personal authority that was so convenient and remunerative for these governors in the past.

An Interesting Scene

When we were calling on one of the leading *mujtahids* (judges of the religious law) we happened in on an interesting scene. The superintendent of the Department of Public Works was belaboring the old priest for having encouraged the people of the town to disobey orders that had come from Teheran for merchants, school teachers, and all officials to wear the recently adopted national hat. The old man himself was a descendant of the prophet, a *sayyid*, and he had enough black crape wrapped around his head to equip a hearse. And in the room were a number of the old man's supporters, who were priests too, but not *sayyids*, who were all arrayed in huge, white, spreading turbans. The old *mujtahid* vigorously denied that he had ever intimated to the people that they were not to obey the Shah's order, but he was met by the retort, "Why does every shopkeeper give the same answer?" One curious objection that the priests raised was that whereas a turban could be washed, what would a poor working man do if he could only afford one hat in a whole year? One's sense of humor is aroused when he hears such men plead the cause of the working man.

In nearly all the smaller towns of Persia, the various officials,

representing the different departments,—Post, Telegraph, Customs, Judicial, Public Works, Education, etc., have a considerable amount of friendly association. Here in Kuchan almost the entire group of officials are young men, who are progressive and receptive to new lines of thought. Even on matters of religion they showed a decidedly openminded attitude. They called on us personally, they attended mid-week illustrated lectures at the hospital, they attended Sunday preaching services, they purchased Bibles, they asked questions, and they were glad to procure for further study special books explaining Christianity.

There were something like two hundred clean faced young boys who came in little groups to our rooms to get attractively printed Persian copies of the Sermon on the Mount that are provided by the Scripture Gift Mission. One of these boys has ability at drawing and is occupying himself reproducing some of the pictures he liked most in the life of Christ. And the wall pictures we had were left as keepsakes with educated young men who asked for them. Some of these men had called first for the excitement of an animated discussion on religious questions, but failing to find an interested opponent they proved susceptible to friendship and came around to the religious questions afterwards in a different way. Really war is no more necessary in apologetics than it is in diplomacy.

But perhaps the two most happy experiences, from the evangelistic point of view, were first the opportunity to give illustrated lectures on the life of Christ to large numbers of men and women, and

second, the last Sunday service, when four Persian Christian men, all of whom had been Mohammedans and who were helping in the hospital, all voluntarily and without previous request, offered individual prayers in which they gave public testimony to their Christian faith. And following this service, at a more private meeting, an inquirer of long standing and simple but beautiful faith was baptized. She is the wife of a man who was baptized last year, who has shown real power and joy in his Christian life.

We spent a good deal of time in helping the friends of this family get a more positive desire to really know the Christ whom they already honor. Many of these associations were most pleasant, so that when the time came to return to Meshed, we were reluctant to leave. And in looking forward to the next opportunity to visit Kuchan, the first thought is of the friendships it will be a pleasure to renew.

There is, however, a solemn consciousness of how much depends on how we keep in touch with these friends, and on how soon some of us may go to see them again, in order to realize our hope that some of them may be the Christian missionaries who will be able, by their daily lives—in the natural going and coming that is involved in their work—to carry the gospel of peace and hope to these neglected peoples of Central Asia, the 50,000 downtrodden Kurds of Khorasan, and to the remaining 7,000 families of Yamut Turkomans; that here in this ancient valley of the Atrak river, these vigorous people of the highlands may come to know as their Saviour and Lord.

AN AFRICAN VILLAGE FOR A DOLLAR

BY WILLIAM CLARK BELL AND ELIZABETH LOGAN ENNIS*

"CAN you buy a village full of people for some yards of cloth worth only about a dollar?"

Two groups of Africans argued this question one day before the Portuguese abolished slavery in Angola. From one of the groups a small girl had been bought years before for several yards of cloth. She had later married, and her children and grandchildren had peopled a whole village. She had proved even a better investment than General Motors! Now, in native court, the group that had sold her sought a readjustment of profits.

A lady in California, in 1924, sent \$20 to Bailundo "to further Christian work in Africa." Later she drew interest on her investment from twenty villages at least, for the money paid the living expenses for six months of a lad who went to Lobito and by preaching and example brought to Christ many a young man who had come to that seaport to work for the Government, and who later returned to become a center of Christian activity in his inland home.

That \$20 arrived at a critical time, for the Bailundo church was baffled by the problem of helping its young people who had gone to the coast to work. White Lobito tucks its native population away in a "quarter" of indescribable filth and squalor. It is not concerned with their sanitation nor their pastimes. Boys who go there from

their upcountry communities are plunged into surroundings utterly devoid of the old tribal restraints and the new Christian responsibilities. Amid subtle and severe temptations there is no counter influence for good. The elders of the Bailundo church were told that if they would select someone of character and capacity to go to Lobito to minister to their people, his support would be met by a friend. Their choice was Jesse Chiula, son of Chief Chipenda.

Two ragged unpromising boys, bearing a letter from their teacher, Yovi, in Lomanda, asked to enter the Bailundo Boarding School, in 1917. The boys' school account was overdrawn, and when did a growing lad ever succeed in paying his way?

Chiula (or Chivulu) was the name of one of these lads and all the other boys had more than one. He became Jesse Chipenda; the appending of one's father's name was just then becoming "the thing," though he didn't feel particularly keen about it. His father had turned him out of the paternal *on-jango* saying he must be feeble-minded to think of going to the mission.

Jesse's mother was one of several wives and she had her own little hut where she lived with his small sister. When he went to Yovi's school in another village she said:

"Go and learn the words of Jesus and then come back and tell them to me. But for you I would go back to the village of my people."

When his mother died of the flu,

* The two authors did not collaborate; they couldn't, one being in Africa and the other in America at the present time! *The Missionary Herald* combined the two articles.

Jesse then felt no ties to draw him back to his old home, but he always dreamed of going back there as a teacher. He fancied himself telling the story of Daniel in the den of lions to the people of Lomanda, for that had been the first story to catch his youthful imagination and draw him to listen to Yovi's teaching.

Jesse Chiula Chipenda was no common pupil; he forged ahead as few do when they come in from the out-station schools. He did four years' work in three and in 1920 he was able to enter Currie Institute at Dondi. Here he met boys from all the other stations and his whole outlook began to broaden. The visit of Mr. Aggrey to Dondi inspired him with new hopes and aspirations.

When in 1924 Jesse was graduated from Currie Institute, the opportunity to go back to his own village as its teacher presented itself and he gladly seized it and opened a new school. Five months he stayed there and then he was called to enter a new field.

Chief Chipenda, when approached on the subject of his son's going to Lobito, exploded with wrath. Was not Jesse head and feet to him? Did he not represent him before the authorities and attend to state business? He would close the little school already started! It was only after a persuasive presentation of the Christian standpoint—and the promise of another lad—that the king at last, reluctantly, allowed Jesse to depart.

As a preacher alone Jesse could never have accomplished all he purposed. Practical demonstration of the Christ life in social and industrial activities is needed in Africa. In order to enable him to mingle

freely with the inhabitants of the town, work was secured for him with a construction company employing much labor. His mornings were spent in the carpenter shop or on the dock, and later he would preach to those whose interest was aroused. He bore testimony to his faith in his daily activities, and the fact that he did not yield to the temptations of a seaport town was in itself remarkable testimony.

Jesse found many boys whom he had known and through them came to know others. Vesper services were dear and familiar to the boys from Christian villages; how natural that together with him they should revive the custom, and, sitting by the seashore, sing and sing in the twilight till many others had gathered around them. And Jesse would repeat verses from the Gospels, adding pertinent words of his own.

Meanwhile he made steady progress from shop to office, and now is trusted with the payroll and the checking of invoices. His school grew to great proportions; he had to have an assistant and the Bailundo church sent him one. In 1928 he selected for his own helpmeet Theresa, who had just graduated from Means School, Dondi, and together they have built up in Lobito's dirty *sanzalas* a clean, sweet Christian home.

The influence of the Christian work at Lobito is now felt everywhere in the uplands. Men who have lived within sight and sound of a mission station and have never let it interfere with their affairs, go to Lobito to work and suddenly find they have been missing something all their lives.

"So *that* is what the Jesus folk are like! Well, I never!"

Some day when they go back

home, they go to the neighboring mission station and say, "We want a teacher for our village. Some of us have been working at Lobito, and we have been attending Jesse's school, and now that we have come back we want a school in our village. We want the rest of our people to learn too."

And so it goes on—and on. Jesse Chiula will never know this side of heaven how wide and wonderful his influence has been.

The beginnings of this ever-growing work were financed by that small gift from California! Truly, "Twenty villages for twenty dollars."

There is need of new centers of influence and there is a wonderful

opportunity. At Catumbela 3,000 natives are employed on a sugar plantation. There is need for religious work among the white people in Lobito, for there is none at present. A Portuguese Christian through reading rooms and English classes, could come into contact with and influence many young men. A missionary is needed to start the new work, coordinate and supervise its various branches. Lobito is destined to become one of the largest seaports of West Africa. It is our earnest hope that the city may be properly staffed as a branch station of the mission in anticipation of the need. Opportunities for further investment and for fruitful service are unlimited.

MODERN WAR ON SLAVERY

THE Senate of the United States for the first time has agreed to back a treaty-program in opposition to all "forced labor," except by convicted criminals. The League of Nations raises hopes of greater effectiveness in the international war on slavery and near-slavery which exist much more widely than many know.

It is estimated that four or five million human beings are yet in bondage in various parts of the world; in Abyssinia the proportion of slaves is said to be one in five of the population, and in parts of China one in 150; slave importation to Arabia rates 2,000 a year, according to the League. The most notable progress reported during the past year was the freeing of 200,000 natives of Sierra Leone, on the west coast of Africa, a British protectorate, on January 1, 1928.

Near-slavery—compulsory labor—in Africa during mining and other development has been marked at times by an estimated mortality as high as 40 per cent. The International Labor Conference last May listed "forced labor" as one of its chief topics, and a 320-page preliminary report and draft-questionnaire was prepared for discussion. The slavery convention permits forced labor even by private employers for a "transitional" period. America's ratification carries one reservation, namely, that "compulsory or forced labor may only be exacted for public purposes." Twenty-seven nations had ratified this treaty program up to March, 1929.

Abyssinia, admitted to the League in 1923 on condition that slavery be abolished, is still the most active center of the slave trade, despite King Ras Tafari's decree of the death penalty for slave holding.

Tibet, Afghanistan, Hejaz and Morocco are listed as other places where slavery continues to exist; Persia and Southern China are among countries which have "officially" declared for abolition. The Moslem World Congress, held at Mecca in the summer of 1926, also adopted a resolution denouncing slavery.

CHINESE WOMEN AND RELIGION

BY MRS. C. C. CHEN, Shanghai, China

ALL religions came into existence to fill two great purposes. The first is to save men from immediate mental and spiritual suffering and consequently it leads men to a new vision of life. The second is to satisfy men's quest for God. Buddhism came into existence because Buddha was touched to see the suffering of the old men in the tropical heat; the little child widows and street urchins begging for food, homeless and outcast; the sick, and the annual plague of the hot climate; and last of all death and the grief of the living ones over their dead. The pageant of life smote his tender heart and he tried to show men the life after death—his theory of rebirth. This life, as the belief goes, could be obtained through absolute quiet meditation and physical torture. No matter what the criticisms might be of Buddhism, it has proved that men's longing for supreme life after death, for peace, and for God's understanding is genuine.

Lao-Tze, a scholar and a philosopher, was moved by the grandeur and beauty of the firmament—the mighty waters and the infinite sky, the soaring birds and the prowling animals, the age-old trees and the beauties of the flowers, the clouds that sail by and the mountains which are everlasting, and the roar of thunder and the flashes of lightning followed by a clear, still night with countless stars twinkling above. What a world to live in! The great realization came that a man's soul could match it all. Life ought to enjoy the great creation

and yet how futile were men, struggling for an existence. Therefore his theory, "Be still, it is needless to struggle." But how about the theory of the "survival of the fit-



MRS. C. C. CHEN, OF SHANGHAI

test"? A great number of scholars and thinkers followed him but Confucius thought that his theories were too impracticable.

Confucius was born at a time when China was divided into many small nations which were constantly fighting and invading each other. He longed to give his contribution to the rulers of his time, to bring

about an ideally governed nation. But his contemporaries were too sure that "might was right." After wandering for many years, trying to make people see that his theories were righteous and just and workable, he was rejected. He returned to Lu Kwo (present Shantung Province) and started a school of his own. He was a scholar and a statesman. He knew human nature so he set forth moral codes and golden rules which all men can follow and which have been China's salvation. Women were not much in the foreground at that period; their world was at home.

These are the main religious systems of China today—with the exception of Confucionism which has no organized system, the only temples which are in major cities, are the memorial temples which open once a year for official offerings. Both Buddhism and Taoism have degenerated. There are many temples and nunneries with idols, symbols and imaginary pictures showing the sufferings after death that come to those who were wicked, the joy and peace for those who were good. The priests and monks have drifted away from their founders' aims and purposes, and have utilized the religious systems to extort money from suffering and ignorant women.

How did Chinese women reach their present state? In the early period of Chinese society men's labor had to be divided. According to our Chinese division of labor, women should mind the duties of the home, rear the children, administer to the need and comfort of the men, and care for the old. While men should attend to the duties outside of the home, such as the work in the field, the carrying

on of commerce, and the ruling of a nation, a province, a city, or a district. It is obvious that women at that time were not encouraged to become educated. Public opinion held that women should be subjugated to men's authority, and unfortunately the few educated women also endorsed that idea. Later the sentiment was developed: "Women without education are virtuous," so that education for women was doomed and they became intellectually and physically inferior to men.

From time immemorial we Chinese have believed that the duty of a filial son is to continue the family name. Therefore it is a woman's crowning glory when she gives birth to a son. If a woman should not have a son—then woe be to her—her life is useless. She can only blame it to her own star of ill fate and prepare to face a life of living torture and humiliation. Her husband has the legal right to marry again. What would be the future of sonless women? They have no education; they are dependent on the men folks; the tradition discourages women earning a living; the door of vision and aspiration is closed to them! In the time of anguish and despair they go to the temple of idols, make vows to deny themselves normal food, to contribute money to endow the temples, to torture their bodies in order to appease the gods of fate to ensure a better life after death. What a tragedy! Human longing for eternal peace and life, for a higher aspiration and understanding, and for a realization of life's value is not satisfied! Their quest for God was not successful and their hunger and thirst for eternal peace and divine understanding were still unsatisfied and un-

quenched. It must pain His Father heart to see human beings helplessly groping for a door to see the light and trying to understand that whether life is either childless or blessed with children, it has productive value in itself. God wants us to have the great understanding of eternal life and peace, and that our life has also its full value on *this* earth. The life which we live can be most beautiful, most rich, and most productive. Our life in His sight is the most precious among all His creations.

What have the great religious systems contributed to Chinese life—especially to Chinese womanhood? In spite of the degeneration of the Chinese religions, they have made one great contribution to Chinese life; and that is religious unity. For certain reasons—maybe because of the religious purposes, aims and truths; maybe because of a respect for each other's rights and each other's ideals; maybe for the purpose of making money by the later priests and monks, they have merged into each other. One can be a profound Buddhist and also can be a Taoist and a profound Confucianist. The Christian churches in China may learn a great lesson from the Chinese religions of the benefit of working together in unity.

