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# THE MISSIONARY REVIEW *of the* WORLD

DELAVAN L. PIERSON, *Editor*

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## OBITUARY

MR. FRANK M. BROCKMAN, for 20 years the senior secretary of the Y. M. C. A. in Korea, died June 10th, at Princeton, N. J. His work in Korea was conspicuous in his ability to hold the confidence of both Japanese and Koreans during tense political antagonism.

\* \* \*

THE REV. EDWARD BAXTER RILEY, a worker for 27 years of the London Missionary Society in Papua, died recently in Australia. His book, "Among Papuan Head Hunters," is a valuable study in folk lore.

\* \* \*

THE REV. FRANKLIN PIERCE LAWYER, Methodist missionary in Mexico for 28 years, died at Inglewood, Cal., October 4th.

\* \* \*

JAMES CLARENCE OGDEN, of Tibet, died August 28th, at Hollywood, California. Mr. Ogden joined the Sheltons in Tibet in 1905.

\* \* \*

## PERSONALS

THE REV. CHARLES W. ABEL, of Kwato, New Guinea, arrived in New York in November to spend several months in America. He went to Papua 35 years ago, and was associated with James Chalmers who was killed by cannibals.

\* \* \*

THE REV. JOHN RITCHIE, after 23 years of strenuous missionary service in Lima, Peru, has accepted an appointment in New York on the Committee of Co-operation in Latin America.

\* \* \*

MR. FRANK A. HORNE has been chosen to head the new Layman's Advisory Council of the Federal Council of Churches of Christ in America.

\* \* \*

THE REV. A. H. MCKINNEY, D.D., veteran superintendent of the New York City Mission Society, retired at the end of the year, and was succeeded by THE REV. WILLIAM R. JALLIFFE, who was called from an associate pastorate of the Madison Avenue Presbyterian Church, New York.

\* \* \*

THE REV. ROBERT M. HOPKINS, D.D., a General Secretary of the World's Sunday-school Association, is in the Orient in conference with the leaders of Sunday-school Associations of Japan, Korea, China, and the Philippines.

\* \* \*

THE REV. P. W. PHILPOTT, D.D., pastor of the Church of the Open Door, Los Angeles, Cal., has accepted the presidency of the Africa Inland Mission, to succeed the late Dr. R. A. Torrey.

## NEW BOOKS

Western Money and the Chinese Church. Frank Rawlinson. 71 pp. 25c. Presbyterian Missionary Press. Shanghai. 1929.

Burning Beauty. Temple Bailey. \$2. 318 pp. Penn Pub. Co. Philadelphia. 1929.

The Church at Work. Clarence H. Benson. 155 pp. \$1.25. Bible Institute of Los Angeles. 1929.

The Drama of Christianity. S. L. Morris. 147 pp. Presbyterian Committee of Publication. Richmond. 1929.

The Lesson Round Table. Sunday-school lessons for 1930. Edited by Richard D. Dodge. 359 pp. \$1.25. Cokesbury Press. Nashville. 1929.

Making a New China. No Yong Park. 308 pp. \$2.50. Stratford Press. Boston. 1929.

Posture and Hygiene of the Feet. Philip Lewin. 47 pp. 30 cents. Funk & Wagnalls. New York. 1929.

The Story of Musa. Mary Entwistle. 84 pp. \$1. Friendship Press. New York. 1929.

Eugene Stock: A Biographical Study. Georgina A. Gollock. 193 pp. 3s. 6d. Church Missionary Society. London. 1929.

Unpaid Ministry. James S. Mather. 24 pp. 25 cents. "Robert" Press. Colombo. 1929.

Where East Meets West in China. Charlotte Bacon. 96 pp. 2s. 6d. Marshall, Morgan and Scott. London. 1929.

## COMING EVENTS

January 8-10—HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS, Atlantic City, N. J.

January 11-14—FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, Atlantic City, N. J.

January 14-17—FOREIGN MISSIONS CONFERENCE, Atlantic City, N. J.

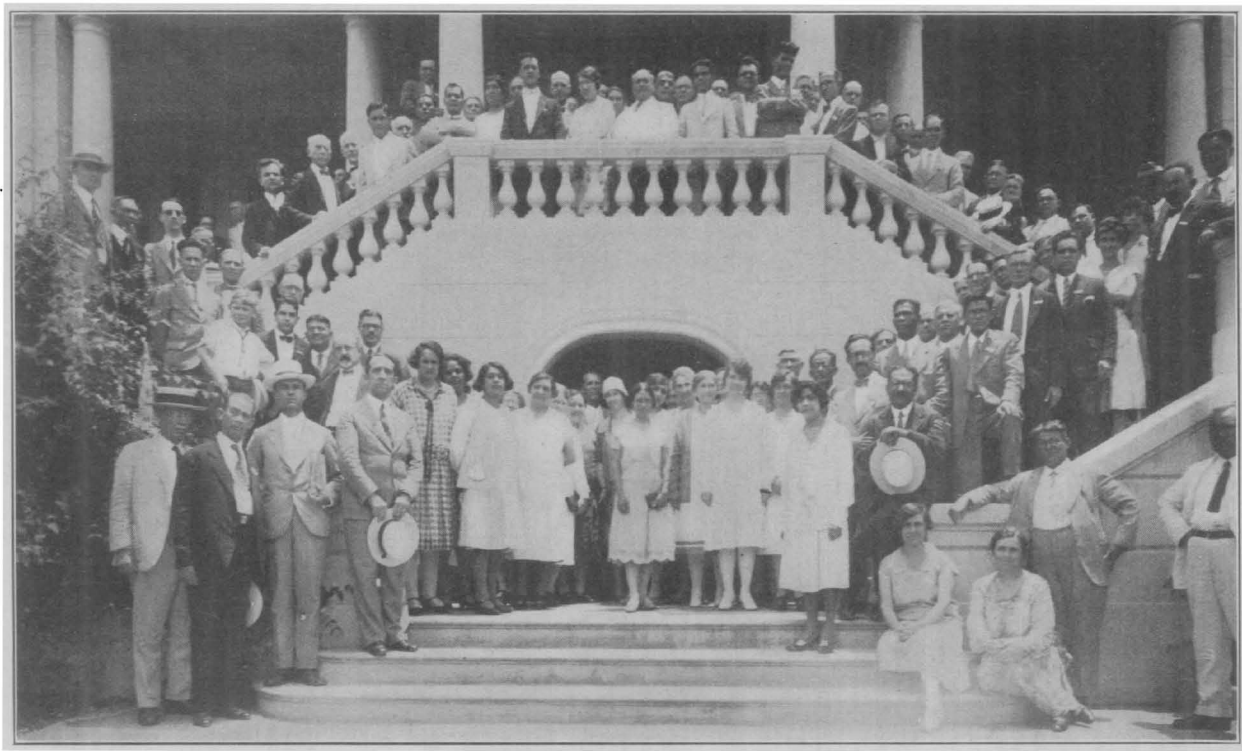
January 14-17—CONFERENCE ON THE CAUSE AND CURE OF WAR, Washington, D. C.

January 19-26—TENTH ANNIVERSARY CONVENTION OF OHIO COUNCIL OF CHURCHES, Columbus, Ohio.

February 20-23—CONFERENCE OF MEDICAL MISSIONARIES, Clifton Springs, N. Y.

February 25-27—NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE, Evanston, Ill.

March 7—WORLD DAY OF PRAYER.



DELEGATES TO THE HAVANA CONGRESS





# THE MISSIONARY REVIEW *of the* WORLD

## THOUGHTS FOR THE NEW YEAR

**W**E MAY well begin the New Year in the spirit of the 126th Psalm:

Thanksgiving for the past—"The Lord hath done great things for us whereof we are glad." There have doubtless been disappointments, failures, perhaps illness or bereavement; but let us think of our blessings. They have been many, far more than we have deserved. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

Prayer for the future—"Turn again our captivity, O Lord, as the streams in the South," our captivity to sin, to fear, to doubt, to worldliness. Let us pray for deliverance, a fuller consecration, an outpouring of the Spirit of God upon the Church and the world. Never was it more needed than now.

Assurance for the future—"They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Therefore the Christian worker may labor on, even though in pain and tears, but with confident faith that his labor will not be in vain.

So let every faithful follower of Christ face the New Year in the spirit of St. Paul's exhortation to his beloved Philippians: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Freedom from anxiety and the peace of God! What richer blessings can the child of God desire? That every reader of this REVIEW may have them is the New Year's wish of the Editor.

And then let us hear again the Master's call to service: "Follow thou me"; "As my Father hath sent me, even so send I you"; "All power is given unto me in heaven and in earth"; "Go ye therefore, and teach all nations. . . . And, lo, I am with you always, even unto the end of the world."

A. J. B.

## NOTABLE EVENTS OF 1929

**T**HE closing year was one of special interest in missionary work both at home and abroad. Large and significant movements that were already under way received additional impetus, and some new movements developed. In the varied work of the churches amid the conflicting currents of our modern life, it is not surprising that the record includes lights and shadows.