Our religious systems in China have failed to inspire and fulfil the longing for spiritual peace and light, for the joy of loving and giving and serving. Instead they have succeeded in holding the ignorant class of people and especially the women in fear and superstition. One acquainted with a Chinese home, will notice that there is a god, a fairy, or a spirit to each household article. Women live and breathe in that atmosphere from

birth until death. Fear and superstition breeds cowardice which is a curse to our nation. The monks and priests of all ages have never tried to uplift the womanhood of China.

President Roosevelt said that no nation can rise higher than the level of its womanhood. Women are the first teachers of every new generation. Women constitute the other half of the national foundation. Chinese women have to rise to fulfil their rightful duty. Her young generation is waiting to drink from her fountain of life and to hear her bed-time stories. Are her stories going to instill fearfulness and superstitions, or are her stories going to be the life-long inspirations for manhood and womanhood, and for fair play, and even for loving service and sacrifice for others? Christ has come, not only to the western nations but to China, to emancipate the Chinese women from illiteracy, from physical bondage, from the despair and humiliation of childlessness, and from fear and superstition. For centuries Chinese women have been hungry and thirsty for the living Word. The Word belongs to us as well as to the western nations. The gate of hope, understanding and of peace is open to us. Out of our four hundred million Chinese there are only about half a million Protestant Christians. Is the Christian work going to be reinforced or is it to be curtailed after this anti-Christian movement in China? The older churches feel that it is not safe to invest money and to send out more missionaries at present. The work has to go slowly because China is on fire.

Once there were two boys watching a forest fire. One night, one boy saw that the sky was ablaze.

He called out to his companion, "Fire! Fire!" The other boy rubbed his eyes and said, "It is not fire, it is dawn." To the West the present unrest in China is fire, but to us it is dawn. The hour has arrived when we must work.

What will be our program for the work in China and especially for the women? Do the older churches want to wait until the troublous times in China are over? Why? Do the older churches lack money? Lack courage? Lack personnel? Does China need Christ now? China does need Christ today more than she has ever realized before. China needs Christ in the period of her reconstruction. She needs Christlike friends who are close to her and from whom she can feel warmth and sincere understanding. She needs Christ in all her relations with other nations and in every phase of her daily life as well as in the churches and on Sundays. Es-

pecially China needs Christ in the mother's heart to guide her youth from childhood to manhood, from bitter humiliation of the past to great magnanimity in the future. Think of the undeveloped potentialities and possibilities in the mass of Chinese womanhood! The harvest is ready but laborers are few. Help us shape China's future.

The older churches of the West have money, have courage, and have personnel, but have not enough vision, faith, or understanding. Whose responsibility is it to develop these essential qualities? How can we Chinese Christians help you to bring about a better understanding and to see the harvest in the unsown seeds, and the sun beyond the rain clouds? We need greater faith. We are anxiously watching and waiting for you to reenforce your Christian work, giving your very best. You are not going to fail us.

CHINESE REGULATIONS FOR RELIGIOUS INSTITUTIONS

ANY religious sect, whether Chinese or foreign, desiring to establish educational institutions in the territory of the National Government, must conform to the following regulations recently promulgated by the Ministry of Education:

1. Any school in the system of schools established and maintained by contributions in the name of a religious sect must be supervised in accordance with the rules governing private schools. All schools must be established according to the system relating thereto determined by the Ministry of Education.
2. Any religious sect wishing to open an institution and enroll students for the purpose of disseminating the religious doctrines it believes in, cannot name the schools according to the school system determined by the Ministry of Education.
3. Whenever a religious sect organizes a society for the study of religious doctrines or any other academic subject, such a society must be organized in accordance with the procedure governing the organization of academic societies or clubs.
4. Any organ coming under the first or third regulation must be reported to or registered with the responsible educational authorities, but those which fall under the second category will be subject to the direct jurisdiction of the local governments concerned and need not be registered with the educational administrative authorities.

THE MOHONK CONFERENCE ON THE AMERICAN INDIAN

BY COE HAYNE, New York

AFTER a lapse of thirteen years, this Conference has been revived through the hospitality of Mr. and Mrs. Daniel Smiley (October 15 to 18). Hon. Charles J. Rhoads, Commissioner of Indian Affairs, brought a message from Secretary Wilbur which reaffirmed the policy of the Interior Department announced early last spring. The Secretary said in part:

The endeavor of the Department of the Interior in the Indian question has been to set up a constructive program which would gradually lead in the course of, say twenty-five years, to the placing of the Indian and his property upon the normal basis of contributing citizenship. We must seek to obtain every possible contribution of value which the Indian can bring to our American civilization.

The principal immediate problem is to do substantial justice to the Indian children of today so that they may have adequate educational and health opportunities. A long period of parsimony has been damaging. Our first effort should be toward working out the practical daily problems so that justice may be given the Indian. With this much on its way, we should be able to model our plans so that the Indian will become a self-sustaining, self-respecting, independent citizen.

Assistant Commissioner Scattergood expressed a conviction that in the development of leaders among the Indian people we should not lose sight of the magnificence of the old racial characteristics. To inspire the Indian to build on his own nobility and develop a race consciousness that will enable him to produce his own leaders in a social environment that has been created for him by forces beyond his will to control, is a task, in the opinion of Mr. Scattergood, worthy to call forth the best efforts of every individual and group having to do with Indian social, economic and religious welfare.

Dr. George W. Hinman, of New York, approved of Secretary Wilbur's policy looking toward the gradual merging of the Indian stock with that of the nation, but he mentioned some of the "hindrances to progress" that have confronted the American Indian. Among other things the hope of receiving riches through the settlement of tribal claims appears to deprive the Indians of ambition and persistence in working and saving. Another obstacle, he said, is the proneness of the idle and the hungry relatives to hang about a thrifty Indian to dissipate all his gains.

The widely diversified character of the conference as well as the activities on Indian fields was brought home as one listened to statements by Representatives in Congress, army officers, heads of government departments and bureaus, health officers, clergymen, teachers, editors, executives and missionaries.

Dr. John R. Mott, in the closing session of the conference, gave a view of international and interracial goodwill that revealed the necessity of bringing all considerations of the Indian problem to higher levels. His definition of "fractional Christians" leaves no ground for loitering for those who halt in the application of the whole of the Gospel to this sore spot in American social life.

Dr. Charles L. White, president of the Home Missions Council, pled for the disinterestedness of a sincere follower of Jesus Christ in devising and carrying to fruition all plans in behalf of the Indians.

Dr. Samuel A. Eliot, of Boston, was the conference chairman and M. K. Sniffen, secretary of the Indian Rights Association, served as conference secretary.

The resolutions adopted included commendation of the appointment by President Hoover of Charles J. Rhoads and J. Henry Scattergood, respectively, as Commissioner and Assistant Commissioner of Indian Affairs, and pledged the cooperation of the members of the conference in services that may be helpful in advancing the welfare of the American Indian. Special mention was made of the necessity of funds for the adequate feeding of children in Indian boarding schools, for sufficient appropriations for the Indian Bureau in the task of reorganization, the need of continuity in the Indian policy and of a definite program for each reservation in accordance with its own conditions and requirements. These resolutions also commended the efforts of the Indian Bureau to raise the standards of education and training for its employees and urged an educational program for Indians that shall be rooted in the real needs of the Indian people, helping them to make their own way in four essentials—health, economic well being, family and community life and wholesome recreation, including cultural and spiritual interests. The need of further appropriations was pointed out in order that the Indian service hospitals and sanitoriums may meet the minimum, at least, of the standards for health set up by the American College of Surgeons, and the American Sanitorium Association. The Conference recommended that not only vocational training and guidance be continued but that actual placement of the Indian youth in productive enterprises be attempted with the necessary follow-up to see that the boys and girls are satisfactorily established in their new environments. They urged the creation of a fund out of which inherited and other allotted Indian land may be purchased for Indians who have not lands, and the amendment of the allotment and other laws relating to Indian land titles making possible an inalienable and nontaxable home-site for every Indian family. Cooperation for mutual benefit was

given as an essential factor in all relationships of the government and missionary agencies.

The report of the Committee on Findings made the following statement in regard to *Missionary Activities* in behalf of the Indians:

The new day in Indian affairs brings a tremendous challenge to the churches and the religious people of the nation. Large as the contributions of the Mission Boards to the welfare of the Indians may have seemed in the past, they are now entirely inadequate for the needs of the immediate future. Material forces must not outrun spiritual forces. If the appropriations for religious work do not rise in at least equal proportion to those of the Government, the Indian will suffer spiritually. Now is the hour of opportunity. The churches must lay upon their memberships that responsibility for the salvation of the Indian which every historical consideration and every spiritual insight makes so evident. Moreover, the Indians of this and other lands are now in the limelight of public and private attention. The churches can refuse to go forward only at the cost of a seared conscience or of a dimming spiritual vision. The new vision of life, and that more abundant, will inspire to multifarious new services for the Indian brother. New methods and new instrumentalities will give the missionary of the Cross new conquests for the Kingdom. Let the several missionary agencies continuously measure their work in every feasible way. Accurate annual statistics are essential to real efficiency. They are necessary if the world is to know what the existing situation is, and what the measure of progress is. It is high time, too, that the practice of cooperation for mutual benefit signalize the relations of Government and missions, and even more of denomination and denomination. Missions should always work *with* Indians as well as *for* Indians. Permanent devotion and enlarged efficiency will widen the opportunities for the discriminate encouragement of native leaders; for the safe utilization by the Government of the moral insights of the missionary, and for the spiritualization of every phase of Indian life. Pure religion and undefiled will give us economical and social missionary activities which will lay solid bases upon which the highest spiritual structures will rise. Community centers for the safeguarding and improvement of family and social life will become demonstration points, leading the government in widespread efforts for civic and social welfare among the Indian people.



TOPICS OF THE TIMES



Welcome to Dr. Brown

On December second, the Editor and Mrs. Pierson are due to leave New York on the *Empress of Australia* for a long-desired visit to some of the mission fields of Asia. It is thirty-eight years since the Editor first became associated with the REVIEW. During his student days in Princeton, he was Managing Editor in the absence of the Editor-in-Chief, Dr. Arthur T. Pierson, who spent much of his time during the last twenty-five years of his life preaching and lecturing in England and Scotland. On the death of his father in 1911 the whole of the Editorial responsibility devolved upon the son.

By a very fortunate and providential arrangement, the Rev. Arthur J. Brown, D.D., who has recently retired as a General Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., has agreed to edit the REVIEW for the year 1930, during Mr. Pierson's absence in Asia. No man could be found better fitted for this important service. As an author, speaker, missionary executive, world traveler and student of home and foreign missions, Dr. Brown is particularly well qualified for such a position. For the past thirty-four years he has been Secretary of the Presbyterian Board. Previous to that rich experience he was pastor of churches in Ripon, Wisconsin, in Oak Park, Illinois, and in Portland, Oregon, and was very vitally affiliated with home mission interests. In the last twenty-five years he has been particularly active as a foreign missionary executive and has written numerous stimulating and illuminating articles and many books on the Philippines, China, the Near East, Japan, Siam and Russia as well as valuable treatises

on the Foreign Missionary, Unity and Missions, Rising Churches in Non-Christian Lands and the Mastery of the Far East.

In writing of his thirty-four years as a missionary secretary, Dr. Brown says in *Women and Missions* for September:

Among the most highly prized of a secretary's experiences is his relation to missionaries. . . . I ardently desired to be a friend and coworker with a deep personal interest in the individual worker. . . . I have encouraged personal correspondence with individual missionaries, and I have read every one of the numerous letters that they have sent me. . . .

My mind teems with memories of two visits to the foreign field, which altogether occupied about a year and three-quarters. I saw how the missionaries live and work. I traveled with them in their boats and carts and litters, on their ponies and elephants, and sometimes on foot. . . . As I journeyed among the villages, many times it seemed to me as if in the missionary the Son of Man once more walked among men; that once more he said to the weary and heart-sick, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and that once more men "forsook all and followed him."

I have valued also a secretary's relationship to union and federated movements. These movements are among the most significant manifestations of our age. I have said many times that it is no part of our missionary duty to perpetuate on the foreign field the sectarian divisions of Europe and America. If a man believes in God as Sovereign and Father, in the Bible as the revelation of the will of God, in Jesus Christ as the propitiation for our sins and for the sins of the whole world, I am willing to unite with that man or to federate with him or to cooperate with him on any terms that may prove to be practicable, whether I agree with him in other matters or not. . . .

The experiences of a secretary also include relations to social, economic, educational and political movements. None of these are primary objects of the for-

eign missionary enterprise, but all of them affect it and are in turn affected by it. . . . I unhesitatingly side with those who believe that all things are summed up in Christ; that "godliness is profitable for all things, having promise of the life which now is and of that which is to come"; that the Cross of Christ is the central regulative principle of the world; and that the Gospel is related to the entire life of man and all his relationships. . . .

While I recognize the obstacles that must still be surmounted and the problems that must still be solved, I have no doubt as to the outcome. Mighty as are the forces of evil, the forces of righteousness are mightier, and "if God be for us, who can be against us?"

Dr. Brown has been particularly interested and effective in fostering Christian unity. He has traveled extensively in Europe and in the mission fields and has been active on many boards and committees to promote international cooperation. We anticipate, under Dr. Brown's able editorship, a year of unusual satisfaction for REVIEW readers.

Missionaries of Atheism

Apparently Satan's only fear is the fear of God. His wiles and disguise as an "angel of light" too often mislead men but God cannot be deceived or His purposes thwarted. The anti-Christ, and all opposed to the spirit and program of Christ, believe that they can succeed in carrying out their anti-religious program by making men think that God is a tyrant, that His commands and warnings are unjustified and may be disregarded, and that His son was a myth or an imposter. Their greatest fear is that men will believe in God as an all powerful heavenly Father and will choose to obey Him rather than accept the teachings of atheism. Therefore the atheistic communists of Russia are striving with all their energy to destroy belief in God. Without any basis for their position in science, in history or philosophy, they seek to persuade men to reject all religion and to cast off its restraining influence. They seek, with energy and determination, to promote this unbelief in order that their own

influence may be increased and their own program may be promoted. Russia is today the home of this systematic propaganda. With it naturally is linked opposition to international peace based on brotherly confidence and treaty obligation. Atheistic communism also is naturally antagonistic to the teaching of children and youth to honor and obey God rather than man. This philosophy advocates the use of any means—deception, lying, theft, murder, betrayal—in order to gain world-wide control.

A recent report to the executive committee of "The Communist International," printed in the *Pravda*, the organ of the central committee in Russia, advocates strong measures to win control in all countries. This report rejects reliance on peaceful means and says: "Our fight for the majority of the working class will be accompanied by bloody battles not only against the bourgeois but against social democracy as well. . . . In order to win the majority of the population to its side, the proletariat must first of all overthrow the bourgeois and seize the government, smashing the former governmental machinery into a thousand bits." The communists openly advocate efforts to foster revolution in England, America and elsewhere and, in order to do this, they seek to organize the laboring classes and resort to deeds of violence (as in the recent Gastonia textile strike). Their policy is to secure control of "the most important positions in the most strategic places—the mails, telegraph, telephone, wharves, railroad junctions, etc. . . . and to win those groups of working men in factories without whose participation in the process of production, the normal functioning of those factories is unthinkable."

In other words the atheistic communist leaders are organizing and carrying on an extensive propaganda to incite the laboring classes to strike, to seize control of industries, of sources of wealth and of the government. This spirit and program is characteristic of a comparatively small group but they

are energetic and, from their seat of control in Russia, are seeking to extend their influence and to carry out this program in other lands.

That the Russian communists reveal characteristics of anti-Christ is shown by recent utterances of the All Russia Communist Party which stated: "From now on the anti-religious front must be spread out on an international scale, like the entire revolutionary struggle of the working class."

"Comrade" Yaroslavsky was applauded at the All Union Congress of Atheists in Moscow last June when he said: "We are against God, we are against capital. . . . We are for a socialist revolution."

These facts and remarks are quoted, not from fear of the power of the atheistic socialism, but because no one should shut his eyes to the facts. He that is for us is far greater than any that are against us. Christ is destined to win and to rule.

The Russian communists are sadly ignorant of true religion and of the true character and purpose of Christianity. They have been misled and need our prayers rather than our denunciation. The Christianity they have seen has not borne the marks of the sacrificial love and godlikeness of Jesus Christ. The challenging task that confronts His followers today is to reveal Christ by their patience, their love, their loyalty, so that they may confound the adversary. The Christian religion is not wedded to capitalism or to militarism. True religion is not an opiate but a stimulating power; Christianity does not mean bondage but liberty. Freedom from servile fear, from intellectual bondage, from industrial slavery, from political tyranny are obtained through full surrender to Jesus Christ. This has been demonstrated in countless ways among all classes and races of humanity since the beginning of the Christian era.

The Conflict in Eastern Asia

Men are slow to learn that there is another way to settle disputes than the way of force of arms. China

and Russia represent two nations, two races, two forms of civilization, conflicting economic and political programs. Both are emerging from monarchical to a nominally democratic government. China is strenuously seeking to establish an independent republic, while Russia is trying an experiment in a new form of class rule—the sovereignty of the workers of the world. China is seeking to unify her own people and to establish national order and prosperity; Russia is endeavoring to promote communism and to unite the proletariat of the world regardless of the disorder and conflict which may be aroused in the process. The trouble between China and Russia arose when the Soviet propagandists were expelled. Fighting has been reported at the border town of Manchouli in the west (where the Swedish Free Mission has had a station) and at Blagoveschenk and Pogradichnaya on the eastern border between Asiatic Russia and Manchuria. These centers are so remote that Europe and America are scarcely conscious of the conflict. Neither Russia nor China can afford to go to war. They both have their hands full at home and in their international relations, and they need all their resources, energies and goodwill to work out their own problems.

Northern Manchuria is almost unoccupied as a Christian mission field. The country is thinly populated and the coming of winter will make a military campaign exceedingly difficult. There is great need that Russia and China both put their own houses in order and keep their own doorsteps clean. In the present day war in any continent, however remote, is a menace to the peace of the world.

Unfortunately, civil war has again broken out in China. Marshall Feng Yu-Hsiang has rebelled against the régime under Chiang Kai-shek, on the ground of corruption and inefficiency in the Nationalist Government. Peace in China seems to be more remote than ever.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK
President of the Federation of Woman's Boards of Foreign Missions

BY MRS. S. S. HOUGH

Chairman of Joint Committee on World Day of Prayer of Federation of Women's Boards of Foreign Missions of North America and Council of Women for Home Missions

METHODS FOR WORLD DAY OF PRAYER

THREE months hence, on March 7, 1930, the World Day of Prayer, Christians of all races and many nations speaking varied languages will be joined again in a great fellowship of prayer all round the world. Who can measure the mighty possibilities of such united praying! What could be more central to the life and service of church women than this irresistible energy of the prayer kingdom; therefore it is hoped that groups in every community, whether rural or urban, will early plan to share in this world fellowship.

Preparation

The preparation for this observance is simple but very important. If there is a federation or council of church women in the community, the planning should be in their hands. If no interdenominational organization of church women exists, then any woman or girl who is interested should take the initiative.

The services on this one outstanding day of the year are community-wide, interdenominational, international and interracial; therefore the general committee should be composed of representatives of different denominations and other Christian organizations; also of various nations and races in the community. These representatives should be women, girls and leaders of children.*

*All supplies should be ordered immediately from denominational missionary headquarters: Programs, "That Jesus may be Lifted Up," \$1.75 per hundred; posters, 10 cents each; "The Call to Prayer," free; seals for letters and invitations, 25 cents per hundred; the special consecration service, "Looking Unto Jesus," 10 cents each.

Subcommittees on program, place of meeting, publicity, etc., should be appointed; also special committees for young people's and children's meetings.

The leader for each meeting should be selected many weeks in advance, and all details of program assigned, different denominations, races and nationalities given parts.

In one city many simultaneous meetings were held with a woman of a different nationality or race in charge of each meeting.

It is especially important that the leader take time to meditate on the program until it becomes a part of herself.

Those in charge of the music should be persons who know how to make an organ pray and singing real worship.

Make this a day for prayer and not speaking.

Some communities have divided the entire day as follows:

7:00 A. M. to 9:00 A. M. and 12:00 M. to 1:30 P. M. for business and professional women. Luncheons are sometimes planned for this group with a special speaker. 9:00 A. M. to 12:00 M. and 2:00 P. M. to 4:00 P. M. for the general public. The consecration service, "Looking Unto Jesus," price 10 cents, is very appropriate for the morning session. 4:00 P. M. to 5:00 P. M., children's meetings. 7:00 P. M. to 9:00 P. M., for young people.

How One Group Made It Known

Letters were sent to all pastors of the city.

A publicity committee had a short, graphic article describing the observ-

ance in many lands published in daily papers, followed by additional notices from time to time, with pictures of leaders, interesting items on objects for the offering, etc. Notices appeared in church calendars, church and Y. W. C. A. bulletin boards.

The "Call" was distributed in all churches during December and women and girls urged to use the cycle.

Members of the committee visited various church meetings and made personal announcements.

The Day of Prayer poster on which the time and place of meeting had been inserted was put up in all churches, Y. W. C. A., etc.

Invitations were sent to all women's and girl's clubs, missionary societies, young peoples groups and students. Day of Prayer seals (25 cents per hundred) were used on all letters and invitations.

A special luncheon is held each year three or four weeks preceding the Day of Prayer. The "Call to Prayer" is used as place cards and a special address given. This offers a fine opportunity to visualize the projects for the offering by an address and an exhibit of pictures, posters and leaflets, etc.

Copies of the "Call" and program were distributed among shut-ins and in hospitals, and patients invited to join in the fellowship of prayer.

We found two of our city pastors were broadcasting two devotional services daily, so we interviewed them and secured their cooperation. The one who was conducting a vesper service each evening gave a very sympathetic talk on the history and significance of the day the night preceding the Day of Prayer, and the pastor in charge of morning devotions very beautifully devoted the period from nine to nine-thirty on the Day of Prayer to the service. This preceded any service in the churches.

Place of Meeting

It should be central and comfortably large. Women appointed to usher and take offering. A woman writes,

"Around the balcony hung the flags of forty-two nations. Plants and bright flowers added to the attractiveness of the room. A large map of the world hung across the platform."

The Offering

Since addresses should be eliminated entirely if possible from the Day of Prayer program another time should be arranged when women may be made conversant with the four projects toward which gifts on the Day of Prayer are devoted. This may be done through meetings in separate churches or by one or two union meetings held several weeks previous to the day. These will prove of great educational value as well as spiritually helpful, and will stimulate the desire to participate in the work through the free-will offering on the Day of Prayer. In one community such meetings were held by the women of a local church and the offering taken and then brought by each group of women to the Day of Prayer service. Many materials are available for such programs.

Indian Work. An intensely interesting program may be prepared on Indian Work using the leaflets, "After School—What?" "Why Educate Him?" and "My Neighbor, the American Indian." Unified Thinking," also has a section devoted to this topic.

Christian Literature for Women and Children in Mission Fields. One is deeply stirred by the need revealed in the leaflets "Nothing to Read," "What \$10,000 meant in 1928," or by the presentation of the little dramatization, "A Day in the Office." Samples of the children's magazines in nine languages and dialects may be had, thus making possible a small display.

Migrant Work. A stereopticon lecture of sixty beautifully colored slides depicts Migrant Work in the eastern and western parts of the United States. The pageant "The Kingdom of Love" was presented most beautiful at Northfield and Chataqua, N. Y., and numerous other places, large

and small have effectively presented it indoors or out, elaborately or simply. "Amelida" is a dramatization showing the need for schools in Mexican labor camps. The leaflet giving printed program may be utilized or it may be preferable to arrange a program from the leaflets, "Whither Bound," "Our Greatest Crop," "A College Girl's Summer Diary," "Little Gypsies of the Fruit."

Women's Union Christian Colleges in Foreign Fields. There are leaflets on the work of each of these seven colleges and joint leaflets on the seven entitled "Share Your Education with the Women of the Orient," "New Ships for Old," "Seven Candles," a short dramatization of the work of these colleges is also available.*

Thinking Through the Program

Jesus, as the world's Saviour, is the central thought running throughout the program. During the opening period of meditation as people are entering the church, hymns centering about the Cross and Jesus as the world's Saviour may be played softly—"In the Cross of Christ I Glory," "Beneath the Cross of Jesus," "When I Survey the Wondrous Cross," "We Would See Jesus," "Jesus Saves," "What a Friend We have in Jesus," etc.

After the call to prayer, the program opens with the great hymn of exaltation, "All Hail the Power of Jesus' Name." Then during a short Scripture reading we meditate on what He was and what He did for the world.

Through the messages from different nations and the antiphonal duet, "Art Thou Weary" is visualized the unsatisfied longing of hearts everywhere for one who can satisfy. The latter may be made effective if one is represented as a weary traveler singing the questions, and the other a

messenger in white, singing the answers.

In the responsive reading which follows, the congregation voices the heart cry of mankind in all the world, and the leader brings Jesus, in His own words, as the one who meets every need. If the hymn, "I heard the Voice of Jesus Say" could be sung by a group representing many nations it would help to sustain the thought that Jesus is universal and meets the needs of all mankind alike.

Following this comes a great period of thanksgiving by personal testimony, in prayer, and by bringing our gifts of thanksgiving through which He may be made known to others. A suggestion in advance of the meeting to various persons will avoid any loss of time during the period of testimony.

Following this comes the period of confession as we call to mind our failure to lift Him up. This is too sacred a time to publicly voice personal confession, so each person is asked to do so in silence before God, followed by directed prayer for our failures national, and international.

We are led now into a very sacred part of the program. We hear the call, "He Must Be Lifted Higher" and the challenge of Pentecost to personal witnessing for Him, so in silence we shall pray that He may have His own way with us. The hymn, "When I Survey the Wondrous Cross" is played softly, not sung unless it be the last stanza only.

Surely we shall then be ready to renew our dedication to Him in the words of David Livingstone and in the song, "Oh, Love, That Will not Let Me Go."

After this renewed dedication of ourselves, we shall be ready to enter into the period of intercession for the world, bearing in mind that Christians in many lands all around the globe, are praying with us for these same needs.

The call to renew the habit of personal witnessing for Christ which comes to us during this nineteen hundredth anniversary of Pentecost is be-

* Materials on "Indian Work" and migrant work may be secured from the Council of Women for Home Missions, 105 E. 22d St., New York City, and the materials for *Christian Literature and Women's Union Colleges* from the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City.

ing answered by women and girls all round the world, and we may go out from this service on the Day of Prayer with the consciousness that we are linked with them not only in prayer, but also in this new fellowship of personal witnessing, so with confidence we can close our day with the hymn "Lead On, O King Eternal" and our "World Family Prayer."

A Girl Tells of Plans for Girls

In putting on the program for the World Day of Prayer for the young people of our city there was no existing Federation of Young Women's Missionary Societies, so we got in touch with pastors, and secured one outstanding young woman leader from each denomination. These with representatives from the Y. W. C. A. and churches for colored and foreign born constituted the general committee.

At the first meeting an enthusiastic explanation of the World Day of Prayer, and its widespread observance was given. We went over the program together and discussed the suggested plans. This general committee was then dissolved into three subcommittees; program, publicity, and room-arrangement. (For committee suggestions see "How We Made It Known," "Place of Meeting" and "Thinking Through the Program").

Every detail of the program must be carefully planned, if the service is to be effective and worshipful. This makes the responsibility to the program committee great. As the program for 1930 is studied carefully by this sub-committee it will be found to lend itself to touches of color. For example, the part, "Jesus, the Desire of All Nations," would be more effective if, instead of it being read, it would be presented by girls dressed to represent the students of the countries quoted. If there are representatives from these nations living in the community, use them. They could also sing the hymn, "I Heard the Voice of Jesus Say."

For the part, "Let Us Give Thanks" a girl dressed in a pretty flowing robe

as the Spirit of Thanksgiving might preside, introducing herself, making an introductory statement, then calling for personal testimonies. (By previous appointment see that some are ready to respond immediately.) After this she may direct prayer as suggested and receive the offering.

The objects of the offering lend themselves to presentation in the form of living pictures. For example, the picture representing "Migrant Work" may consist of a mother, poorly clad, carrying a large basket of vegetables and several little children holding to her skirts. The one for "Religious Education Directors in Government Indian Schools" may be a youth, representing an American Indian, and a teacher, studying the Bible together. For "Christian Literature for Women and Children in Non-Christian Lands," one could have a group of women and children dressed in Chinese, Japanese and Indian costumes each with a magazine or book in her hand. The name on the magazine should be concealed. The "Seven Christian Colleges for Women in the Orient" could be represented by three girls in costume of Japan, China and India, each carrying a diploma. As these pictures are shown some one should explain very briefly what they represent.

One city always plans a combined service with young people for their evening session. A year ago a committee of young people, one from each church, was called together. After plans were completed each one was asked to visit a church other than his or her own and invite the young people's groups to attend the service. They responded more than 200 strong, both white and negro races, meeting in an adjoining room for a few moments of prayer.

They marched into the dimly lighted auditorium from the doors on either side of the pulpit singing, "Onward Christian Soldiers," and carrying lighted candles. They marched to the rear of the church, down the outside aisles and came up the main aisle to the seats reserved for them. All stood

facing the audience while the whole congregation joined in singing, "All Hail the Power of Jesus' Name."

The young people took a prominent part in the evening program.

Children and the World Day of Prayer

During the past two or three years a few communities have arranged special services for the children on the World Day of Prayer. It is one of the finest opportunities in the whole year to lead the children of a community to think in world terms and of children of all races and nations as kin to themselves. Thinking back over the plans made for one of these children's services we find a few suggestions which might be helpful to others.