### Disquieting Conditions

At home, there are some disquieting conditions. It is true that many denominations report increased memberships, some of them having received the largest number on confession in their history. The Federal Council Handbook of the Churches reports a church membership in the United States of fifty millions and increasing at the rate of a million a year. Church property is worth four millions, and the churches contribute annually \$200,000,000, half of which is given to benevolences. Larger and better churches have been erected, or are in process of erection, than in any previous year. More money for new church buildings has been raised in the last five years than in the preceding fifty years. A few boards, too, have reported increased contributions.

Surveys, however, of eleven denominations by Charles H. Fahs and Charles Stelzle show that contributions in many denominations have been steadily falling off since the peak year of 1921, and that where there has been advance, it has not been commensurate with the increase in membership and nowhere near the increase in the

money expended on church buildings. Meantime, unprecedented sums are being poured out on educational institutions in America. The United States Bureau of Education reports increased assets of colleges and universities from one-third of a billion in 1900 to two and one-third billions in 1926. The annual budget of a single university in New York exceeds by thirty per cent the budget of the largest Board of Foreign Missions which has under its care six colleges and universities besides 101 middle and high schools, 2,040 primary and intermediate schools, an extensive evangelistic and medical work, and part of the cost of maintaining 58 union universities and other institutions.

### Religion in Colleges

There are also disconcerting reports regarding the religious teachings and spiritual conditions in colleges and universities, and fears are expressed that the interest of young people in the activities of the churches is not encouraging. In these circumstances, Christian men and women are betaking themselves to special intercession for a fresh outpouring of the Spirit of God. Many of the boards of home and foreign missions are conducting more carefully planned campaigns than ever before. A great volume of prayer is being offered, and faith is strong that the tide of spiritual life will soon turn in a more favorable way. But there never has been a time when it was more urgent that the followers of Christ should renew their own spiritual life and reconsecrate themselves to His service.

### Conditions Abroad

Abroad, missionaries in some fields have seen but little visible advance as the result of their labors. There have been, as our Lord foretold, "wars and rumors of wars... famines and earthquakes in divers places, tribulation, and many false prophets." But the followers of Christ have been cheered by remembering that our Lord also said: "See that ye be not troubled," and that instead of making the tumult in the world a reason for inaction, He made it a renewed challenge to preach "this Gospel or the Kingdom in the whole world."

But in spite of obstacles, on the whole the year was one of substantial progress. Large accessions are reported. The native churches are taking more active part in the conduct and maintenance of Christian work and institutions. A healthier tone is being manifested. The spirit of independence, while

precipitating difficult problems in some fields, particularly in China, is nevertheless a wholesome evidence of vitality. Better far a restive and ambitious church than an apathetic one. Schools and hospitals in many fields are crowded. Evangelism is receiving greater emphasis. Revivals are in progress in several fields. Opportunities beckon on every hand. We no longer need to pray, as our forefathers did, for the opening of doors to the non-Christian world. They are wide open today, and what we need to pray for is that the home churches may be given a wider outlook and a clearer understanding of their duty to give the Gospel of Christ to all men.

In order that our readers may have more detailed information, we invited several missionary leaders to indicate the outstanding events of the year from their respective viewpoints. Their messages follow.

A. J. B.

## CONDITIONS IN THE NEAR EAST

BY DR. ROBERT E. SPEER

*Committee on Cooperation in the Near East*

**A**LL the missionary forces of the Near East are correlated now for mutual conference and for a large measure of common action in the Near East Christian Council and with them are associated the Evangelical churches. The Council is reaching out afresh also to the old Eastern Churches seeking to support the living religious elements in these churches and to draw all real Christians together in a new effort to rid Christianity of its age-old reproach to the Moslem mind, and to win the Moslems to Christ.

The Western Churches also are

looking for ways in which they can support and more fully cooperate with the agencies on the field in the Near East in these regards. The drawing together of these Eastern peoples and the Western peoples as a result of the war, the contacts of the churches, east and west, in the Faith and Order and the Life and Work movements and the good will won by the wide ministry of the Near East Relief have helped to produce a new situation of opportunity for service, an opportunity not free from peril and requiring wise counsel in order that only good may be done and

that none of the gains of a century of work may be imperilled.

Meanwhile political conditions have undergone no change for the better in the direction of real religious liberty. In Egypt the freedom of Moslem women to become Christians has been challenged and for the time being denied. In Irak the government has invaded the guarantee of the mandate with the open rebuke of the Mandates Commission of the League of Nations but without amendment of its course of action. In Syria the mandatory power has forbidden the return to Damascus of an efficient Danish missionary who was working for Moslems. In Turkey no Christian teaching is allowed in mission schools and Islam is established as the state religion and religious liberty is declared but it is liberty only to hold one's own religion, not for a Moslem to change and become a Christian, and the government schools in the lower grades provide courses of religious instruction in which Islam is taught as the true and the only national religion.

The set against religion is strongest in Russia and perhaps weakest in Persia. The Soviet Government is deliberately seeking to extirpate religion. It is atheizing its schools and establishing avowed anti-religious universities. And it is curtailing and constricting the scanty rights of religious freedom which have survived. In Persia, on the contrary, the government seems to be satisfied with the continued work of the mission schools with larger freedom than is allowed by Moslem authorities anywhere else, and as yet there has been no interference with medical or evangelistic work. In Zenjan larger Moslem audiences than have

ever come together in Persia at Christian meetings, have assembled to hear the direct preaching of the Gospel and have listened with attention and response.

The overturnings in Afghanistan have not as yet opened the country to missionary occupation. Missionaries are waiting on three sides, west and south and east, to press in whenever the doors open. Meanwhile thousands of Afghans come for medical treatment to Pasharvar and Meshed and back home with some portion of the Bible in their packs and some word of the Gospel in their minds and hearts.

The most tragic recent event in the Near East, however, has been, of course, the troubles in Palestine. Foolish and ill-advised actions of small consequence touched off this explosion but back of it are deeper moral and economic and religious causes. The Jewish population is a small minority of the land. It is supported by a heavy annual influx of money from the Zionist organizations abroad. The Arabs see their dominance steadily encroached upon and are unready or incompetent to meet new competition by an awakened life and the acceptance of modern conditions. Two wholly incongruous groups are thrown together under circumstances rendering friction inevitable. Long and grave troubles are ahead which, still, can be moderated if wise leaders can be found who will apply in Palestine the methods of the Inter-Racial Commissions in America. But what has made these commissions so successful in adjusting relations between black and white in America is the common Christianity of their members. If that were only possible in Palestine today!

## OUTSTANDING EVENTS OF 1929

*From the Viewpoint of the International Missionary Council*

BY THE REV. A. L. WARNSHUIS, D.D. *Secretary*

THE work of the International Missionary Council, enlarged and reorganized at its meeting in Jerusalem in 1928, has been developed and strengthened by the Chairman, Dr. John R. Mott, who, since the autumn of 1928, is giving his whole time to its service. The first half of the year 1929, Dr. Mott spent in Asia. He participated in an enlarged meeting of the National Christian Council in Madras, India; assisted in organizing a National Christian Council in Siam, and in reorganizing a National Christian Council in the Philippine Islands. He shared in a series of regional conferences in China which culminated in the meeting of the National Christian Council in Hangchow where that Council was reorganized to become directly representative of the Chinese churches. In Japan he attended the National Christian Council. In all of these countries he met with various other groups and conferences and made personal inquiries with reference to the different aspects of the Christian Mission. A summary of the impressions and recommendations resulting from this visit is printed in the minutes of the Williamstown meeting of the Committee of the Council.

The secretaries of the Council have each in their respective spheres sought to serve the missionary cause by bringing the far-flung forces into closer relationships that thus they may strengthen each other. Mr. Oldham has rendered special service to all the

missions in Africa. Mr. Paton visited India and the Near East. Dr. Warnshuis has served the North American forces and has in a large measure been responsible for maintaining the organization work of the Council.

The Williamstown meeting of the Committee of the Council was a noteworthy event of the Council's year. It was attended by delegates coming from twenty-two countries, elected by seventeen national constituent bodies of the Council in accordance with its revised constitution. The principal business of the meeting was the adoption of plans to carry out the program and recommendations of the Jerusalem Council Meeting. The chairman's tour, the visits of the secretaries, and correspondence from all parts of the world furnish evidence that the Jerusalem Meeting is influencing in many ways the policies and plans of churches and missions everywhere. The reading of the Williamstown minutes,\* to which reference must be made for fuller information, will show how the Council is trying to make its work helpfully effective along many lines, in the presentation of the Christian Message, in religious education, in relations between the younger and older churches, in the safeguarding of religious liberty and in overcoming other political difficulties, in the development of Christian literature, in research in

\*Copies of these minutes may be obtained by application to the Secretary's office of the International Missionary Council, 419 Fourth Avenue, New York City. Price 15 cents per copy.

social and industrial problems, in the organization of educational commissions to India and to Japan, in rural missions, and in various other matters. Through all of these extensive and comprehensive efforts, it is most noteworthy to observe a marked strengthening of evangelistic purpose and activity. For that we thank God, and take fresh courage.

In this enlargement of cooperative missionary work, the appointment of a third secretary, which was confirmed by the Jerusalem Meeting, has made it possible for Mr. Oldham to devote the major part of his time to the problems of Africa. A plan for much more effective cooperation in that continent has been outlined. With the assistance of Miss Gibson in this work and also of Miss Margaret Wrong, who is just beginning her secretaryship of the new International Committee for Christian Literature in Africa, it may be expected that in the course of a few years, missionary work in that great continent will more successfully meet the changing life of Africa and, with the blessing of God, make it more Christian.

A significant development of the Council's work may be seen in the appointment of Dr. Kenyon L. Butterfield as Counsellor on Rural Missions. Dr. Butterfield is known as one of the foremost leaders in America in movements for the uplift of country life, and has been the president for twenty-five years of two great state colleges of agriculture. He has always been deeply interested in foreign missions and for many years has been a vice-president of the American Board of Commissioners for Foreign Missions. As a member of the Educational Commission to

China, he made a study of mission work there. His expert advice enriched the Jerusalem Meeting. During the past winter he went on a special mission to South Africa from which he only recently returned. He has now gone to India where he will spend the greater part of this year. After that, the International Missionary Council is planning for him to spend most of the year of 1930-31 in China. The purpose of this appointment is principally to study the need of the rural communities from the Christian point of view, to study and evaluate the outstanding pieces of rural work, and to help the Christian workers in India to develop a comprehensive constructive program for the rural areas.

The limitations of space prevent any detailed reference to the plans of the Council in the development of carefully organized studies with regard to the financial support of missionary work and of the growing younger churches, of the mass movements in India, of freedom of religious instruction, and of other urgently pressing problems of the world-wide work of the churches. Nor is there room here to tell of the inspiring news that comes into the offices of the Council of the great forward movements that are a call to Christian believers everywhere to be more faithful in prayer and more sacrificially devoted in service. The churches in Japan are united in a Kingdom of God Campaign, the sorely harassed Christians of China are advancing in a Five-Years' Movement, the evangelicals in Latin America are awakening to more united efforts, and all parts of Africa ask for Christian leadership. For what is the Christian Church in North America waiting?

## SIGNIFICANT EVENTS IN AMERICAN BOARD MISSIONS

BY THE REV. WILLIAM E. STRONG, D.D., AND THE REV. ERNEST W. RIGGS, *Secretaries*

**I**N THIS year 1929, the West Africa Mission of the American Board in Angola is the field where the increase in discipleship has been most notable. Men and women have been coming by hundreds to confess Christ and to seek admission to the church. The missionaries, pastors and church leaders are overwhelmed with the task of training. The fact that the mission is to celebrate its jubilee year in 1930 enhances the joy over this token of success.

The Madura Mission of the American Board has had a special committee this year studying the condition and needs of work for women in its area. It was felt that efforts to reach girls and women and to train them for Christian influence in home and in community were insufficient. The inquiry has shown that the numbers of girls being educated in the mission schools is disproportionately small. Plans are being formed to meet this situation and to stress more effectively the Christian culture of the womanhood of the land.

The large North China field of the American Board has made changes this year in organization which give increasing responsibility and control to the Chinese Church. The care and use of what has been mission property (save missionary residences) are put in the hands of the governing board now called the Promotional Board of the churches, which is predominantly a Chinese body. The lines of work, oversight of churches, headship of institutions and gener-

al conduct of the Christian movement are now distinctly under control of nationals.

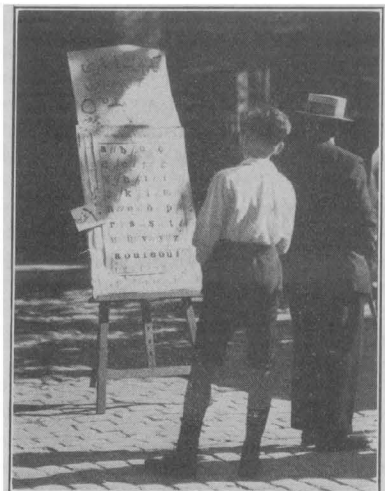
Evidence is increasing that the Turkish Government is sincerely and progressively trying to build a modern state. It is not hostile to Western ideas or agencies if they recognize Turkey's sovereignty and are calculated to cooperate with Turkish aims. The year has seen many favorable actions of the government toward missionaries, as educators, doctors and personal workers. There is a growing approachableness and spirit of inquiry on the part of the Turks, both men and women, adults and young people. Conditions are not uniform in all places or among all officials but the attitude is on the whole promising.

On April 1, 1929, announcement was made of a new law granting suffrage to women. It was announced that they would not only be permitted to vote but that they also could hold office. This followed the general attempt in the early months of the year to teach every one the new letters. Women gathered together in classes for this purpose, and in the homes, shops and streets adults struggled with the new learning. One of our missionaries estimates that during the first four months of the new year the number of literates among women increased by fifty per cent. American mission schools for girls have correspondingly increased in popularity and influence.

In May, 1929, the Turkish Department of Education for the first

time sent a student to study in the United States. He is a graduate of one of the missionary colleges in Turkey and is to secure his doctorate in philosophy. This is suggestive of the idealism which Turkey seeks in this country.

Another contact with America came through the extended visit made by the Minister of Health to the United States during the late spring and summer. He came as the guest of the Rockefeller Foun-



TURKEY LEARNING THE NEW ALPHABET

dation to study our systems of public health and hospitalization. In a letter to one of the secretaries of the American Board he says: "I am anxious to cooperate and maintain our friendly relations with your institutions in all that is necessary to facilitate the work in my country."

In these and many other ways increasing confidence in American idealism is being demonstrated and American schools and hospitals receive increasing tokens of friendliness. During the year several new permits for missionary schools

have been issued and it has been made perfectly clear that our help along the line of practical arts and home economics is welcome. An individual attempt to prevent pupils from entering one of the mission schools last September was met by public protests not only to the local school authorities but to the Ministry of Education at Angora. At Adana the city council awarded a prize to the pupils of the mission school for their orderly conduct, their neatness and their unique exhibition at the time of a public celebration in the city.

In other lines than education our missionaries are finding their way slowly but surely. Playgrounds are crowded with eager youngsters learning discipline for the body. Two missionary doctors have been added to the medical force in Turkey and find hearty cooperation from the government. A family magazine being published jointly by Americans and Turks in Constantinople is receiving broad recognition and has already probably the largest sale of any magazine in the country. While not religious in a technical sense it is clean and wholesome reflecting Christian ideals throughout.

Sometimes the missionaries in Turkey are criticized for doing so much for and with the Turks when the chance to preach Christ by word of mouth is still limited. There is true reason in this. To use the words of Dr. Watson, President of Cairo University: "Almost every religious term and adjective bears a false meaning. Our supreme problem is religious and moral reality. . . . There is no effective way of getting our meaning across apart from action."



# MOVEMENTS IN JAPAN AND CHOSŌN

BY THE REV. JOHN R. EDWARDS, D.D.

*Secretary, Methodist Episcopal Church*

IN CONSIDERING the religious movements of 1929 in Japan there seems to be only one—"The Million Souls for Christ Movement." Originally this came from the daring vision of a genuine modern prophet, Toyohiko Kagawa. For years he has been doing social Christian work among the submerged classes of Japan's great centers, and through those years his emphasis has been upon changed lives which lead to changed conditions. He conceived the idea of securing a "million friends of Jesus," and the dream captured the hearts of Christian Japan so that the churches have rallied to the slogan and the man. The National Christian Council, the directing agency for the federated churches, is backing the movement, and evangelistically minded leaders from all denominations are throwing themselves into carrying the dream into reality. The boldness and Christian adventure inherent in a plan to reach a million people for Christ through the agency of the comparatively few Christians now active are dominating the minds and hearts of professing Christians. The year is proving an inspiring one.

Korea presents problems and movements all her own. Although owned and administered by Japan, the people, their needs and their reactions are very different from those of the Island Empire.

The outstanding effort of an interdenominational nature is certainly the emphasis being placed upon work for the rural popula-

tion. Korea is a nation of farmers, and a survey conducted two years ago brought out the terrible economic needs of the peasants. Even before this survey, some of the mission boards were sending out men having special training in methods of rural church work, and some missionaries were experimenting with improved agricultural equipment. About a year ago, the National Young Men's Christian Association sent out Mr. Francis O. Clark, an expert along these lines, whose task is to secure the cooperation of interested missionaries in a nation-wide effort to raise the economic level of the country people. Better agricultural methods, improved seed, cooperative marketing, and similar subjects are the means used.

The Mission has completed the plan begun by Bishop Welch in appointing Koreans to every official post in the church. All thirteen district superintendents are now Koreans. Missionary appointments are only to evangelistic work.

The General Conference has approved the following statement:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting, and self-governing; to cooperate so long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ.

## A NEW PLAN IN THE METHODIST EPISCOPAL CHURCH SOUTH

BY THE REV. W. W. PINSON, D.D.