First, one who was working successfully with the children in one of the churches was made chairman. Then conferences were held with the pastor and children's worker of each of the churches, the executives of the Girl Reserves of the Y. W. C. A., the Boy Scouts and Girl Scouts. Perhaps there would be other children's organizations in your community that could be approached—much enthusiasm was created as all could see the tremendous possibilities. The chairman was in touch frequently with the leaders of the various groups for the two weeks previous to the Day of Prayer—so the enthusiasm never waned. A meeting of all these leaders to make first plans and then another get-together for checking up purposes a week before the Day of Prayer helps tremendously. "Write-ups" in the church calendars and local newspapers; announcements at meetings of children's mission bands and in Sunday-schools for two or three Sundays previous to the day; attractive posters on the church bulletin boards—all brought the meeting to the attention of both the children and their parents. It was found advisable in all publicity to link the children's meeting with the other meetings being held for young people's and adult groups and to hold all the services in the same church.

When planning the program the theme, "That They All May Be One," used around the world, was followed, though the program was entirely different from the one prepared for the adult groups. It consisted of stories of children in many lands, with songs and prayers phrased in language understandable by children and in behalf of children of all lands.

THE FOLLOWING IS ILLUSTRATIVE

Prelude—A medley of well-known hymns played softly as children assemble.

Hymn—Brightly Gleams the Banner. Salute to the Christian flag and the flag of the United States—A Boy Scout and Girl Scout or Girl Reserve in uniform holding the flags.

Hymn—My Country 'Tis of Thee.

Recitation—"If all the girls in the world took hand, beginning with me,
'Twould make a line from sea to sea;
If all the boys took hands stretching from shore to shore,
'Twould make a world of friendliness where wars could be no more."

Call to Worship—Read in unison.

Hymn—We've a Story to tell to the Nations.

Story—Giving a glimpse of the life of children in China.

Prayer—Read by children with bowed heads. (Phrased in language understandable by children and mentioning children of other lands.)

Hymn—Saviour Like a Shepherd Lead Us.

Story—Telling of the unprivileged children in the homeland.

Prayer—Read by children with bowed heads. (Special mention of newcomers to our land and others here who are in need.)

Story—How the Artist Forgot Four Colors.—*Margaret Applegarth.*

Hymn—In Christ There Is No East or West.

Closing Prayer—By leader.

As each child arrived he was given a program on which were printed the prayers and words of the hymns so that the service proceeded without announcements. A song leader and a gifted story teller contributed greatly. The program was completed in an hour or perhaps a few minutes less so that the children's interest was maintained throughout.

The following songs are exceedingly usable and effective when used in connection with an India Program.

INDIA'S SUNSET SONG

Tune: *Juanita*

Now o'er the waters,
Burns the crimson afterglow,
From a hundred temples,
Fades the day so slow.
Where the Palm Tree rises
Telling of a foreign strand
Turn our hearts in sorrow
For this stranger land.

India, sad India,
Let the dead years speak no more,
India, sad India,
Open now thy door.

Well may the sunset
Leave the color mark of pain
On sky and waters
In its crimson stain.
And where fiery sunbeams
Rest on pyres where widows died
See we then the anguish
Centuries cannot hide.

Oh, how we're longing
That you know the Prince of Peace
When He shall enter,
Thou shalt find release
When the whole world's Saviour
Lay beneath the Eastern Star
Saw you not your Day-spring
Rising from afar?

India, O India,
Lift your eyes from ruins old;
India, O India,
Now thy Light behold.

Far towards the sunset
Lies a land to pilgrims dear,
But alone in dreaming
Do its shores appear.
Ah! the heart grows braver
Looking toward that Homeland shore,
And the time is coming
When the sea's no more.

India, our India,
We would still with thee go on;
India, our India,
Onward toward thy dawn.

INDIA, MY INDIA

Tune: *Materna*

O, beautiful for azure skies,
For golden waves of grain,
For snow-capped mountain majesties
Above the palm-strewn plain.
O, India, my India,
God shed His grace on thee

And crown thy good with brotherhood
From sea to shining sea.

O, beautiful for pilgrim feet
Which suffer mortal pain,
Who strive to find the way to God
That way so clear and plain.
O India, our India,
God mend thine every flaw
Make strong thy soul in self-control
Thy liberty in law.

O, beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.
O India, our India,
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.

—Adapted by Mrs. Ferguson of Madras
from "America the Beautiful."

The following songs were written
by Bishop Frederick Fisher and
Harry C. Knight, a young boy, after
each had visited Kalighat, the temple
described by Katherine Mayo in
Mother India. I secured them in Calcutta.

A HYMN

Tune: *Canonbury or Maryton Methodist
Hymnal 411*

Behold the millions in their tears
Of sorrow, slave-hood, sin and shame:
They grope through superstitious fears,
Unloved, unknown is Jesus' name.

Dull worshippers of stones and trees,
Blind children of a blinder god;
Weary, they crawl on hands and knees,
But know not why they toil and plod.

Gaunt women faint with loads of care,
Unnurtured children fade and die,
Nude pilgrims spend their lives in prayer,
Yet find no answer to their cry.

O Master, of the ransomed life,
Give me the word to set them free,
Let thy sweet calm replace their strife,
Teach them the joy of trust in Thee.

No cost too great to make them Thine—
These hungry crowds that seek in vain—

O fill Thy church with power divine,
The clamoring millions to reclaim.

—Frederick Fisher.

(Composed at Calcutta Tuesday, August
30, 1921, on returning from Kalighat
—famous Hindu shrine.)

A PRAYER FOR INDIA

Tune: *True-Hearted, Whole-Hearted*

Father, Creator, Omnipotent Being,
Save, Oh, we pray Thee,
This land from sin's chain!
Give of thy grace and thy glorious teach-
ing,
Souls of the heathen
By love to regain.

Chorus:

Hark, they are crying!
Out of the darkness
Cometh a voice full of pleading to me,
Hark, they are calling!
Father, in kindness,
Give us the wisdom to set them all free.

Father, Creator, Thou Heavenly Ruler,
Send to thy followers
Thy bountiful grace;
That, full of love and Thy wonderful
power,
We may help heathen
To see Jesus' face.

Chorus:

Hark, they are crying! etc.
—Harry C. Knight.

TWO MITE-BOX SUGGESTIONS

A Mite-Box Party

Representing the four seasons, Winter, Spring, Summer and Fall.

The Winter Table.

Covered with white crepe paper and decorated with Christmas trees and Poinsettias.

The Spring Table.

Covered with green and pink crepe paper, cut out flowers, bluebirds and butterflies. Wax some butterflies and put on the flowers. Use a little hoe, rake and shovel tied together and stand them up. Put a seed catalogue by them.

The Summer Table.

Covered with red, white and blue crepe paper.

The Fall Table.

Use a paper table cloth with turkeys, apples, peaches and fruit in it; autumn leaves will add beauty.

Each table in turn reports the number in attendance, its amount of mite-box money and the amount per capita.

The one dressed as a mite-box writes this on a blackboard and the table chairman takes the mite-box money to the head table and drops it in a large, beautifully decorated mite-box resembling a cake. Have on it five large candles. As the first table representative is approaching the President lights the

center candle; each of the tables lights a candle before depositing the money.

The table having the most mite-box money has the pleasure of cutting the "mite-box cake" which has been hidden in the large mite-box.

The music and five-minute program provided by each table must be on the subject of mite-boxes.

The following suggests the type of material to be used by tables.

I paid for my hat, I paid for my gown,
I paid for my coat I purchased down
town,
And when I returned, 'twas as plain as
could be
A mite-box for Him, and a band-box for
me.

I tossed in a dime but it did not seem
right
I was not proud of that, 'twas a curious
sight.
I took out my check book, I wished to
be on the square
I wanted my giving to look like my
prayer.

The Mite-Box Opening

MRS. RAUBENALT, *Ashland, Ohio*

Last year a mite-box came to you
'Twas empty, pale and sad;
It held one tiny seed of hope
That you would make it glad.
(empty mite-box is shown)

It thought, perchance, 'twould be its lot
To sit all year and mope
But when you said, "I'll do my best"
Your interest roused its hope.

(tiny flower pot, no green visible,
labelled, "Interest")

Thanksgiving came with merry cheer
For blessings great and small:
Your heart was filled with gratitude
The mite-box felt them all.

(larger pot, with green plant, labelled
"Gratitude")

You learned of sisters far away
Now struggling towards God's light;
Your mite-box held the Sacrifice
You made to help their plight.

(larger pot with plant with buds on
labelled, "Sacrifice")

When spring proclaims the Love of God
In everything that grows
Remembering those who know him not,
Your mite-box overflows.

(blooming plant marked, "Love")

This mite-box held a seed of hope,
Your love has made it grow.
We dedicate it now to Him
From Whom all blessings flow.

(full mite-box)

INCREASING SUBSCRIPTIONS

Send to the Women's Missionary society of the United Lutheran Church in America, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pa., for a copy of *Wave Length*. Have your slips ready for subscriptions.

OUR MISSIONARY MAGAZINE

Tune: Old Kentucky Home

The sun shines bright on the missionary field,

The harvest is rip'ning today;
But who will reap, if we never see it grow,

And who will bear the sheaves away?
And gaze on that glorious scene;
Go up and stand on the mountain top today,

And the glass that will bring all the distant harvest nigh,
Is our splendid magazine.

Chorus

Wait no more, my lady! Oh, come subscribe today!

For our magazine is the best you've ever seen,

And it's more than worth the price that you will pay.

Come down and toil in the harvest on the plain,

For, Oh, the laborers are few!
For it's only love that can garner in the grain,

And there's surely a corner left for you!

If you work all day in the Master's golden field,

Who knows what a sheaf you can glean?

And the sickle so bright that is ready for your hand

Is our interesting magazine.

The following took first prize at Chautauqua Institute of Foreign Missions, August, 1929, for the best *Devotional Service* method.

Mrs. J. H. Rush, its author, lives in Ontario, Canada. *Be sure to pass this on to your young people.*

Youth in Scripture and Song

Youth and Worship—Give unto the Lord the glory due unto his name; worship his name; worship the Lord in the beauty of holiness.—Psalm 29: 2.

"Crown Him with many crowns."

* * *

Youth and Purpose—Daniel purposed

in his heart that he would not defile himself.—Dan. 1: 8.

"I would be true, for there are those who trust me."

* * *

Youth and Pleasure—She that liveth in pleasure is dead while she liveth.—1 Tim. 5: 6.

"God calling yet! shall I not hear?
Earth's pleasures, shall I still hold dear?"

* * *

Youth and Opportunity—So then as we have opportunity, let us work that which is good toward men.—Gal. 6: 10.

"Sowing in the morning,
Sowing seeds of kindness."

* * *

Youth and the Call to Service—And he said unto them, Follow me and I will make you fishers of men.

"Jesus calls us o'er the tumult."

* * *

Youth and Consecration—Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.

"Just as I am, Thine own to be
Friend of the young, who lovest me."

* * *

Youth and Friendship—There is a friend that sticketh closer than a brother.—Prov. 18: 24.

"Jesus is all the world to me."

* * *

Youth and Wisdom—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

"Break Thou the Bread of Life."

* * *

Youth and Giving—Freely ye have received, freely give.—Matt. 10: 8.

"I gave my life for thee, What hast thou given for me?"

* * *

Youth and Vision—Where there is no vision, the people perish.—Prov. 29: 18.

"Open mine eyes, that I may see."

* * *

Youth and Courage—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

"Be strong! we are not here to play,
to dream, to drift."

* * *

Youth and Missions—Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.—John 10: 16.

"Christ for the world we sing,
The world to Christ we bring!"

WOMAN'S HOME AND FOREIGN BULLETIN.

COUNCIL OF WOMEN FOR HOME MISSIONS AND
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

PARTNERS IN PRAYER

World Day of Prayer, March 7, 1930

It is a wonderful privilege to be a partner in the World Day of Prayer. Who can measure its values?

It is itself the product of prayer which by the new vision of the world field united home and foreign mission days of prayer into one throughout this land, and then extended the fellowship to include Christian women 'round the world.

Its fellowship overlaps all barriers of race, color, national and class pride. It includes the shut-in and the traveler, as well as those who assemble. Where meetings are held, prayers may be offered in various languages; though the words are strange, the spirit that animates them is understood by all. Those of different race and color and creed are seated side by side. National antagonisms are swept away by the rising tide of Christian understanding and good will. The inclusiveness of Christ's love becomes an actual experience. Sympathy is quickened to active friendliness for the immigrant, the oppressed and disadvantaged in our own country, and the unprivileged and religiously destitute of every land, that they may learn of the love and power of the compassionate Christ.

In the spotlight of united prayer the task which Christ has committed to His Church is more clearly seen, more fully apprehended. New methods are born, old ones adapted to meet present needs. United prayer leads to cooperative effort.

All over the world the missionaries who bear the Gospel are heartened by the consciousness that they are supported by the prayers of the Church at home. Prayer calls forth new messengers also, sends reinforcements into the ranks. Did not Jesus, our Lord,

say, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore"!

What we need to guard against is the proneness to limit ourselves to a set day of united prayer. Rather shall the day be the expression of the habit of our lives, that we may always think of ourselves as members one of another, humbly and gratefully saying, "Our Father," and so joining in a unison of prayer, that the day may be hastened for which Christ himself prayed, "That they all may be one.... that the world may believe."

MRS. ORRIN R. JUDD,
*President, Council of Women
for Home Missions.*

DEAR WORLD FRIENDS:

In the twelfth chapter of John's Gospel, Jesus, the World's Saviour, excuses Mary's anointing of his feet. The high priests are consulting to kill him. The Christ rides into Jerusalem; many who did not know Jesus desired to see him. Jesus foretells His death. Many chief rulers believe, but do not confess Him; therefore Jesus calls earnestly for those who believe in Him to confess Him openly. It was at this hour that the Christ gave to them and to us the key to the world's salvation: "And I, if I be lifted up from the earth, will draw all persons unto me."

Our World Day of Prayer, March 7, 1930, is to be one of sincere confession and loving witnessing. Let us, as loyal daughters of our Heavenly Father, set aside this day as Holy unto the Lord. Every morning at sunrise, until that day, let us study our own lives, asking devoutly that the Holy Spirit may lead and guide us into all truth.

Preparation for this great and spe-

cial day of witnessing should be made in an atmosphere of deep consecration, whether in colleges, high schools, day schools, or in churches and chapels.

Let us all pray that *March seventh* may indeed be another Pentecost.

Yours in bonds of service,

MRS. F. I. JOHNSON,

*President, Federation of Woman's
Boards of Foreign Missions of
North America.*

A Call to Prayer

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

You are earnestly invited to join with Christians of all lands in a World Fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this 1900th anniversary of Pentecost.

"Evening and morning, and at noon will I pray * * * and he shall hear my voice."—Psalm 55: 17.

The following subjects for prayer, which were outlined for us by a young woman of the Philippines, may well claim our waking moments each new day:

SUNDAY. That all those in the Church of Christ may, in preparation for the World Day of Prayer, March 7, 1930, give themselves earnestly to the ministry of intercession.

MONDAY. That we may be filled with the spirit of the Master, and may manifest the devotion and sacrifice of the early disciples, among them, women, who followed Him.

TUESDAY. That the Light of God's Word may dawn upon the minds and guide the lives of all earnest seekers after righteousness.

WEDNESDAY. That there be an awakening among Christians to their opportunity to witness for Christ, and that those who have not yet come to know the Lord may find Him through a vital Christian experience.

THURSDAY. That the Youth of the World may consecrate all their powers to the building of God's Kingdom and may with rejoicing testify to Him and His power through their lives and message.

FRIDAY. That the spirit of love may rule in the affairs of men, and that through a better understanding all races may be drawn into a universal brotherhood.