THE one outstanding departure of the Mission Board in this quadrennium is in its cultivation and finance. It is a step towards putting the missionary budget on a voluntary basis, and was taken because of the practical impossibility of maintaining the work through participation in a budget shared by all the benevolent boards of the church. It was found that \$1,000,000 must be secured by some means outside this general budget. This must provide for a church-wide appeal on the merits of the cause, for a voluntary offering that would express the interest of the people, and for adequate cultivation, through which the facts and needs might be made known.

The General Conference of 1926 authorized the inauguration of a plan by which the Board was to have free access to the churches during January and February of each year. All avenues of approach were left open for such methods of cultivation as the board might adopt, with privilege of asking for a voluntary offering with a million dollars as a goal.

This plan is yet in its experimental stage, but the results have been gratifying. It has saved the day for the Board in this difficult period, and the secretaries look upon it as the bright hope for the future. Only two full years have elapsed since the inauguration of the plan. The first year the income from this source was \$787,933. The second it was \$653,405. For the year 1929 the prospect is en-

couraging. At the above rate about fifty per cent of the Board's total income was from this source, showing how important it is.

The cultivation has been equally successful. In addition to millions of pieces of campaign literature, a book for study has been issued and circulated each year. These books have been prepared by the secretaries and have dealt with the important phases of the missionary situation. The remarkable sale of these books is one of the most hopeful features of the movement. The first year 72,000 were sold, in 1923, 108,166; in 1929, 110,335.

So far as I know, critics of this plan have no adequate substitute to offer. It scarcely need be said there are critics. It may be that at the General Conference, which meets in May, 1930, there will be an attempt to repeal the action authorizing the plan. If so, the alternatives proposed will no doubt be that the board withdraw from the Budget of Apportionment to the various benevolent interests and rely alone on voluntary offerings, or that it seek a vast increase in its share in that budget, and rely on the income from that source. The latter is impracticable, and would cripple the Board almost fatally. The first, with all risks involved, would have the advantage of putting the cause on the conscience of the Church. It is there at last that the cause of missions rests. Of all causes it depends on the love and loyalty of the people. Spontaneity rather than constraint is characteristic of missions.

# MORAVIAN MISSION IN NICARAGUA

BY THE REV. PAUL DE SCHWEINITZ, D.D.

*President of the Moravian Society*

THE largest mission field under the care of the Foreign Missionary Society of the Moravian Church in America is in Nicaragua among the Creoles, Miskito and Sumu Indians, not among the Spanish-speaking Caucasians. This mission is eighty years old, so naturally there is a large body of Christians of even the second and third generations; but there are still thousands of unevangelized Indians in Nicaragua and Honduras, and each year reports a large number of adult baptisms. The net increase last year was 361. The total number of baptized converts actually enrolled is 12,410, besides a larger number of adherents.

The work was greatly hindered during the years of the revolutionary fighting, as several of the stations were in the war zone, but the work went forward. In his recent report, the superintendent, Bishop Guido Grossmann, wrote: "In spite of all drawbacks and hardships, nine new church buildings have been erected and dedicated during the year. Each one has been built by the people themselves, who have displayed much interest in their labor. This is especially true of the church at Bilwas Karma. It is a fine, well-constructed edifice, which would call forth favorable comment anywhere, and is an ornament to the Wangks River. With the exception of the hardware, everything is of native production. The timber was grown and cut in the vicinity."

While some of these chapels are doubtless primitive they testify to the value the Indians place upon the Gospel of salvation through Jesus Christ, which they have received through the Mission.

After the inauguration of the new President of Nicaragua, he invited Bishop Grossmann to visit him, and Major Utley of the United States Marine Corps sent the Bishop from the East to the West Coast to Managua by aeroplane, thus enabling him to make the journey in a few hours, which otherwise would have been a hazardous and painful journey of weeks. The interview was followed by results very favorable to the Mission.

The settlement of the long boundary controversy between Nicaragua and Honduras threw several Moravian Mission stations into Honduran territory, and when the Moravian missionaries sought to visit their Indian converts they met with strenuous opposition from local commandantes. So Bishop Grossmann paid an official visit to the President of Honduras with happy results.

In this mission field the Moravians have 13 stations, 25 outstations and 16 preaching places, served by 24 foreign missionaries, by five ordained native ministers and their wives, 65 native evangelists and assistants and 265 native helpers. There is a large field open here and the only serious obstacle to great advance is the lack of men and means. For these we seek and earnestly pray.

# PRESBYTERIAN CHURCH IN THE U. S.

BY THE REV. EGBERT W. SMITH, D.D., *Secretary*

THE special effort made by our Church in 1928, reaching an average foreign mission gift of \$3.74 per member, has been followed this year by a falling off in receipts compelling us to "go softly." Our nine missions in Africa, China, Japan, Korea, Mexico, and South America, are this year, in accordance with the instructions of our Executive Committee, making a thorough restudy and reappraisal of all their policies and methods with a view to the elimination of what experience has proved inadequate and the securing of the utmost efficiency and fruitfulness along all lines of missionary endeavor.

Following our General Assembly's initiative, our Committee is urging all our missionaries to make this year memorable for evangelistic effort, stressing the Saviour's last command, "Go ye and make disciples." Already the year is notable for the spiritual awakening evident in nearly all our mission fields. From Japan comes this official report:

Never before was there a time when the people seemed so anxious to hear the Gospel, many coming to our doors inquiring the Way of Life.

From Korea one of our missionaries writes:

Last Saturday and Sunday the Christians had to sit or stand out side the building which was filled and jammed with non-Christians, as Mr. Kim preached the good news to aching hearts.

From Africa comes the news that all our schools are full and turning away applicants for lack of room. Our Bible School, where native evangelists and women

Bible teachers are trained, is not usually crowded because educated natives can make five or ten times more money in the service of the Congo Commercial Companies than in the ministry. But President Crane writes:

As for the Bible-school, we are over-run with students, over 200 men and 150 women. We have not gone out of our way to get these students. But we have been literally besieged with applications for entrance.

From Brazil and Mexico come similar reports, while in China the recent upheaval is now seen to have been God's plowshare upturning that hard soil for a mighty harvest. A new openness to the Gospel is everywhere evident. One missionary writes of seventy-one coming for examination at a single preaching point. Says another:

Where I expected to find the usual dozen or so coming up for membership, I found 150.

Writes another:

We have a crowd every time we open the church.

Says another:

In two days' visiting in the country district, I found in several places whole families destroying their household idols and declaring their faith in Jesus.

Another writes of 400 inquiries in his field and adds:

In many places I preached to crowds in the streets. In one place three of us preached to a crowd of over 150 till we were exhausted. After three hours, the people still stood and wanted to hear more. The Chinese evangelist told me he frequently had similar experiences. The people seem open to the Gospel as never before, many realizing that there is no hope for China except in the Gospel.

Each quotation is from a different Station, showing how widespread is the awakening.

# REFORMED CHURCH IN THE UNITED STATES

BY THE REV. ALLEN R. BARTHOLOMEW, D.D., *Secretary*

THE past year has been one of unusual surprises and emergencies in our three missions—Japan, China and Mesopotamia. The workers abroad have given anew to the supporters at home an example of the Christian spirit which makes men strong in trial and challenges a greater trust in the God of love.

Special services were held in March and September at Sendai, in honor of the Fiftieth Anniversary of the founding of the Japan Mission. There has been a gratifying increase in the number of self-supporting churches. Many students in our institutions have accepted Christ. A gift of \$50,000 by a noble woman, the largest ever given, for the new North Japan College Chapel, was a happy surprise. Five new missionaries have been added to the Mission.

Doors which had been closed for two years were reopened upon much of the work in the China Mission. A brighter day is dawning. New Year's Day, 1929, saw 15 of our missionaries again on the field, and nine others have returned during the year and were warmly welcomed by the Chinese. The new educational policy under the direction of the Church of Christ in China was introduced. United school work is being done at Changsha and Wuchang. The evangelistic work has gained a new fervor. One missionary predicts that the next five years will witness a large ingathering among the Miao tribes in West Hunan.

Seven of our missionaries are in the United Mission in Mesopotamia. Evangelistic work is reaching out into new areas. Two bookshops have been opened, one in Hillah and the other in Mosul. The American School for Boys at Baghdad has among its 400 students 14 nationalities and 16 religious sects. It is known as "a little League of Nations." A boarding department was opened in a building erected on rented ground. The Bible has been faithfully studied in all the classes. There were 18 graduates—four Moslems, two Armenians, one Assyrian, four Chaldeans, and six Jews. The Girls' School at Baghdad has had a good year, enrolling 115 pupils.

By action of the General Synod, the Board is to serve as the agency of the Church for the relief of our sister churches in Europe, co-operating with the Central Bureau at Geneva, Switzerland.

The finances of the Board have been in a more encouraging condition than in former years. Care is being exercised in keeping the expenses within the income.

The number of Japanese who emigrate each year is steadily increasing. Of the more than 120,000 that will leave this year, Brazil will get the largest quota, ten thousand. Other favored places are the Philippines, Peru, Central America, and the islands of the South Seas. Specially organized corporations in Japan help these colonizers to their new homes. To Manchuria and Korea, the Japanese, because of climatic conditions, dislike to go.