SATURDAY. That in 1930, on this 1900th anniversary of Pentecost, the Christian Church in all lands may experience anew the power of the Holy Spirit, and that Jesus may again be lifted up through a revival of the simple daily witnessing of His followers.

Pray Ye Therefore

Many have been observing the noon-tide in prayer for peace, the sunset hour each Sabbath as a time of prayer, and now are setting aside the first waking moments of each day for meditation and communion, for spiritual infilling in order more perfectly to witness by word and life.

Has the "Call to Prayer" been distributed in your church, and throughout your acquaintanceship so that all may be joining in this daily cycle of prayer? If not, it would be well to get a supply immediately—it is free.

Is the 1900th anniversary of Pentecost claiming the attention of those in your area? The leaflet, "The Birthday of the Church" will aid in focusing though on this wonderful privilege of personally announcing the glad tidings of more abundant life.

Have plans been completed for promotion of the World Day of Prayer in your community? Has a sufficient number of posters been procured to place one in each church, the Y. W. C. A., store windows, offices and other places of prominence? If not, they had better be secured at an early date—10 cents each.

Are the little seals being used on personal and official, social and business correspondence by all in your district? If not, why not start right away—they are 25 cents per 100, \$1.75 per 1,000.

Have arrangements been made for a devotional service on the part of the leaders and committee in charge prior to the observance? The Service of Consecration "Looking Unto Jesus" has been prepared to meet this need. Only two are required—10 cents each.

Do you know that a picture of each of the four projects designated for special interest and gifts is included with the program this year? To be sure to have enough programs for all, place the order early to avoid a disappointment—\$1.75 per 100.

Will the meeting place be filled to capacity? That will partly depend upon local publicity. Do not forget to make plans early to utilize radio, newspapers, church pulpits, weekly calendars, bulletin boards and all meetings

of women's, young people's and children's groups, whether church, club or social.

Will all shut-ins and those in hospitals and institutions have a share in the blessing of the observance? That is contingent upon distribution to them of the "Call to Prayer" card and the program.

Are we expecting an outpouring of the Holy Spirit on the World Day of Prayer? "Ask and ye shall receive."

FOREIGN MISSION BULLETIN

THE NEW SECRETARY

At the November meeting of the executive committee of the Federation of Woman's Boards of Foreign Missions, Miss Florence G. Tyler was elected to the office of executive secretary, left vacant since the death of Miss Ella D. McLaurin in July.

Miss Tyler comes to this position with excellent equipment for the task. Her training for organizational work and her wide acquaintance with church women in all parts of the country were gained first in the five years from 1915 to 1920 when she was traveling young people's secretary of the Presbyterian (U. S. A.) Board of Foreign Missions. The next five years she traveled among the colleges as joint student secretary for the Presbyterian Board of Foreign Missions and the Woman's Board of Home Missions (now the Board of National Missions). In 1926 she resigned from this position to become secretary of the cooperating committee of the Women's Union Christian Colleges of the Orient, and closed her work with that organization only when the committee went out of existence in January of this year.

In May, Miss Tyler acted as presiding officer of the Presbyterian Conference of One Hundred Women meeting in St. Paul, Minn., which was called by the General Council of that church to consider changes in the ecclesiastical status of women within the denomination and the future of wom-

en's organized work in the church. Miss Tyler conducted the discussions of the conference with marked ability.

Miss Tyler's family home is in East Aurora, N. Y., but for several years she has lived in Tenafly, N. J. Her church affiliations are Presbyterian.

ANNUAL MEETING

The annual meeting of the Federation of Woman's Boards of Foreign Missions will be held at Atlantic City, January 11-14, 1930. Mrs. Katharine Willard Eddy, chairman of the Program Committee, has issued a preliminary announcement of the program, which bids fair to be a most interesting and inspiring one.

The theme chosen is Spiritual Factors and one of the meetings will be a forum on worship as a part of the technique of religion. It is expected that the use of music as a means of worship will be especially stressed. Dr. Rollin Walker has been asked to give a series of addresses based on his new book, *Jesus and the Present Day*. At one of the meetings Mrs. Henry W. Peabody will present the plan for a World Fellowship of Christian Women.

A special feature on one evening will be a dinner at which women from other countries will be the guests of honor and the speakers. Some recent international gatherings including the recent Evangelical Conference at Havana, the meeting of the Institute of Pacific Relations held in Tokyo in

October and November, and the meeting of the World's Y. W. C. A. will be presented by speakers who attended these conferences.

HOME MISSION BULLETIN



BOOTH SHARED BY THE Y. W. C. A., THE W. C. T. U., AND THE COUNCIL OF WOMEN FOR HOME MISSIONS

INTERESTING THE UNINTERESTED

Amid displays of fashions and foods, household appliances and articles of all sorts at the Exposition of Women's Arts and Industries at the Hotel Astor, New York City, September 30th-October 1st, one discovered a booth thirty feet long shared by the Young Women's Christian Association, Council of Women for Home Missions and Woman's Christian Temperance Union. Here attractively arranged were artistic posters, samples of literature and pictures of projects.

As women not particularly or not at all interested in missionary activities passed, they stopped to look at the flags of many nations or the illuminated cross flanked by the Christian and American flags and were greeted by the hostesses who described the

service being rendered in Christ's name. For a whole week folk flowed by. Results, who can measure?

One afternoon a church women's forum was held, presided over by Mrs. Fred S. Bennett, a former President of the Council. Nine hundred churches in Greater New York received announcement for the church calendar and pulpit notice.

And what of the unseen audience that listened to the program on the air? On Wednesday morning, September 11th, over WGBS the Executive Secretary of the Council told of the work and on Wednesday afternoon, October 2d, Mrs. Orrin R. Judd, President, spoke over WOR. On both days the Y. W. C. A. and W. C. T. U. also presented their activities.

This was the fourth time the Council had an exhibit at this annual Exposition. It is realized that a changing world demands changing methods. To go out into the highways and byways to make disciples now means not only to conduct mission stations, churches, schools, hospitals, community and social service centers, to print books and prepare programs for missionary groups, to address gatherings in churches and schools of missions, but means as well lifting the Cross in crowded commercial circles and sending the good news speeding over invisible air waves to unseen hearers.

We would recommend to missionary women in other districts participation in similar expositions in their cities and in county fairs as a rewarding and satisfying experience.

GOLDEN RULE SUNDAY

Many have, through these latter years, been observing Golden Rule Sunday annually in December as a day of self-denial when special gifts are made for those less fortunate. It has been decided that this custom continue to be fostered, the underprivileged childhood of the world to be the recipients. People are asked to have a frugal meal that day and to give generously.

One of the major projects selected for these gifts this year is the work conducted by the Council of Women for Home Missions among migrant family groups. Religious work in Government Indian schools, also conducted by that Council, is another of the projects for which gifts will be made. Donors may specify toward what specific activity gifts are to be used. All gifts made through the Golden Rule Foundation will go in entirety to the objects specified, no deduction being made. The overhead expenses of the Foundation are met from other sources.

We are longing that more abundant life shall come to the little folk in the families that harvest the crops so that we may have fruits and vegetables on our tables; we are longing that the

youth of the American Indian race shall walk "the Jesus road"; we are longing that all "citizens of tomorrow" may be strengthened in body, mind and soul. You are privileged to have a share in enriching and gladdening these lives through your gifts on Golden Rule Sunday, December 8th. It will serve to make more joyous your celebration of that greatest gift of all, the child Jesus.

ANNUAL MEETING PLANS

Again the Annual Meetings of the Home Missions Council and Council of Women for Home Missions will be held in Atlantic City. On January 7th to 8th meetings will be held of the Commissions of the North American Home Missions Congress in preparation for the Congress itself which comes in December, 1930, in Washington, D. C.

The evening of the 8th, the Annual Meetings of the Councils will open with a session devoted to Mormonism, the 100th Anniversary of Mormonism occurring in 1930. The Highlanders of the South will be considered in joint session on Thursday evening.

Separate daytime sessions of the Council of Women for Home Missions will be occupied with reports and discussions on the many varied activities—missionary education through literature, student work, international relations, legislative matters, law enforcement, World Day of Prayer, conferences and schools of missions, women's local and state interdenominational groups—and a joint business session of the two Councils will receive reports on Indian Work, City and New Americans and other items.

The prayers of all church women are earnestly requested during the days of preparation and especially on January 8th-10th while the Annual Meetings will be in session—that decisions shall be Divinely guided and all that is done be in accordance with His holy will "that they all may be one," "that Jesus may be lifted up," and to the furtherance of the complete coming of His Kingdom on earth.



WORLD-WIDE OUTLOOK



EUROPE

A Children's Crusade

FIFTEEN European countries have formed Committees on World Friendship Among Children, similar in many ways to the American Committee that has carried through the two friendship projects with Japan and Mexico. The International Committee now includes eighteen countries, and it is hoped that a project in which the children of these countries will unite can be developed during 1931. England has already appointed the officers and members of her Committee and plans to carry on a project during 1930 with the children of some European country. Holland and Belgium have agreed on the wisdom of an exchange goodwill project between the children of the two countries.—*Federal Council Bulletin.*

Belgian Gospel Mission

THIS Mission recently made a test at a Sunday meeting in Brussels. There were about three hundred people present, and when, at the close, they were asked how many had been brought to Christ through the instrumentality of the Mission, some two hundred and twenty-five arose. This was a single testimony at one station. Last year they were able to open four new posts and dedicated three new halls. Today they have forty-three posts at which services are regularly held.

From the standpoint of Bible distribution, one year's record will indicate how much the Mission has been instrumental in circulating the Word of God. Last year alone they distributed eleven hundred and twenty-nine Bibles, fourteen thousand New Testaments, one hundred and three thousand Scripture portions. In addition to this, more than a half a million tracts were handed out.

tion to this, more than a half a million tracts were handed out.

Helping French Protestants

THE French Protestant churches are faced with the cumulative difficulty of the migration of their members from rural districts to the industrial centers and to Paris. Some of the most fruitful centers are in districts where the soil is very poor, and the temptation to go where they could earn higher wages was not to be resisted. But in the industrial areas and the great cities these people found themselves scattered among an unsympathetic population, practically pagan, largely inclined to communism and actively hostile to all religion. They often found themselves miles from the nearest Protestant church. It was very difficult to follow them up and keep in touch with them.

The Protestant churches, many of which were destroyed in the war and their supporters ruined, have had a hard struggle to maintain themselves. With the greatest efforts the minimum pastor's stipend was only £80 a year, and the average manse family was four children.—*The Christian.*

Girls' School Obtains New Site

THE gift of \$10,000 has made possible a new site for the American College for Girls in Athens. It consists of 16 acres in a new suburb called Elleniko, on the sea front about four miles beyond Old Phaleron where the college now occupies temporary quarters, and about six miles from the city of Athens. The location is remarkably lovely, with the dark shoulders of Mount Hymettus as a background and the marvelous blue Aegean in front.

The village of Elleniko, with about 150 houses erected and 300 going up,

is being occupied for the most part by professional people—doctors, lawyers, engineers,—graduates of Robert College and the American College for Girls of Constantinople, a highly congenial neighborhood. This site could not have been secured but for the co-operation of the Greek government and the Refugee Settlement Commission. Funds to erect new buildings will now be the objective.—*Record of Christian Work.*

Conditions Change in France

DR. CHARLES MERLE D'AUBIGNE, in the 83d annual report of the World's Evangelical Alliance of London, speaks of changed conditions in France since the Great War.

"The materialistic and agnostic philosophy which with Taine and Renan had reigned supreme during 50 years has been replaced by another infinitely more respectful of the tenets of the Christian faith, and mindful of the spiritual nature of man. The Roman Catholic Church, which had lost its hold on the mass of the French people, is developing a remarkable activity in all spheres of human enterprise, social, political, scientific, and more than all, literary; and by the zeal of its priests, its work among the young, its schools and colleges, its missions and retreats, the strengthening of its sacramental action, it is endeavoring, and has in a great measure succeeded, in retrieving the losses it made during the last half century. The working classes and peasantry are still generally indifferent or hostile, but the well-to-do and educated are being won back rapidly to the influence of the Church. This change of atmosphere is naturally affecting our own work. The days are past when mass movements towards Protestantism took place among the Roman Catholic population and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new conditions, and our enrolment of converts has to be made one by one."

Youth in the Balkans

ACCORDING to a statement made by Dr. W. R. Visser 't Hooft, of Geneva, the immediate spiritual problem of holding the youth to the Church is particularly acute in the Balkan countries. The spread of modern secular civilization to the Balkans is a relatively new phenomenon, and is coming with such swiftness as to make the task of the Church extraordinarily difficult. Orthodox Churches are only beginning to develop programs of religious education adapted to modern needs. According to Dr. Visser 't Hooft, however, the most far-seeing leaders in the Orthodox Churches are awake to the situation and are trying to arouse their constituencies to deal with it effectively. Especially in Greece are progressive forces under way where the Brotherhood (Zoë), a group of young men who are devoting themselves to the task of vitalizing the Christian religion, is having a great influence, through its schools and its publication of literature. In the present transition period, Dr. Visser 't Hooft feels that the three Christian youth movements—the Y. M. C. A., the Y. W. C. A., and the World Christian Student Federation—have a unique part to play in the Near East.—*Federal Council Bulletin.*

AFRICA

Black Jews of Abyssinia

MISSIONARY work among the Falashas or Black Jews was begun by the Church Missionary Society before 1838, for in that year the missionaries were banished. The work was again resumed in 1855, and in 1859 the London Jews' Society sent out a worker. From 1864 to 1868 the missionaries were thrust into prison. Until 1923 no work was carried on among the Black Jews, but since then the London Jews' Society has kept its workers in the field. Rev. Thomas Chalmers, Editor of *The Jewish Missionary Magazine*, states that the Black Jews have evidently been in Abyssinia since before the days of

Christ. Their worship is modeled after the Tabernacle, with its altar and sacrifices, and not after the synagogue. They are unfamiliar with the Feasts of Purim and Dedication, which points to a separate existence since before the days of Esther. Missionaries of the London Jews' Society, now at work among the Black Jews of Western Abyssinia, have just celebrated their diamond Jubilee.

Populations Decimated

IN ONE small area of Africa alone, with a population of three and one half millions, there were recorded, in the first three months of 1925, no fewer than 200,000 deaths from Relapsing Fever and Cerebro-spinal Meningitis. Large areas have been almost entirely denuded of population from the ravages of sleeping sickness. In some parts of Africa the entire population is affected with hookworm and others with yaws. There are 32,000 known lepers in the Northern Provinces of Nigeria and a mild estimate places the lepers in the Southern Provinces at 100,000. Malaria, yellow fever, blackwater fever, plague (which is mostly bubonic), smallpox, phthisis (which is unfortunately rapidly increasing), dysentery, and diarrhoea, venereal diseases, etc., give rise to a mass of suffering, and sadly depreciate the manhood which is the real wealth of any people. Mention must also be made of the diseases of women and children: the high mortality in pregnancy and among infants in the first few weeks of life. In one place the estimate of the infants dying within the first three weeks of life was placed at 9 in every 10. In many places the infant mortality is known from statistical data to be 480 per 1,000.—*"Conquest by Healing" Report.*

Medical Camp in Nile Delta

OLD Cairo Hospital maintains a medical camp near Mit Ghamr, some fifty-five miles up in the heart of the Nile country. Rev. G. H. Harris, editorial secretary of the C. M. S., tells of a visit to this camp of fifteen

tents, with a staff of one doctor and his wife, a woman missionary and dispenser, three Egyptian catechists, nine dressers and servants.

"Some 200 people had assembled, having tethered their donkeys and camels, then came in turn to the reception tent, where they registered and received a message in Arabic. From there they go to another tent for examination, then treatment. In a small tent minor operations are made, more serious cases being sent to Old Cairo. Of the three catechists, one stays in camp, the other's visit villages in the vicinity.

"Before they leave the camp patients are given the little pamphlets prepared by Dr. Harpur dealing with simple hygiene and treatment, written in dialogue form. In this way a beginning is made towards dispelling the utter ignorance which in countless cases is the cause of so much of Egypt's suffering and disease. They are also given copies of the Gospels and Epistles written in the colloquial Arabic spoken in the Delta country, and in this way the lessons of the camp are driven home for those who hear them, and through them passed on to villages far and wide."—*C. M. S. Gleaner.*

Night Life in Johannesburg

"A UNIVERSITY of crime!" The late Dr. Frederick B. Bridgman thus characterized Johannesburg, South Africa. Miss Mabel E. Emerson, foreign secretary of the American Board, confirms this description in *The Congregationalist*.

"Hundreds of thousands of black men and boys are recruited annually from all over South Africa to work in these mines. These men come, usually under a nine months' contract, and furnish the cheap labor which makes the mines pay the white man. So high does racial hatred run in South Africa that the black man is debarred by law from any skilled labor, however well he may be able to perform it.

"These thousands of black miners live like prisoners in the great bar-

racks of the mine compounds. There, segregated, they are without the restraints of home and tribe, and often adopt all the vice of 'civilization.' Johannesburg offers splendid opportunity for speedy development along these lines."

The Bantu Men's Social Center, founded and conducted by Rev. Ray E. Phillips, offers to these African boys and young men recreational, educational and religious opportunities. Gymnasium, lunch rooms, night classes and clean movies fill the week. Phillips works closely with the Chamber of Mines and the mine owners. He has established circuits of moving pictures which are shown in the compounds.

One film, "From the Manger to the Cross," is shown especially on Sunday evenings. Reverent, silent when they should be silent, singing gloriously as the hymns were shown on the screen, the 3,000 men gathered in the compound made an impressive picture.

Congo Cannibal Won

W F. ROADHOUSE, in the *Sunday-School Times*, tells of Masaba, employed twenty-five years ago by Congo officials to commandeer rubber gatherers, men or women. He had authority, and when men would not go with him to work, he would shoot them down, cut them up, put them in a pot, add palm oil, cook them, and eat them. He ate his hundred! All the natives knew him. He was also the executioner for his chief, hacking off men's heads, and was known as the most cruel monster in all that Congo country.

In December, 1927, he came to the Deti Hill station, directed by the Heart of Africa Mission, and inquired for Ma Risasi (Miss Mary Rees, whose African name means Miss Bullets, because she shoots the Gospel so fast). She treks down among the villages around Deti, alone, wades the streams, tackles big black men about their sins, preaches about hell and Heaven and God's requirement of righteousness. "Ma Risasi," said this merciless black,

"tell me the story you're telling in the villages; I feel my sin; I must get rid of my sin; I must know God. Ma Risasi, tell me the story you've been telling in the villages."

She told of the sacrifice on the Cross, explained the hope of Heaven. The power of sin was broken; a new dynamic came in. Since then he has been witnessing. He is learning to read, though probably fifty years old; he has started a school in his village; and four months after his conversion, made a profound and absolute dedication of himself to God. At the conference six months later, when Masaba rose to lead in public prayer, it was the sensation of the day among the three thousand natives gathered together to wait upon God for ever-widening revival.

The Church in Tangale

MISSIONARY work for the Tangale tribe was begun early in 1917. In 1925 a small building was put up for a school at Kaltungo. One of the first converts taught the Gospel at Biliri, where interest steadily grew until in 1928 some 80 young people were enrolled, and a second station was opened. This growth was continued, until the past year saw 150 young men and about 50 young women enrolled in a Christian school. Each Sunday, from two to four hundred gather for worship, a feature of each service being testimony giving. At the Wednesday night prayer-meetings, one has to be prompt to be among those who pray aloud. In one of the villages, the young men have put up their own building for school and chapel. In all, fifteen schools are now in operation. The most encouraging feature of the work is the way the Christians are zealously carrying it forward themselves.—*Evangelical Christian*.

WESTERN ASIA

Turkey and Manual Labor

IN TURKEY, work was formerly looked upon as degrading, but today the Turks are reaching out eagerly

for more knowledge of how to do things with their hands, and do them skilfully. When the American College in Tarsus was reopened after the war and Turkish boys began to attend as pupils, one dignified officer brought his son, saying, "I and my father and grandfather were government officers, but I want my son to get out of this life and earn his bread with his hands. Show him how to work."

Slowly mechanical devices are being adopted, and machinery installed, but large factories are few and skilled workmen in these are largely foreign and not native Turks. This hurts the pride of Turkish leaders and makes them more eager to receive help from America in the form of schools teaching trades and industries.

Rev. Paul E. Nilson, in charge of the school at Talas, points out that in his opinion the greatest contribution to the Christianization of Turkey is not in teaching the young men various trades, but in helping them to be *honest workmen*. The training in the use of tools must be accompanied by the teaching of those elements of character which make for a good and honest workman. Easy-going and careless laborers; leaders who accept bribes and steal capital; both workmen and leaders with no sense of duty, punctuality or exactness; lack of cleanliness in using equipment; lack of confidence between partners and lack of organization in industry have been very active factors in causing the downfall of native industrial projects in Turkey. — *Missionary Herald*.

Baptists in Galilee

THE Baptist Church in Nazareth reports a Sunday-school with an average attendance of 235 maintained by the Southern Baptists of the United States. It stands near the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons as described by Luke. The organization is rapidly becoming self-supporting, and the pastor

reports that he is about to establish a new Baptist Church at Cana, where Christ performed His first miracle. Converts number more than twenty, and come chiefly from people who have not been identified with other religious bodies. Baptists of the South purpose to further extend their work throughout Palestine.

The Persian Church

THE work of evangelizing Persia has become a vital and well-organized campaign, dating from the inter-church conference in Ispahan in 1927. At this conference the ground work for future complete union of the churches was laid and a representative committee formed, which met in 1928 to make plans for a beginning of the evangelization of Persia by the native church. Also, four young men were appointed by the Persian Church, constituting the first board of home missions in Persia. This board has sent to all the churches detailed suggestions for enlisting every member in the work of spreading the Gospel—a work which has been supported by the churches throughout Persia. Missionaries and native Christians now go on walking or cycling tours through the country, depending on conversations with Moslem fellow travelers and distribution of the literature which they carry for their work of conversion. A beginning in bazaar preaching has been made with caution in some localities. The problem of rural evangelization is being studied and methods devised for its solution. Persians are in some ways fickle folk. They constantly need something fresh to stimulate their enthusiasm, and they soon tire of a new idea, yet both in church and out of church there is unmistakable proof that many lives are found again in Christ Jesus. Among all the Persian Christians there is a readiness and confidence in prayer to which they respond magnificently should some sudden call arise.—*Congregationalist Church Missionary Outlook*.

INDIA

Congress Considers "Untouchables"

THE Working Committee of the Indian National Congress is advocating the following measures for the removal of untouchability:

(1) Throwing open Hindu temples to the so-called untouchables by approaching their managing trustees, etc.;

(2) Throwing open of public drinking-water wells for the use of the so-called untouchables;

(3) Throwing open public schools to the children of untouchables without distinction;

(4) Better living and sanitary habitations for the untouchables;

(5) Instruction in sanitation and hygiene;

(6) Weaning the untouchables from the evil habits of using carrion and drink.—*The Congregationalist*.

A Degraded Race

THE Moi of French Indo-China are somewhat like the lowest type of North American Indians. Ethnologists consider them the most degraded race on the earth. They are the original inhabitants of this land, but were driven into the mountains by the Chinese and Hindus three thousand years ago, when they began the admixture of races which resulted in the Annamese. Between the Moi and the Annamese is the bitterest hate, fear on the part of the Moi, and contempt on the part of the Annamese.

The Moi cannot count more than two or three, and have no way of measuring distance or time except by the sun. A Moi chieftain was asked how far away he lived. He said he lived down the road a long way. As every road is well marked with milestones every kilometre, with names and distances clearly painted, he was asked how many kilometres away. He did not know, and could not count the stones. Then,—(he understood Annamese well) how many hours it took to get there. He pointed to the sun and said: "When I leave home, the god of heaven is just coming up (pointing to the

eastern horizon) and when I get to Dalat, the god of heaven is there" (pointing to the western sky).

There are said to be anywhere from two to six millions of the Moi, yet there is not one missionary or even a native Annamese evangelist anywhere among them.—*Alliance Weekly*.

Christ's Ethical Standards

MR. H. C. BALASUNDARAM, writing in the *Indian Witness*, gives the following testimony to the influence of Christianity in India:

A very valued Hindu friend in South India is at the head of a large banking concern. In the course of conversation I asked him if he did not take very great risks in advancing large sums of money to his constituents. He explained the long process before any sum is given. "But," said he, "after the lawyer and the inspector have submitted their reports I have a talk with the man. If in the course of the talk I get the impression that the man is unreliable I refuse to make the advance." He ended by saying that after all the one thing which counts with us in the bank is "character." Another Hindu friend saying goodbye to me said "Follow Jesus always." These are just two examples out of many which can be paralleled in the experiences of almost every Christian worker, indicating that the accepted canon of conduct in business and public life is the Christ's conduct. It is not merely the adoption of the Christian standard, but the perpetual basking in that sunshine that counts. Nothing else is compatible with the best interests of the individual and the community.

An Undermanned Field

IF THE Moslem population of India received its proportionate quota of missionaries as compared with the Hindu population, nearly twelve hundred missionaries would be devoting themselves to the Mohammedans, but out of 6,027 missionaries in this area only about 35 have had specialized training for work among Moslems, and most of these are in Central and North India. At present there are only *three or four men missionaries* (and two of them well beyond the age of retirement) for over *three and a half millions of Moslems* in South India, although the Church of England Zenana

Mission and other societies in Madras Presidency and Mysore State are doing work among Mohammedan women and girls. Moslems in South India form six per cent of the whole population.

The great importance of India for mission work among Moslems has been summarized by Dr. Zwemer:

"It is the largest Moslem country in the world. It is the most active in the press, having 222 periodicals. It has 17 Moslem-spoken languages; is the only country which has sent out Moslem missionaries; and, owing to British rule, Moslems can publicly confess Christ as in no other land."

Christian Witness for Nepal

OPEN preaching of the Gospel is forbidden in Nepal, but for the past five years a Christian physician, Dr. B. Pirthi Dal, has been established in the last village within British Territory, Jhulaghat, on the borders of Nepal. Without the aid of a grant from any missionary society he has been silently witnessing for Christ among those who have come to him for healing, and on one occasion he penetrated Nepal itself for a distance of some 60 or 70 miles with three co-workers. He has established a charitable dispensary at Jhulaghat, where thousands of Nepalese patients hear the message of Jesus every year. In fact every patient is given the message of the Great Healer of souls and bodies.—*Indian Standard*.

C. M. S. Mass Movement

THE Church Missionary Society has large responsibilities in India in regard to mass movement work in seven different areas. The result of this particular work is that literally thousands of people are baptized every year. In some of these centers the native church has been able to undertake a large share in the work both with staff and finances, while in other areas the Indian workers are few and not yet fully experienced, consequently the supervision and guidance of the foreign missionary are still necessary. The following figures for three of

these areas serve to show the importance of this work. In the Telugu country there are 68,000 baptized adherents, 45,000 are under instruction for baptism, and on the average 7,000 are baptized annually. The figures under the corresponding heads for Travancore are 38,000, 2,900, and 700; and for the Punjab 37,000, 400, and 1,900 respectively.

Christianity at Work

"WE DARE no longer use foul language; the Christians would not work for us if we did!" was the testimony of a caste woman in a Christian village of fifteen years' standing.

In some areas testimony has come that Christians, on account of their integrity, command higher field wages; that Christian laborers are in demand for transplantation and harvesting because they do not require close supervision; that poisoning of cattle, abusive language, and drunken brawls have become unknown since the Christian religion was introduced into the village; and that a non-Christian caste man spent as much as Rs. 1,500 in feeding his Christian serfs when the whole Christian village was burnt down by an accident.—*Church Missionary Outlook*.

CHINA

Christianity Taking Root

NOW and again one reads evidence of Chinese appreciation of Christian principles. Prominent officials and bankers in Peiping and Tientsin recently headed a successful drive to secure \$25,000 for a new men's dormitory for Yenching University, Peiping, a most encouraging instance of good-will and international cooperation. To this may be added the fact that about a year ago a Child Welfare Association was organized in Shanghai. It is under the chairmanship of Dr. H. H. Kung, Minister of Commerce and Industry and an active member of the Congregational Church. During the year this Association has received and distributed, mainly for famine relief, about \$20,000, of which

about 16 per cent. came from Chinese friends. The rest came from America. At their first annual meeting, they adopted the aim of upholding the rights of the children of China, and promoting their welfare in every possible way. Other events show that Christianity has taken root in China.
—*Frank Rawlinson.*

Idols Overturned

A SECULAR movement against idol-worship, impelled by a strong nationalism, is under way in the Shantung Province of China. Nationalist workers have removed idols from many temples and have inaugurated several types of community service therein. One of the largest of these temples has been made into a home for the aged, and 200 poor men and women, 60 years of age or older, have been admitted. The "Throne Room" in another celebrated temple, where for centuries the god, Tai Shan, had received the homage of millions, has been turned into a city hall. The huge image, once worshipped with fervor, now lies with many smaller images in a rubbish heap.—*Indian Witness.*

American Board Milestone

A CHANGE in the method of selecting delegates was a feature of this year's session of the Council of North China Kung Li Hui (churches associated with the American Board): Heretofore each station association had sent one Chinese and one foreign missionary delegate. This year there was to be *no discrimination as to nationality*. Out of the thirty delegates present, eighteen were Chinese leaders. This reorganization marks what may be called the third stage in American Board work in North China. Beginning in 1860, with no Chinese church at all, missionaries were obliged to assume full control. In 1914, most administrative functions were transferred to the joint Chinese-Foreign Council, which for the past 15 years has been one-half Chinese and one-half foreign. After two years of study and discussion, Chinese churches

have formally assumed full responsibility for all work heretofore known as the American Board Mission. The indigenous church becomes the center from which the whole missionary enterprise of North China Congregationalists will be directed. The Council becomes a Promotional Board of the Church instead of a joint mission-church administrative body. As such it will have, among other things, direct communication with the churches of the West through the American Board of Commissioners for Foreign Missions, with which it cooperates. American Board missionaries are invited to become members of the Chinese Church, and only as members or appointees of the Chinese Church will they hold any office in the administration of work in China. In other words, missionaries of the American Board now become missionaries loaned by the American Board to the Chinese Church.—*Missionary Herald.*

Raiders Slaughter 20,000

A MASSACRE by Mohammedans of 20,000 men and boys in Dangar city, province of Chinghai, China, is reported by Findley Andrews, an American missionary of the China Inland Mission, who has returned from a three months' investigation in the famine areas of northern China. His story is one of the most terrible on record. He says that Mohammedan raiders in two hours annihilated the male inhabitants of the mountain city and then looted the homes. Religious fanaticism is given by Mr. Andrews as the motive for the raid. A Moslem rebellion has prevailed in Kansu province for some time. The missionary says Dangar presents a new type of problem, for there are thousands of women there without husbands or brothers, and in despair. The city was full of starving refugees at the time of the raid.—*Missions.*

JAPAN—KOREA

"What Think Ye of Christ?"