# BAPTIST FOREIGN MISSION SOCIETY

BY THE REV. JOSEPH C. ROBBINS, D.D., *Foreign Secretary*

**B**URMA, with its abounding natural resources, lying, as it does, between India and China, is one of the richest and most strategically located provinces of the Indian Empire. Great changes are now taking place. There is everywhere evident an intense nationalism, marked by an increased interest in politics and education, and by a renaissance of Buddhism. The demand for political separation from India is practically unanimous on the part of the Burmans, who claim that historically, racially, geographically, economically, and religiously there is no justification for the existing political connection with India. India is Aryan, Burma is Mongolian; India is Hindu and Mohammedan, Burma is one of the great Buddhist countries of the world. Finally, Burma is completely separated from India by almost impassible mountains and by the Bay of Bengal. Burma, with a population of thirteen million people, thinks she has a just case in urging political separation from India.

The peoples of Burma are also manifesting today a growing knowledge and appreciation of the life and teachings of Jesus. From a missionary viewpoint, the outstanding event of the past year was the Ko Tha Byu Karen Centenary Celebration. Adoniram Judson, pioneer missionary to Burma, had been in Burma a number of years before he knew there was such a people as the Karens, a wild, jungle race that lived in the mountains of the Province. Ko Tha Byu, the first Karen convert, had been a

murderer and a bandit chief. He came under the influence of Judson at Moulmein, and in May, 1828, he was baptized by George Dana Boardman, at Tavoy. He became a veritable apostle to the Karens, winning thousands to Christianity. There are now nearly 200,000 Christian Karens in Burma. Last year, a deputation from America, with 2,000 people of the different races from all parts of Burma, gathered at Tavoy to celebrate the centenary of the baptism of this first Karen convert. At a continuation of the Centenary Celebration in Rangoon, the Governor of the Province, Sir Charles Innes, said:

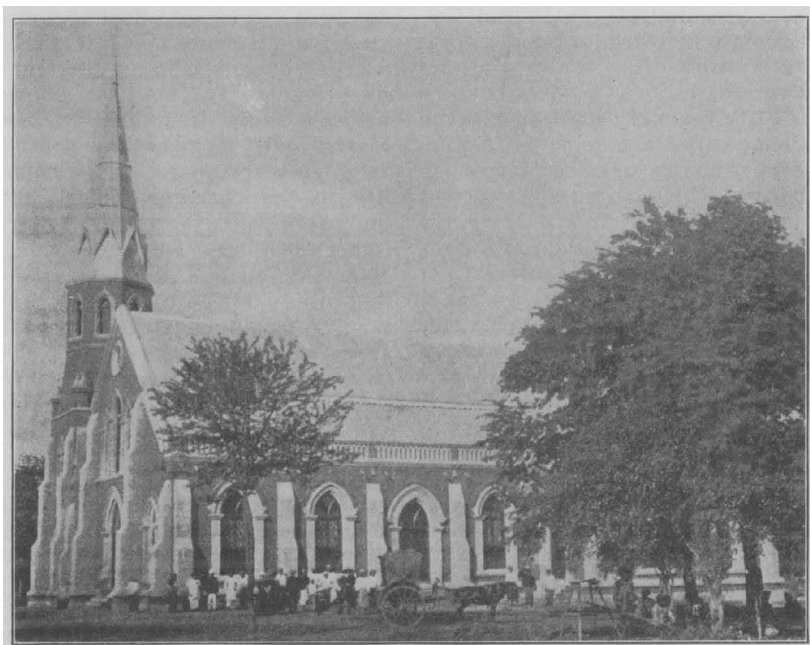
This is a great day for the Christian Karen community of Burma. Christianity among the Karens is no longer dependent for its life on inspiration from outside. It has taken root and draws a great part of its sustenance from the Karens themselves. Karen churches are to a large extent self-supporting and self-governing. The work is carried on largely through the Karens themselves. . . . Christianity has proved a powerful lever for raising the moral as well as the material condition of the Karens. With them education goes hand in hand with religion. Where there is a church, usually there is also a school, and some of the schools I have seen have surprised me by the excellence of their buildings, and the thoroughness of their equipment. The more so because the Karens are not usually rich, and money has frequently been subscribed at considerable personal sacrifice. A community which is ready and willing to spend money on its schools needs have no fears for the future, and I have no doubt that the Karens are destined to play an increasingly important part in the life of Burma.

An interesting recent development in missionary work in Burma is the remarkable response of the Kachins, one of the wild races of northern Burma, to the Christian message. This race is definitely moving from its old traditions and animistic religion into a new day of education and Christianity. The three organized groups of Kachins—the Namkham Association, the Myitkyina Association, and the Bhamo Association—have each petitioned for additional missionaries to take advantage of the present response of these people to Christianity. The Kachins themselves are taking a large initiative in self-support and in evangelistic and educational work for their tribe.

There is today a new spirit of evangelism manifest among the Christians of all the peoples of Burma, and this spirit has been greatly

intensified by the work of the seminary and college evangelistic bands, led by missionary Dyer. Burma had a delegation of forty young men and women at the Quadrennial All India Student Conference in Madras in December, 1928. A Burma student evangelistic band has recently crossed the Bay of Bengal and held evangelistic meetings in some of the mission schools of India.

Adoniram and Ann Hasseltine Judson lived six years in Burma before they won their first convert. That lone believer of 1819 has now become a multitude. The Bible has been translated into most of the languages of Burma, and there are now planted in all parts of the Province strong churches of missionary passion and evangelistic zeal that are a prophecy of the day when Burma will be won to Christ.



JUDSON COLLEGE, BURMA

# WOMAN'S BAPTIST FOREIGN MISSION SOCIETY

BY MISS MINNIE V. SANDBERG, *Foreign Secretary*

A SIGNIFICANT event of the past year was the laying of the cornerstone of the Administration Building and of the Woman's Building of Judson College, the only Christian college in Burma. The College has a faculty of 32 Americans, Burmans, and Indians, and a student body of 278. With the completion of the buildings, at a cost of a million dollars, on the new site at Kokine, the College will have a complete material equipment.

The cornerstone of the new Woman's Hall was laid by Lady Innes, wife of the Governor of Burma. The building will provide a home for the 75 young women who are students at Judson College, two of whom are doing graduate work for their Master's Degrees.

Fifty years of Christian effort in Congo called a number of visitors from America to celebrate the Jubilee of Christian missions in that land. Following this meeting the missionaries of the Baptist Boards in the Congo met for conference at Sona Bata. After two years of study a comprehensive plan for the development of the work of the mission was adopted. This program calls for the reorganization of the work in the turning over of two stations to other Christian

bodies and the opening of a new one, at the same time developing Moanza and Leopoldville as regular stations.

This year has also marked the sixtieth anniversary of the Girls' School at Ongole, South India. Soon after Dr. Clough arrived in Ongole, his wife Harriet opened a primary school on the veranda of her home, with only six pupils in attendance. This was the first girls' school in a region of about 7,000 square miles and among more than a million people. Education for women was then a thing quite unknown. During the past year the enrolment was 336, with 200 living in the boarding home. There has been a constant effort to minimize the difference between life in a little village and in a big station like Ongole. To this end, simple projects suited to Indian life are carried out. Hygiene and domestic science are related to the home life in the boarding department and work with the hands has an important place. Gardening, spinning, weaving plain cloth, net-making, rope-making, book-binding and poultry-keeping, all have their part in the daily life of the school. All the cooking and housekeeping are done by the girls. Food supplies are sold to the cottages by a committee of the older girls.

Eternal Goodness, grant us to walk before Thee in the glory of a lighted mind, serving our fellows with hands skillful and love-anointed. Dwell within us with the spirit of power and the deep peace of a triumphant hope; then we shall serve Thee in fruitfulness and joy. And when the day is done, and our work is ended, and the night falls, may the dimness of our evening be the dawn of Thy eternal morning. In His name, Amen.

—JOSEPH FORT NEWTON.



## REFORMED CHURCH IN AMERICA

BY THE REV. WILLIAM I. CHAMBERLAIN, Ph.D., *Secretary*

**D**EVELOPMENTS during 1929 in the Amoy Mission, the oldest of the Reformed Church in America, have been characterized by great uncertainty because of undisciplined troops coming from without the area of the Mission and, through Communist propaganda, so disturbing conditions that the only wise course seemed to be for all missionaries of inland stations to remove temporarily to the port city of Amoy. This brought about interruption, not only to evangelistic work, but also to medical and educational work, particularly the latter, since there is a fresh insistence upon the government "recognition" of schools upon the basis of omitting religious exercises and Bible instruction from the curriculum. For the present the schools continue under a modified status, having freedom of management and conduct, but without the status of government "recognition." No special disabilities seem thus far to be attached to this modified procedure. These may develop later.

From its earliest history, missionaries of the Reformed Church in South China have promoted the organization of a united church associating themselves with the missionaries and Christians of the English Presbyterian and London Missionary Societies in the same area. The momentum of seventy years in the life of the United Church of South Fukien has aided in the recent organization of the United Church of Christ in China. By this larger union the problems of the relationship of Missions and

the Church have become more acute and are being studied mutually and with harmonious results.