REV. FRANCIS N. SCOTT asked fifty-seven young men in his class in ethics at Aoyama Gakuin to say un-

reservedly what they thought of Jesus Christ. The students averaged 22 years of age. Although Confucius ranks very high with the educated class, the majority considered Jesus the greatest man who ever lived. About one-third of the group thought of Jesus as a Saviour.

A little more than half the class cannot think of Jesus as the Son of God. One said he was not a Christian, but that he "worships Christ." One who said he couldn't believe Christ more than man is a third-generation Christian whose father is an ardent disciple of Bowne. Practically every man in the class is greatly impressed with the teaching of Jesus concerning Love. Love seems to be one of the outstanding things in the Japanese conception of Christianity. Several were impressed with the sinlessness of Jesus, which they seem to accept quite naturally, and lament their own sinfulness and inferiority as compared with Him.

That Jesus is an ideal character, and one whose example may safely be followed, was a practically unanimous opinion.

Heroic Faith

IT IS estimated that two per cent of the entire population of Korea are professional beggars, many of whom are orphan boys and girls; between eight or nine per cent are in the poverty-stricken class. It is also estimated that seventy-five per cent of the best rice land is in the hands of the Japanese; seventy-five per cent of the Korean farmers have landlords, and the average annual income of the farmers is \$137.00, yet last year the Korean Church gave \$623,380 to carry the Gospel into Asia. All baptized Christians give to Home and Foreign Missions, and the Korean Church is carrying on Foreign Mission work in Siberia and in Shantung Province, China.

At present, in Korea, there are 571 mission schools in which 42,000 boys and girls are getting a Christian education. Yet with these 571 mission

schools and the 1,353 government schools, less than thirty per cent of the boys and girls of school age are in school. Six church bodies are working in the Korean Federal Council, and by mutual consent the territory has been divided among the various missions so that there is no overlapping. This has worked out splendidly, and many workers have been able to push out into unevangelized territory.—*Presbyterian Survey*.

For Chinese in Korea

LARGE colonies of Chinese, untouched by the Gospel, are living in Korea. Rev. C. E. Scott tells of preaching circuits established for these Chinese, the work centering in the capital of Korea, Pyengyang, a flourishing city of 100,000 inhabitants. With the help of Americans, Koreans and Chinese, a site was secured in the heart of the city, and yard and building remodeled to supply a chapel suited to the purpose. Rev. Lieu Yen Ting, Shantung pastor and former professor of theology in Tengersien Seminary, was persuaded to take charge of the undertaking. Although many of the Chinese women have lived in Korea for ten to twenty years, they have not learned the language, and following Chinese custom, never appear in public and do not know other Chinese women. This is in striking contrast to the Korean women, who appear on the streets in as large numbers as the men, and who attend religious meetings by the hundred. In some cases, Chinese women are eager to attend services, but are prevented from doing so by their husbands. "Not Chinese custom," say they. The great need is for Bible women, to visit these sisters living in isolation.—*Record of Christian Work*.

Christian Church in Korea

BECAUSE it is a small country, without such dialects as exist in China, it is not difficult to obtain accurate information about missionary progress in Korea. The Christian constituency is now about one and one

half per cent of the population, after forty-five years of effort; whereas in Japan, after seventy years, it is two thirds of one per cent; and in China, after one hundred and twenty years, less than either Japan or Korea. Statistics for 1927 give the total of communicants, catechumens and probationers in Korea as 157,852. Of this number the Presbyterians and Methodists have a joint total of 141,534, while the remaining 16,318 are divided among the Church of England Mission, Oriental Missionary Society, the Orthodox Russian Mission, the Seventh Day Adventist Mission, and the Salvation Army. This body of Protestant Christians totals with adherents and attendants, perhaps 300,000 in a population of about twenty millions. The number of Roman Catholics is given as 108,298.

The Presbyterian Church in Korea has been autonomous since 1907. It erects all its own church buildings, pays all current expenses for its church buildings, and furnishes all the salary of its ordained pastors.

Students Make Use of Training

CHOSEN Christian College has some thirty students who assist in religious services regularly on Sunday. During the fall term of 14 weeks, 22 such students reported having preached 59 sermons, taught 245 Sunday-school classes, assisted in music and other forms of pastoral work. During vacations, student groups go to all parts of Korea on evangelistic tours. Thus new Christian centers are established, and churches are renewed.

In February of this year a survey was made of the 197 living graduates of the college at that time. It was found that 59 of them were paid helpers in the church or in church and mission institutions; 30 were known to be active lay workers in the church, while 53 others were known to be Christians; only a few of the total number are known not to be Christians.—*Korea Mission Field*.

AUSTRALIA AND THE ISLANDS Church Aeroplane

A STRIKING ministry of an Australian Home Mission Society is that of the Bush Church Aid aeroplane. This machine is devoted exclusively to the work of the Gospel, and Rev. L. Daniels is pilot and mechanic all in one. With the plane (a De Haviland "Moth") he ranges all over the vast outback, ministering not only to people in the far distant townships, but also to the folk on the stations and isolated sections. Nature has provided many excellent landing grounds, and the people of the Far West are keen to have the "sky pilot" give them a visit. For twelve months the plane has been in flying commission, and results have fully justified its use for the Kingdom of God.—*Australia Christian World*.

Hospital Named for Bishop Brent

ON MAY 11th, National Hospital Day in the Philippine Islands, the name of the Church Hospital in Zamboango, Mindanao, was officially changed to Brent Hospital, to honor the memory of the late Charles Henry Brent, first Bishop of the Philippine Islands and the founder of the hospital. Formally opened on February 7, 1914, Brent Hospital was the first to be established for the civilian population of Zamboanga. Since the establishment of a government hospital much of the charity work of Brent Hospital has been transferred to that institution, but Brent still renders a large volume of free medical assistance through its dispensary, and a large proportion of the American and foreign elements of the community are cared for. The medical work is in charge of Dr. J. C. Trota, a young Filipino surgeon, who acquired his medical and surgical education in the United States and who has had a wide experience with diseases of the temperate and tropical zones. The nursing staff consists of six nurses all trained at St. Luke's Hospital, Manila. During a recent month seven different nationalities

were treated: Filipinos, Chinese, Americans, Moros, Japanese, Armenians and Spanish.—*Spirit of Missions.*

Christmas for a Buddhist Priest

ONE of my most valuable experiences in the Philippines, writes Orville L. Davis, has been the friendship of an ordained Buddhist priest who attends my class on the Life of Jesus. Noting some of the glamour of Christmas celebrations in homes, he contrasts it with some of the beautiful church services held in Japan, emphasizing the fact that Christmas is a day of deep religious significance, and not for indulgent merrymaking. He takes pride in the fact that the Japanese along with their dramatizations and games, have "solemn ceremony and good preach." The following are his own words: "I believe that, step by step, Christmas will be introduced among the Japanese families as in other civilized countries. I sincerely hope that the true Christian righteousness and love shall soon penetrate throughout our nation."

NORTH AMERICA

State Home Mission Councils

A NEW cooperative spirit among churches of the south has resulted in the development of State Home Mission Councils.

In Georgia, the organization of a Council of Home Mission Superintendents has been effected, which is expected to bring the denominational leaders together annually in conference.

In Tennessee, a Home Missions Council has been organized whose annual meeting will be held during the period of the Institute for Rural Pastors at Vanderbilt University, each April.

In Alabama, a State Council of Home Missions convened in the city of Birmingham, on June 7th.

In Florida, there was a meeting of the denominational executives in Orlando in June.

In New Mexico, a Superintendents' Council for the state has been organ-

ized and a Survey Committee appointed.

In Arizona, an Interdenominational Council of Bishops, Superintendents, Executives and Field Representatives has been set up and a Survey Committee appointed.

Christ—the Hope of the Jews

IN 1905 there were 8,000 converted Jews in the United States; now there are approximately 20,000.

More Jews have been converted in Europe since the war than in any twenty-year-period before the war in the history of Europe.

Much is being said about making Palestine a national home for the Jews, but this race will never really be at home except in the Church of Christ. It is a remarkable fact that despite all the political and financial inducements that prominent leaders of the community have offered to Jews to go to Palestine, so few of them have gone there hitherto. While Christian missions to the Jews have been inadequately supported, and have had few indeed of the human resources enjoyed by the Zionist Movement, they have persuaded almost, if not quite, as many to turn to Christ as the Zionist organizations have induced to go to Palestine.

Baptist Growth

THE American Baptist Home Mission Society, in its 97th annual report, summarizes the year's progress as follows: Two new Mexican missions opened, one in Wellington, Kansas, the other in Gary, Indiana; the completion of a cooperative undertaking in Nevada whereby the missionaries of the two Home Mission Societies are now enabled to reach five fields; the dedication of new buildings at Lodge Grass, Montana, and Watonga, Oklahoma; growth of Bible and Christian fellowship groups in Christian centers; completion of the church building at Winnemucca, Nevada; dedication of a church and parsonage following an evangelistic campaign by the workers in charge of chapel car

"Grace," in Utah. The number of college students in the Negro schools assisted by the Home Mission Societies increased from 500 to 2,500 in the last five years.

Missionaries and general evangelists report a total of 6,402 baptisms as follows: English-speaking, 403; Indian fields, 184; foreign-speaking, 1,239; general evangelists, 2,500; Latin America, 1,236; colporteur-missionaries, 840.

Presbyterians Reach Two Million

FOR the first time in its 141 years of existence, the Presbyterian Church in the U. S. A. has a communicant membership of two million people, according to the official census just made public by Dr. Lewis Mudge, stated clerk of the General Assembly. The exact membership is 2,004,467, a net increase of 41,629 for the church year which closed April 1, 1929. This is the largest annual net increase in the past four years. The number of new communicants added on confession of faith was 113,995, the largest accession of new converts in the past five years. Presbyterian statistics relating to membership are based on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members. The number of infants baptized during the past church year was 45,470, an increase of 846 over the previous year, and the largest number in the past four years. The Sunday-school statistics are less encouraging. The total number of Sunday-school members enrolled is now 1,595,313. This is a loss of 18,700 for the year, whereas for the previous year there had been a gain of 17,498.

Expenditures for Foreign Missions

IN A table recently prepared in the offices of the International Missionary Council, the aggregate annual income of Foreign Missionary Societies in different countries reveals a total of sixty millions of dollars spent annually on foreign missions around the world. The churches of the United States and

Canada lead with an annual expenditure of thirty-five millions. Great Britain spends eleven millions each year while the Protestant churches of Germany, Norway and Sweden each average slightly over a million. The Protestant churches of South Africa are giving on an average of half a million annually to the extension of the Christian faith in the hinterlands of that great continent.—*Outlook of Missions*.

Union Approved

DELEGATES to the general conference of the Evangelical Synod of North America have approved a plan of union with the Reformed Church in the United States and the United Brethren in Christ without a dissenting vote. The church merger, if approved by commissions of the three denominations, will unite about 1,000,000 communicants.

Both the Reformed Church and the United Brethren have approved the plan in principle. Organic union will be mapped out at Dayton, Ohio, by the three commissions. The plans then will be submitted to the separate denominations again for final action.

Church Boards Merge

A MERGER of missionary boards is taking place in the Methodist Protestant Church. The new board of missions, consisting of twenty-one members, including six ministers, four laymen, ten women and the president of the general conference, takes over the duties of the former board of foreign missionary administration, board of home missions, and women's home missionary society, and combines two weekly publications, the *Methodist Recorder* and the *Methodist Protestant*.

Summer in Tennessee Mountains

THE summer of 1929 has been in many ways the greatest in the history of church extension in the Tennessee mountains. While many churches in large centers were closed for the summer, it was a time of great activity in isolated and neglected

places in the Southern Highlands. Thirty-five vacation Bible Schools were held in Cumberland Mountain Presbytery, practically all in regions beyond churches and pastoral care, and under the directions of the Sunday-school Missionary of the Presbyterian Board of National Missions. The smallest school was at Annadel, where classes were held under the trees. Their wretched school had been destroyed by the flood disaster of March, 1929. The largest school was at Gobey, a lumber camp. The young men there all work in the saw mill, so the young people's class and the adult class met together at night. Each evening there was a recreation period from 6:30 to 7:30, after which the pupils went into the house for classwork. After the devotional period, the teachings of Jesus were studied, and the last period was spent in discussing young people's problems. Important results have come and will come from the work done in this class. All the places have asked for Bible schools next year, and three new Sunday-schools have been organized in neglected communities.—*James D. Burton.*

Interracial Opportunity

REV. VERNON M. MCCOMBS, Supt. Latin American Mission, Los Angeles, says: "There is no opportunity to reach the hearts of the peoples of Mexico, France, Italy, Spain, Portugal, and other Latin races like that offered by home missions among their 8,000,000 fellow Latins living in the United States. The last four years in the Latin American Mission have seen seventy-three workers making 150,000 visits, preaching to over 1,000,000 worshippers at 30,000 services, placing 12,000 copies of God's Word, and a quarter of a million copies of other Christian literature, winning nearly 3,000 converts, and receiving 1,200 full members. Church schools now enroll 3,225 and there are 1,100 Leaguers. The growth in leadership in four years shows the number of ordained ministers more than doubled, and twelve others in training. Self-

support has increased 700 per cent to nearly \$3,000, and total giving to nearly \$50,000.

"Our objectives are three: Strategically located modern equipment, well trained racial and bilingual leaders, and the awakening of all to inter-racial cooperation."—*World Service News.*

LATIN AMERICA

THE Latin-American Prayer Fellowship was organized by Mr. A. B. DeRoos for evangelizing the unreached in Mexico and Central America. It is composed of a band whose hearts the Lord has touched, people of one heart and one spirit, seeking to get the Gospel to unreached peoples, while depending upon the Lord to furnish all needed means for the work, without any advertising.

This Fellowship is aggressively seeking the evangelization of Mexico's millions of neglected Indians. Through Mr. DeRoos and a group of native Indians two tribes are being reached; two others have been entered with marked success. Beside the sixteen native workers there are seven foreign men and women, whom God has gathered from New Zealand and America, all mentally and spiritually equipped for aggressive work. They plan to enter as many as possible of the forty-three tribes of Indians in Mexico.

Three Joys

DON MARCELINO Vázquez is the outstanding Christian leader of the Indians in Guatemala. The following story of finding his Lord is translated from the Spanish:

"The knowledge of the way of God has brought me three great joys, and I know that what is true of me is true of many of my people. The first joy is the joy of a song. I never knew the joy of singing until I learned it with the Gospel. The second joy is the joy of prayer. Ever since the first missionary by his example taught me to speak to my Father, it has been my joy to take all my problems to that Father. We have sometimes taken a

night and a day to talk it over, but we have never failed to come to an understanding. What confidence prayer puts into life!