The Arcot Mission in India is looking forward with keen interest and elaborate preparation to the commemoration of the completion of seventy-five years, in January, 1930. The emphasis is being placed upon the enlargement of the Christian community and Church through earnest, persistent evangelism, in the hope that at least 3,000 members will be added to the Church as the Jubilee offering of the Mission, thus raising the Christian community to a membership of 25,000. Encouraging progress to this end has been made during the year. The financial objective is the raising of Rs. 75,000, representing Rs. 1,000 for each year in the history of the Mission. This fund has been raised primarily by the voluntary contribution of one month's salary from each missionary, catechist and teacher, and by contributions in kind from the village Christians.

A Deputation from the Board will be present at the Jubilee Exercises, and will also visit the other mission fields of the Church.

The Japan Mission, concentrating upon the Island of Kyushu in the south of the Empire, is lengthening its cords and strengthening its stakes in the field of village evangelization. A new and effective organization has been formed for the cooperation of Japanese and missionaries in the promotion and direction of this united effort.

The major achievement of last year was the reconstruction of

Ferris Seminary, Yokohama, which was destroyed by the earthquake of September, 1923. The completion of the main building, bearing the memorial name of Miss Kuyper, the principal, who lost her life in the earthquake, and its dedication in June, 1929, occasioned great rejoicing. The cooperation of pupils and parents, the alumnae and Government officials, political and educational, has been remarkable.

Another major achievement in which the Reformed Church Mission has participated has been the notable advancement toward assumption of the support and administration of theological education, particularly in Tokyo, by the Church of Christ in Japan. The Synod at its annual meeting in October accepted the offer of the two theological schools in Tokyo to pass themselves over to the jurisdiction of the Church, with diminishing subsidies of the associated missions, Presbyterian and Reformed. It is hoped that a strong independent Divinity School in Tokyo will be developed within the next ten years, the basis being the two in Tokyo associated with the Meiji Gakuin and with the Church and work of the late Dr. Uemura.

The Arabian Mission among Moslems in the very cradle of Islam has been developing slowly but surely. While the organization of the Church in this hard field has not yet been brought about, there have been evidences in the past

year that the persistent Christian testimony of our missionaries is having its effect in the conversion of individual Mohammedans. There is a readiness not only to listen to the story of Christ but to regard Him as a unique Teacher in the spiritual realm. There is less tendency to compare Him with the Prophet Mohammed, with consequent antagonism, and a larger willingness to consider Jesus Christ as a true interpreter of God.

The building of the Jubilee Girls' School in Basrah and the growing strength of the Boys' High School in that station, are giving our educational work a place of increasing importance, while the medical work in Bahrain, Kuwait, Muscat and Amarah, the coastal and river stations, increases influence in winning attention to the Christian message and its fruits.

The United Mission in Mesopotamia, in which the Reformed Church in America cooperates with the Reformed Church in the United States and the Presbyterian Church in the U. S. A., strengthened its staff and its work during the past year. The steady evangelistic work carried on through Bible shops and coffee shops in the cities of Baghdad and Mosul and Hillah, and the increasing strength of the Boys' and Girls' Schools in Baghdad, have been notable features of the past year, and the outlook is encouraging.

#### AVIATION IN BRAZIL

Brazil is rapidly becoming convinced of the advantages of aviation. Last year the Companhia Viaçao Aerea Rio Grande flew its planes 108,860 kilometers and carried 1,530 passengers. The Condor Syndicate's planes flew 366,224 kilometers, carrying 5,224 passengers. The letters carried by the Compagnie Générale Aéropostale (a French aviation company serving Brazil) totaled 8,112,820, and its kilometrage rose from 69,415 to 481,185.—*New York Times*.

# WORK OF THE HOME MISSIONS COUNCIL

BY THE REV. WILLIAM R. KING, D.D.

*Executive Secretary of the Council*

THE work of the Home Missions Council for the year 1929 has proceeded along the usual lines with gratifying results. There is a growing spirit of goodwill and Christian comity among the denominations, and an increasing desire on the part of the denominational boards to work out a finer interdenominational cooperation. In addition to the regular lines of work, through the various standing committees and the State Home Missions Councils, the outstanding events for the year have been in connection with the Five-Year Program of Survey and Adjustment. Four things may be mentioned as the most significant events of the year in this program.

First, the organization of state and regional councils and commissions. Two new State Home Missions Councils have been organized during the year—New Mexico and Arizona. The Home Missions Council is cooperating with the Quadrennial Extension Program of the Federal Council of the Churches in an effort to secure in every state an inclusive State Council of Churches. Two of the State Councils—Montana and Oregon—have voted to join in a State Council of Churches as soon as other state interdenominational agencies will agree to cooperate. First steps have been taken toward the organization of interdenominational home mission commissions in certain rural regions, which shall be charged with the local responsibility of coordinating the home mission activities of these

given sections. Considerable interest is being developed in this effort.

Second, the meeting in January of the three large commissions that are preparing for the North American Home Missions Congress which is to be held in Washington, D. C., December 1-5, 1930. More than one hundred carefully selected men and women, who constitute these commissions, met in Atlantic City for two days in January to review the work of the previous year and to make plans for further study and research during 1929 and 1930. This meeting revealed the interest that is being taken in the coming Congress and gave promise of a great epochal meeting in Washington this year.

Third, the Council, with the cooperation of the Council of Women for Home Missions, the Federal Council of Churches and the Community Church Workers, is making a survey of the entire United States to discover the conditions in small towns and rural sections with reference to overchurching, inadequate churching, and overlooking. This survey is under way in fifteen states. One State, New Hampshire, has been completed in which 83 towns were found to be overchurched, 33 towns inadequately churching, only 15.4% of the population of the State is in the membership of the Protestant Church; 33.1% is Roman Catholic, and 50.9% is totally unchurched. Some striking instances of overchurching were found, communities of 1,000 to 1,500 people with as many as seven Protestant churches. Seven-

teen towns with a total population of 8,709 have 50 churches, or an average of one for every 161 persons. The aggregate church membership is 1,317, or an average membership per church of 26. These conditions in New Hampshire are typical of conditions that obtain all over the country.

Fourth, the fourth outstanding event of the year is the cooperative agreement that has been effected with the community churches of

the United States. By the establishment of a Joint Committee of nine, three each from the Home Missions Council, Federal Council of the Churches, and Community Church Workers, a plan has been devised to care for the interest of the independent community churches of the country, so as to hold them in connection with organized Protestantism and the regular going order of the churches.

## HOME MISSIONARY WORK OF PRESBYTERIAN WOMEN

BY M. KATHARINE BENNETT

*Board of National Missions of the Presbyterian Church in the U. S. A.*

**T**HE year 1929 has been marked by a fine building program for the schools and hospitals cared for through the Board of National Missions of the Presbyterian Church. Teachers' homes at Wasatch Academy, Utah, and at Cardenas, Cuba, make provision for retaining married men on the staffs and for housing more comfortably some single workers. Allison-James School, Santa Fe, New Mexico, and Farm School, North Carolina, have each dedicated a new dormitory to replace buildings that had to be abandoned. Sheldon Jackson School, at Sitka, Alaska, has a much-needed Industrial Building, making possible the teaching of more varied types of work and thus preparing students better to meet the needs of the Territory. Tucson Indian Training School, Arizona, proudly adds to its campus a Graduate Home for boys who, having finished grade work at the school, will attend the city high school.

Medical service is being much enlarged at Ganado, Arizona, and

San Juan, Porto Rico. At the former, a new hospital of 75 beds has been built and the former small hospital building has been remodeled as a Teachers' Home. In Porto Rico, a splendid new Nurses' Home, named Sellew Hall in memory of her whose gifts made this possible, will care for one hundred nurses and increase the hospital capacity. Smaller buildings and repairs in many places increase efficiency and the comfort of the missionary workers.

As the mission field is surveyed, the constant adaptation of service to changing needs becomes a factor that is of interest and importance. Local conditions are as varied at mission stations as elsewhere, and there must be at all times the study of these and a flexibility of program to meet them. There is great encouragement in the increasing leadership and cooperation of local groups which point toward the final assumption of full responsibility by them — the desideratum toward which all service must strive.

# HOME MISSIONS AND CHURCH EXTENSION IN THE METHODIST EPISCOPAL CHURCH

BY THE REV. JAY S. STOWELL

*Director of Publicity and Promotion*

**D**URING the fiscal year ending October 31st, the program of work extending over the United States and into Hawaii, Alaska, Porto Rico, and the Dominican Republic continued on a relatively even keel with encouraging reports from all parts of the field, but no resources were available for the undertaking of urgent new projects.

Because of limitation of funds and as a matter of policy, special emphasis has been placed upon the development of self-support. Advance steps have been made in interdenominational cooperation at a number of points. Notable among these projects is the plan for handling the school work for Spanish-speaking boys in Albuquerque jointly with the Presbyterians, resulting in a practical federation of the Harwood Boys' School with the Menaul School. Cooperative enterprises in government Indian schools, in the Dominican Republic, and in many local fields, particularly in larger parishes in rural areas, have been continued and extended.

The great influx of Filipinos into Pacific Coast states has created a new challenge and opportunity, and, during the year considerable progress has been made in cultivating this important field. Much of this work for Filipinos is now handled in American churches. An important conference of Filipinos and Filipino workers was held in San Francisco in 1929.

The Hispanic American Evan-

gelical Congress held in Havana in June was attended by several of our secretaries and by representatives from our churches in Porto Rico and the joint enterprises of the Dominican Republic. It was an occasion for broadening horizons and gaining new strength and courage for the work ahead.

During the year a number of Porto Rican churches destroyed by the hurricane have been restored. The immigration of an increasing number of Porto Ricans into the United States is creating a new challenge. Several Porto Rican congregations have been built up and Porto Ricans are now settling in neighborhoods formerly occupied by other national groups including New York's Little Italy.

Our Department of Evangelism has given special assistance to churches in locating and reclaiming nonresident inactive members. At present it is promoting "preaching missions" and other evangelical enterprises, and aiding churches in their preparations to make this 1900th anniversary of Pentecost a notable year in the field of evangelism.

An unusual departure this year has been the launching of a new periodical of church administration known as "The Pastor's Journal." It has met an amazingly cordial reception on the part of the pastors and has seemed to fill a very definite and long-felt need.

Two new superintendents of departments have taken up their responsibilities this year—Dr. F. W.

Mueller, Superintendent of the Department of Church Extension, succeeding Dr. W. L. McDowell; and Dr. C. A. Richardson, Superintendent of City work, succeeding Dr. M. P. Burns.

Unfortunately, our fiscal year ending October 31, 1929, closed with a deficit of approximately \$200,000, so that some curtailment and readjustment of work will be necessary in the year ahead.

## MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AMONG THE MORMONS

BY THE REV. ANDREW J. MONTGOMERY, D.D.

*Director, Town and County Department*

A RECENT study of the missionary map and forces of Utah and southern Idaho, the home of nearly four-fifths of the followers of Joseph Smith and Brigham Young, may cheer those who are interested in the work of the Protestant Church in our Galilee of the Gentiles and the cities and villages of our Samaria.

There are 200 Protestant ministers in this region, 75 in Utah and 125 in southern Idaho. Over fifty of these ministers are resident pastors of self-supporting churches, ten in Utah and forty in Idaho. Ten teach in the Protestant colleges and academies. The churches also support ten Sunday-school missionaries or colporteurs inside the Mormon lines. These men help us keep in touch with little fellowships beyond the frequent ministry of settled missionaries and do an effectual service in the hinterlands of the Mormon area.

Besides these traveling missionaries, the Protestant churches have over one hundred ministers who are partially or wholly supported by the various church boards and are resident in dominantly Mormon communities. These missionaries minister not only to the little flocks in the towns or villages in which they reside, but do mission-

ary work in reachable outstations. There is only one county in Utah, and none in southern Idaho, in which Protestant churches have not established missions or visited the Mormon villages through Sunday-school colporteurs or by summer itineration. The larger Protestant churches have also a resident bishop, superintendent or executive who visits the missions aided or supported by the church which he serves and scores of other adjoining settlements.

Beside these ordained or commissioned ministers, the Protestant churches have three academies and an interdenominational college in Utah and two academies and two colleges in southern Idaho. Sixty teachers are at work in these academies and colleges in Utah and nearly as many in the academies and colleges of Idaho. In one academy, which has an enrollment of over 200, sometimes as many as forty per cent of the pupils are of Mormon heredity or training. Several churches also support community workers, kindergartners and deaconesses, usually in fields otherwise unoccupied. There are at least fifteen of these good women who are doing missionary work in our Samaria under the direction of the boards of the Protestant churches.

# SIXTIETH ANNIVERSARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

BY MRS. C. C. PEALE, Cincinnati, Ohio

**T**HERE recently closed in Columbus a meeting unique in the annals of missionary activities. It was the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, but combining with it the celebration of the sixtieth anniversary of its organization.

Mrs. F. I. Johnson, President of the Federation of Woman's Foreign Missionary Boards of the United States and Canada, was the moving spirit of the anniversary days. For two years her ingenious and inventive mind worked out the details. It has been said of her that she "specializes in the impossible," and where others were faint-hearted and felt that the obstacles were too great to be overcome, this little dynamo of human energy never faltered in the task. To her, more than any other woman, is due the honor for the overwhelming success which crowned her labors.

Women came by the hundreds and thousands from every section of the United States. Situated as Columbus is in the heart of Methodism, every city and hamlet sent large delegations until the local committee in despair ceased to register the throngs. By actual count, 5,713 were present, but many did not register and there were probably 8,000 people in attendance.

Memorial Hall, seating 4,000

people, was taken with some doubt as to its wisdom. The President of the Chamber of Commerce said to the women of Columbus, "There are not enough people in the United States interested in Foreign Missions to fill this hall." He sat on the platform Sunday night and saw hundreds of people unable to get in. It became necessary for the police and firemen to take charge of the situation, and for three days literally to guard the entrances to prevent a panic. The streets were thronged with earnest-faced women with notebooks in their hands, hurrying to imbibe the knowledge being given by specialists, missionaries, nationals, and men and women from every department of Christian activity.

The scene in Memorial Hall can hardly be described. It might be compared in miniature to the great Centenary held a number of years ago and, like a miniature, it was delicately wrought out showing the evidence of a woman's hand and planning. A large painting made in sections by school girls of Japan almost covered the ceiling. Other paintings used as a background and representing many countries, were displayed as missionaries brought the story of the progress of the Gospel.

Booths lined the walls, some of them filled with Oriental displays and others representing the eleven branches, showed the resources from which missionary money is secured. The Communion Booth

with its mahogany table from Japan, prayer rugs from South Africa, communion cups from China, delicately and intricately wrought linens from Mexico, brass plates from Korea, silver pitcher from France, and rugs from Bulgaria and Africa, was the center of reverent interest.

The unpacking of the "Love Gifts" in the basement of Memorial Hall transported us from prosaic America to the mysterious Orient. Queer-shaped hampers, baskets of different kinds, trunks and boxes yielded up their treasures. Hand-work from the schools brought a vision of dusky faces bent intently over their work. Hundreds of pairs of cunning Chinese shoes with cat faces, gifts of brass from Korea and India, woven baskets and trays, costumes from many lands, linens from Lingayen, formed a bewildering array that made the work fascinating. Over it all the odor of far-away lands, cloves and spices, made us think of the docks in Boston; and to crown all gifts, the lovely silver bowl from Burma which, on the last night, was to hold the anniversary gifts of 112 women—\$112,000—what a sight that was!

The Sunrise Communion Service was a scene never to be forgotten—the tall candelabra of Indian brass shedding a soft light, the organ playing softly, and the thousands of women in solemn procession receiving the bread from the twenty-two laquer trays and the wine from the porcelain cups—the gift of the women of China—and to be carried away. Eight hundred women were standing in the rain at 4:30 A. M., waiting for the doors to open. The service continued three hours and 5,000 communed. Many touching scenes

might be described—a woman with toil-worn hands weeping over the little cup. "I wanted so much to be a missionary," she said to a friend, "but I could not fit myself so I have kept a child for years in one of the schools in China. Perhaps this cup is from that school."

The last night was thrilling. A great map of the world was at the back of the platform with lines of electric light converging at Columbus. As cables were read by nationals, the light ran down to Columbus, Calcutta, Tokyo, Hammerfest, Lovetch, Algiers, Singapore, until all the countries had sent their messages. Then the circle of light ran around the whole world and it was complete. When Senor Mario Cappelli, the consecrated singer, sang, "If with all your hearts ye truly seek Him," and facing an illuminated cross poured out his soul in "The Old Rugged Cross," and the "Taps" were sounded for the close of this wonderful meeting, we were ready for the "Reveille" which was the beginning of a new epoch in missionary work. The watchword for the new decade is "Forward—Together—To the Unfinished Task—To Know Christ and to Make Him Known." The missionary cause has received an impetus which will tell mightily in the coming years.

The city of Columbus was deeply stirred by the crowds and the interest shown in a religious gathering. Even the taxicab men said they could not understand why people would stand so long to get into a missionary meeting. Governor and Mrs. Myers Y. Cooper gave a beautiful reception at the Executive Mansion and attended many of the sessions.

A brilliant array of speakers



were on the program. Bishops Nicholson, Leonard, McConnell, Welsh, Warne, Hamilton, Oldham, and McDowell; Dr. J. M. King, a colored man, Mr. Cuadra from the Philippine Islands, Dr. J. M. M. Gray, Dr. John R. Mott, Mrs. Henry Peabody, Judge Florence Allen, Mrs. Ella M. Boole, President Soper, Rollin H. Walker, Dr. S. D. Gordon, and others.

A group of Nationals among whom were Miss Lillian Wu, Miss Carol Chen, Mrs. Induk Kim, Miss Avelina Lorenzana, Miss Helen

Tupper, and others charmed everyone by their gifts of speech and song.