"The third joy is the joy of service. I had to learn to read after I was converted. With what pleasure I began to spell out the words and so discover the will of God for myself! When God gave me fellow believers, we had to erect a house of prayer. What a joy it was to sacrifice and save and see God's house take form before our eyes! We had to found a school so our children might have opportunities we had never enjoyed, and this brought with it difficulties and even persecutions which the Lord gave us joy in facing and overcoming. The joy of having a message of salvation to give to men and of having men to whom to give it is beyond all comparison.

"The joy of the Gospel has kept us through sickness and persecution, and, while we are grateful to those who have aided in any way to bring to us the knowledge of the Gospel and to enable us to bear testimony more adequately to the truth among our people, it is the Christ to whom those of us who know Him must bear a united testimony wherever man is found, and it is to Him that we owe the joy of our salvation."—*Robert E. Speer.*

Another Cooperative Project

A HOME mission project being put into effect in the Dominican Republic is the direct outgrowth of cooperative Protestant work in the neighboring island of Porto Rico. Instead of assigning territory to the different denominations, Protestant groups began a strictly cooperative enterprise which bears no denominational name. The work includes evangelism, worship, religious education, school work and hospital service, which has not only done much to help relieve physical suffering, but has helped to raise health standards for the entire island and provides opportunity for the professional training of nurses. This program began in Santo Domingo and has since been extended to a num-

ber of towns in the southern part of the Republic and to the rural sections. —*Jay S. Stowell.*

Leaven in Brazil

THE *Penna Evangelica*, published under auspices of Presbyterian missionaries in Cuyaba, Brazil, has 500 subscribers, and carries a weekly gospel message into the homes of many who do not attend church service. This little paper, edited by Senor Jose Nonato, has made a brave fight against corruption, vice and unrighteousness, even in high places. The state lottery, the cabarets, drinking, gambling and other social evils have been courageously condemned and combated. The editor has been subjected to threats, ridicule and persecution, but has never given an inch of ground to the enemy. Personal reasons have compelled him to resign the editorship, but the work goes on under the direction of the new pastor of the Cuyaba Church.

Critical Situation in Peru

THE following translation of a Peruvian Government Decree which has been published in various papers in South America, calls for urgent prayer for the Master's work in that country. This will affect all Protestant work being done in Peru.

Article 1: In the educational establishments which are in operation in the Republic, both official and private, doctrines which in any sense are opposed to the religion of the State may not be taught.

Article 2: The private educational institutions in which this decree is infringed will be closed. The government may, in such cases, confiscate in accordance with the law, the respective buildings and educational material.

Article 3: Moral and religious education shall be given in all the colleges and schools of the Republic, both official and private, subject to the plans, program, and decrees which the government may make, and in accordance with the text books approved by the ministry of education.

Article 4: The children of parents who belong to different religious persuasions may be excused from religious instruction, prescribed in the foregoing articles,

provided that the dispensation be obtained from the ministry of education by the respective parents or guardians.

Article 5: The government shall, establish schools for the indigenous population where it deems convenient, and, in the departments of Puno, Loreto and Ayacucho, it shall establish pedagogical institutes for masters and mistresses of the indigenous population.

Article 6: In the ministry of education there shall be created a department of indigenous education, whose organization and functions shall be determined by the government.

Article 7: The present decree shall form an integral part of the reform to be adopted in accordance with Law No. 6520.

—*Inland So. American Mission Bulletin.*

MISCELLANEOUS

Lambeth Conference

THE year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7th to August 29th, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in This Generation." Included in this general heading are the following concrete topics:

1. The Christian Doctrine of God.
2. The Life and Witness of the Christian Community.
3. The Unity of the Church.
4. The Anglican Communion.
5. The Ministry.
6. Youth and Its Vocation.

World Dominion Movement

THE World Dominion Movement which was organized in Great Britain by Dr. Thomas Cochrane a few years ago, is neither controversial nor sectarian; it is inspirational and constructive; a unifying fellowship. It stands for the evangelization of the

world in our own generation, and emphasizes evangelism at home as well as abroad. In view of the immensity of the world task, it urges the necessity of every Christian being a soul-winner and the coordination of work at the home-base and in the foreign field.

The case for America was recently epitomized in the *Literary Digest*:

"More than thirty-two per cent of all Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States do not report a single convert last year (1927). The figures show that

"In 3,269 of the Presbyterian churches there were no converts.

"In 3,474 Northern Baptist churches there were no converts.

"In 4,651 Methodist Episcopal churches there were no converts.

"This ratio seems to show that in sixty thousand churches of all denominations in America during 1927 not one person was added on confession of faith in Christ."

Missionaries Increasing

AMONG the signs that point to increasing interest in Christian missions abroad is the fact that the number of new missionaries sailing in 1928 exceeds those sailing in 1927 by over one hundred. This is the first year since 1920 to show an increase over the previous year.

Outgoing missionaries last year numbered 667 but these are not enough to maintain missionary personnel abroad. At least 1,500 new missionaries are needed annually to make good the losses due to retirement, ill health, and other causes, in the total Protestant mission force of about 30,000 missionaries. North America has furnished over four-sevenths of that total, so that at least 850 new missionaries are needed each year from North America to maintain the present missionary forces.—*Student Volunteer.*



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Through Central Africa. W. J. W. Roome. 8 vo. 5s. Marshall Morgan and Scott, Ltd., London, England. 1929.

This volume is just what its author calls it, "a story." It deals with the very heart of the African continent, the section about the border lines of Southern Sudan, Uganda and Congo Belge. Remote from the rapidly extending paths beaten by civilization, this area still represents Africa at its wildest and Mr. Roome's story presents to us the little people of Bido in the depths of the pigmy forest and relates how the African apostle, Apolo, won their hearts and set his Bakonjo boys the task of following them in their forest wanderings with the message of Christ.

It is but seldom today that the white man's travels take him into the midst of tribal warfare but Mr. Roome's motor did just this and enables him to tell of the Lugware revolt in the midst of which only the missionaries walked unguarded. Occupying the center of the book is the account of the attack upon the ancient curse of Babel, made by the Rejaf language conference, which resulted in shedding light in the midst of a linguistic chaos and deciding upon what languages should be used for educational purposes in a broad area.

The book tells of training wild elephants at Abi and pictures the work of the several missionary societies which are taming the wild men of this area. Perhaps the most important chapters of the book are those in the end which deal with the question of occupation and the strategy governing the development of the Christian cause in Central Africa. No one is better fitted than Mr. Roome to speak on this

subject. His many wanderings through Central African forests as agent of the British and Foreign Bible Society, during which he has become the intimate friend of missionaries of all the societies working there, have enabled him to see the work in the large and have qualified him to give council of the utmost importance as to its further development.

P. H. J. LERRIGO.

Aggrey of Africa. By Edwin W. Smith. Illustrated. 8 vo. 292 pp. \$3. New York and London. 1929.

This Christian son of Africa, educated in three continents, was proud of his color, though cultured white people slighted and sneered at him because of it. He was wont to say: "If I went to heaven and God said, 'Aggrey, I am going to send you back to earth, would you like to go as a white man?' I would reply 'No, send me back as a black man. I can do a work as a black man that no white man can do. Please send me back as black as you can make me.'"

There spoke the Spirit of Christ in this saint in ebony. He was a man who was loved and respected by all who knew him. The color of his skin did not affect the purity and beauty of his soul. J. E. Kwegyir Aggrey was born on the Gold Coast, West Africa, in 1875 and died in New York City on July 30, 1927. He came of a line of powerful chiefs. His father and mother were both strong characters. They could not read or write but imbued their son with a high sense of honor. He was baptized and sent to a Wesleyan Methodist school when he was eight years of age. The boy showed great eagerness to learn and

aptitude in his studies. Later he said that his father and mother became Christians through him.

This story of Aggrey's life is stimulating and instructive. It shows a man of rare spirit and culture. He was well informed, witty and wise; his judgment was sought by black and white and he was an orator and a teacher of high ability.

Though he died at the age of forty-eight he had received many honors in Africa and in America. He was successively teacher in West Africa; interpreter in the Ashanti Expedition (at twenty-one); professor at Livingstone College, North Carolina; a student at Columbia University; pastor of a Methodist Church; a member of two Phelps-Stokes commissions to Africa and a member of the staff at the Prince of Wales College and School, West Africa.

Edwin W. Smith, the author of "The Golden Stool" and other volumes has given us a well-written and an unusually stirring story of a remarkable man. This will do more to alleviate and destroy race prejudice than will many theoretical or rhetorical dissertations on the subject. It is also a conclusive proof of the image of God in ebony and the worthwhileness of Christian missions to the Africans.

Temple Gairdner of Cairo. By Constance E. Padwick. 8 vo. 7s. 6d. London. 1929.

Intellectual keenness, specialized training, a keen sense of humor, well developed artistic temperament, remarkable musical talent, a lovable disposition, deep spirituality and wholehearted devotion to Jesus Christ as divine Lord and Saviour, made Temple Gairdner an unusual character, a unique man and a wonderful missionary.

The story of his life—at home in England, in Cambridge as a student secretary, and as a missionary in Cairo—is simply, beautifully and sympathetically told by a fellow missionary of kindred spirit. Miss Padwick is an able biographer and has made the

heroic young Church of England Canon live before us. Many striking and stimulating quotations, taken from his diaries and letters, show his innermost thoughts and feelings, his ambitions and conflicts. Canon Gairdner showed his courage and spiritual sincerity as a Christian when a student at Cambridge and these characteristics were continually manifested during his thirty years in Cairo. He was a true friend and a faithful missionary to Moslems. The story of his life is intensely interesting to all with a like nobility of spirit and unselfishness of purpose.

It is a stimulating life story and will help to perpetuate Temple Gairdner's influence on young men. The record of his life magnifies his Lord and Saviour, Jesus Christ.

Seven Thousand Emeralds. By Frank C. Laubach. Illustrated by Margaret Ayer. 12 mo. 158 pp. 75c paper, \$1 cloth. New York. 1929.

Enthusiasm for the subject and the way it is presented is the feeling with which one lays down this little volume. It is the best short story of the Philippines and is a masterpiece of missionary writing for young people. It will interest those from ten years of age to one hundred for it has heroic tales of adventure, of sacrifice and service. Perhaps the picture of the Filipino people given here is a bit rosy but it is an inspiring picture. It is a story of the struggles of these island people for freedom from the cruel oppression of Spain and the friars; a struggle led by the heroic young patriot Rizal and others. Then follows the story of the establishment of civil and religious liberty under American protection; the eager desire for education; the giving of the Bible which had long been a forbidden book; the preaching of the Gospel of Christ and the establishment of churches. There is much of spiritual stimulus here and a wealth of human interest in the stories of these young Filipino men and women. Any red-blooded American will be thrilled. The author

is an optimist and an idealist. He is also well informed and writes with the touch of romance and of poetry concerning a people whom he loves and admires and to whose welfare he has devoted his life as a Christian missionary.

Royton Manor. By Caroline Atwater Mason. 8 vo. 302 pp. \$2. New York. 1928.

Mrs. Mason's books are well-known for their literary quality, sustained interest and high purpose. The present novel deals with a young woman, Deborah Duane, who faced the problems that arose from a marriage without love; who passed through stormy seas and came out victorious. It is the story of how a young woman, with Christian character and ideals, met modern conditions and temptations without being overwhelmed by them. The characters are well drawn, the scenes are graphically depicted and the lesson is clearly impressed without moralizing.

Our Husband. By Myrta H. Dodds. Pamphlet. 35c. Indianapolis, Ind. 1928.

This play of harem life in Africa gives a clear idea of the evils of polygamy among Moslems and the blessing of the missionary. It uses from twenty to forty characters and is suitable for women's and young people's societies. Suggestions are given for costumes, stage setting, etc.

Blazing New Trails. Archer Wallace. 12 mo. 149 pp. \$1. New York. 1928.

These fifteen brief missionary biographies practically all relate to well-known pioneers but the stories are freshly and vigorously told. They include James Chalmers of New Guinea, James Evans among the Cree Indians, Keith Falconer of Arabia, Mary Slesor of Calabar, James Stewart of Lovedale, Arthur Jackson of Manchuria and others. The sketches are rather too short to give a rounded picture of the heroes presented. The author is an associate editor of the Sunday-school publications of the United Church of Canada.

China: Yesterday and Today. Prof. Edward Thomas Williams. Fourth edition, revised to December, 1928. 768 pp. \$3.75. New York. 1929.

After 35 years in China, the reviewer unhesitatingly recommends this volume as the one book that gives most completely all that the general reader needs to know about China. The author, who is now Agassiz Professor of Oriental Languages and Literature in the University of California, was formerly American Chargé d' Affaires at Peking, and more recently chief of the Division of Far Eastern Affairs, Department of State, Washington, D. C. His first experience in China was as a missionary in Central China, and his equipment for his task is about as complete as it could be.

This book was first published in 1923, and, through its own merit and the special interest in China aroused by the stirring events of the past three years, has called for three later editions in 1927, 1928 and 1929, the last including the Nationalist "Unification of China" and other important events to December, 1928, with a revision of the work and a more logical arrangement of the chapters. The table of pronunciation of Chinese names will prove helpful, but his own acquisition of the language in Central China has led him to give other than the official pronunciations to the vowels *e* and *o*.

The book is perhaps most open to criticism for its scant recognition of the large part played by Christian missions in the transformations of the past century; but the few references to missions are all appreciative.

Appendices give eight pages of "Important Dates in Chinese History," thirteen pages of Bibliography, Populations, Railways, Steamship Companies, Distances, Foreign Populations, General Foreign Mission Statistics, Banks and Banking, the Press, Exchange, Weights and Measures, and Meteorology. A 1929 map of China is inserted, and the book is fully indexed.

COURTENAY H. FENN.

NEW BOOKS

Little Kin Chan. Illus. Berthae Harris Converse. 102 pp. \$1.25. Friendship Press. New York. 1929.

F. B. Meyer—Preacher, Teacher, Man of God. A. Chester Mann. 221 pp. \$2. New York. 1929.

Neighbour India. Agnes Rush Burr. 200 pp. \$2. Revell. New York. 1929.

A Padre in Paraguay. C. E. Newbould. 192 pp. Macmillan. New York. 1929.

The Present Crisis in Religion. W. E. Orchard. 280 pp. \$2.50. Harpers. New York. 1929.

Steeple Jim. W. Wyeth Willard. 301 pp. \$2.75. Princeton Pub. House. Princeton. 1929.

What Do We Mean By God? C. H. Valentine. 248 pp. \$2. Macmillan. New York. 1929.

For Others—Methodist Missionary Society of Australia Annual Report—1928. 72 pp. Sydney. 1929.

World Missions as Seen from Jerusalem—A Study Course Based on *Roads to the City of God*. Milton Stauffer. 93 pp. 50c. M. E. M. New York. 1929.

Anti-Saloon League Year Book—1929. Edited by E. H. Cherrington. 224 pp. \$1.15 cloth; 75c paper. Westerville, Ohio. 1929.



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