Mr. Homer Rodeheaver led the vast throngs in song which contributed greatly to the success of every service. Mrs. Thomas Nicholson showed herself to be a master in the difficult art of presiding over such a large assembly. Her words were like "apples of gold in pictures of silver," and she rose to every occasion with a dignity which was beautiful and charming.

## BAPTIST HOME MISSION SOCIETY

BY THE REV. CHARLES L. WHITE, D.D.

**A**T OUR doors, throng the peoples of every land. In the work of evangelizing these new Americans, Baptists are expected to have large responsibilities. The magic growth of the cities, with populations from forty to sixty per cent of foreign birth or parentage, has created large sections where thousands of people are without church privileges. Our foreign-speaking pastors and Christian center workers report a response to the Gospel on the part of these racial groups that should hearten every one who finds it a joy to build with Christ.

From the experimental stage of ten years ago, our center work has already passed into that stage of its development where we can point to definite permanent results and where we know with a fair degree of certainty whither we are going. We now have forty-four institutions which claim the distinction of being full-fledged, half-grown, or budding Christian centers. Many of them are nothing less than life-saving stations set in the midst of stormy communities of ungodli-

ness, vice, crime, and degradation. Like Jesus Himself in the days of old, the workers in these centers make themselves a part of their neighborhood, a healing part, a helpful, hopeful, and saving part. Many are the stories of self-sacrifice and unheralded heroism on the part of the workers which come from these life-saving stations every year, and into the thousands run the number of lives which, through the ministries of these workers, have caught sight of Jesus as their Saviour and have yielded themselves to Him.

The educational work of the Society is facing far-reaching decisions. The rapid development of our schools for Negroes into colleges and the greatly increased cost of carrying on a college bring us again to the question of the future of some of our schools. Thirty years ago, \$10,000 a year would maintain a school of 400 children below the twelfth grade. Now \$40,000 will not maintain a school of 300 college students. Yet the appropriation of our Society for these schools has hardly changed

in these years. We have, however, secured partial endowments for three or four of them, and students pay much more tuition than formerly. We have also reduced the number of schools to which appropriations are made.

The mission schools for negroes, as well as the other institutions of learning maintained by the Society, are evangelizing agencies, ministering to their respective student bodies, and by the directed activities of Gospel bands, to neglected outlying communities. Practically all of our schools devote special attention to the training of preachers and Sunday-school teachers either in special courses or summer institutes. There are more students in the regular theological department of each of the four largest schools—Virginia Union University, Shaw University, Morehouse College and Bishop College—than for several years past.

The Home Mission Societies conduct mission work in six Latin American countries—Cuba, Porto Rico, Haiti, Salvador, Nicaragua and Mexico. In Haiti the language is French; in all the other fields it is Spanish. The Home Mission Society has under appointment to these fields eleven English-speaking missionaries and 122 French or Spanish-speaking pastors. Of the latter, twenty-nine are supported entirely by churches on the various fields. During the past year there were 1,236 baptisms in these six countries, and the total offerings from the churches amounted to \$74,632.

In all of these countries there has been a change in the moral atmosphere favorable to the preaching of the Gospel, and the people are coming to hear it in larger numbers than can be ac-

commodated in the present buildings. A choice piece of land of fifty acres has been purchased for the Baptist Academy in Barranquitas. In Mexico the laws do not allow us to hold public worship in rented buildings or private homes. Therefore the Home Mission Society is called upon to help provide church buildings if the Gospel is to be planted in new centers. The expenditure of \$50,000 per year for ten years would scarcely enable us to overtake the building needs of our Baptist churches in Latin America.

#### The Next Step in Home Missions

The ever-recurrent problem of how to induce the foreign-speaking groups and churches receiving financial aid to assume larger financial obligation, with the consequent measure of self-determination, is a vital one. This work should be persistently carried forward and every group and church enjoying the gifts of the general denominations should at the earliest possible moment come to self-support. Heartening progress has been made in this direction during the past ten years. The next ten years should see many advances in bringing groups and churches to self-support. Just because a society has been working for a hundred years is no reason why it should continue to do its work forever. It must always justify its extension of life by its extension of work.

#### BIBLE DISTRIBUTION

The American Bible Society distributed eleven million Bibles in 1928 in 182 languages. Four and a half million Bibles and Bible portions were distributed in China alone.

# THE CHRIST OF THE AMERICAN ROAD

BY THE REV. CHARLES L. GOODELL, D.D.

*Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America*

IT IS now some four years since "The Christ of the Indian Road," by E. Stanley Jones, made a real spiritual sensation throughout the country and the world. It is interesting to know that a proper successor to that book has been written by Dr. Jones entitled "The Christ of Every Road." This book dwells especially upon the coming of the Holy Spirit and Pentecost, and is peculiarly timely in view of the nineteen hundredth anniversary of Pentecost, which is now engaging the attention of the Church. With the advent of the new year, this book will be in the hands of the people.

The Editor of the *MISSIONARY REVIEW OF THE WORLD* suggests to me the propriety of a brief article on "The Christ of the American Road." This I am glad to undertake. Every few years a new religion is being promulgated. This year is no exception; a liberal preacher in New York is standing sponsor for the new religion of Humanism. One can not help recalling the answer of Tallyrand when a man of his day told him he was launching a new religion and would like his advice as to the best way to do it. The answer was, "I would advise you to be crucified and to rise again on the third day!" Whatever may be said about the deflections and the indifference of the Church, there is no question throughout America as to the supremacy of Jesus Christ. It is not a question of Christ or somebody else; it is a question of Christ or

nobody. We may slightly paraphrase the poet's words and say—

That one Face rather grows,  
And decomposes but to recompose,  
Becomes my Christ  
Who feels and knows.

Matters of creedal statement have long been fought over in America. When we remember the polemics of the last century and more, and recall the names of those who stoutly withstood each other in the fields of debate, we cannot help thinking of the great revelation which must have come to them when the angel of grace had washed from their eyes the sleep of death and they stood in common fellowship before their Lord.

Their swords are rust, their bones are  
dust,  
Their souls are with the saints, we trust.

There is a growing consciousness that Dean Inge was right when he said that Jesus did not come to *bring* a religion but *to be* a religion; that He brought us a religion that does not have to be defended but defends itself; and that while we are interested more or less in creedal statements and have no doubt that some of them are better than others, we are thoroughly satisfied that in the last analysis the best creed is the blind man's creed—"This I know, that whereas I was blind, now I see." It ought not to be difficult for all communions to get together on that basis, and the unity for which we long will probably come about in no other way. Doctrines may divide us, but a common experience through Christ will make us one.

Then we can say, "Is thy heart as my heart? If it be, give me thy hand."

The attitude which is more or less apparent in the thinking of America today is the attitude that these great questions which center in Christ must be settled by experience. Nothing stands the acid test but faith in Jesus Christ. The testimony of Dean Sperry, in his lectures before the Colgate-Rochester Divinity School, is significant. Speaking for that "vague society known as 'Liberal Protestantism,'" he says, "As for worship, we are vaguely aware that at this point we are unexpert and deficient; therefore we redouble our busyness in the hope that work is the substance of prayer. We try to make two blades of grass grow where one grew before, without stopping to ask the meaning of this endeavor in sight of the time when some wind shall blow across the world and no blade of grass will grow more." The pendulum has swung so far to the things which are of the earth earthy, and our busyness has so absorbed us, that we are calling a halt. We have been straining every energy in feverish anxiety to annihilate space and time. To cut a second from the record is enough to put a man or a horse on the front page; but the answer from the bystander is, "If all that means the reaching of the graveyard so much sooner, what is your hurry?" What is the end of it all? Alas, on the human side, a few short planks from the joiner's hand in the windowless chamber of silence and death, and on these lips of ours, so avid of praise, there will rest at last but a puff of dust.

It is here where the Christ of Every Road comes in. Over the

lives of the buffeted millions we are hearing His words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." You have been bearing your burdens alone and they are too much for you. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

In the application of this blessed fact, we feel that a new day is dawning throughout our country. If you are thinking of the great missionary movements which have so blessed the world and which need as never before the motive of a divine urge, it is here you will find it. Jesus Christ is saying, "Go quick, everywhere. Lo, I am with you even unto the end of the world." If you try to keep your religion, you will lose it. If you give yourself and your life in uttermost surrender to the needs of a world ruined by sin, you will save your own life and the lives of those to whom you minister. You are talking about social service, the betterment of all classes and conditions of men. You cannot face them in your own strength. You will grow weary and utterly fail. You must have a wisdom that is greater than any which grows in purely human service. If you want to minister to men who toil with brain or brawn, you must bring to them the spirit as well as the practice of the Carpenter of Nazareth. If you want to minister to those who question your sincerity, you must join the Society of the Towel and the Basin, whose charter member was the Man who girded a towel around His loins and washed and wiped His disciples' feet. If you want to take away the scandal of the Church and bring men from the highways and the byways of

life, from the seats of the mighty and the cottages of the poor, into vital relationship with God and duty, you must do it as Jesus did it. It is the personal touch, the yearning of heart for heart, the passion which sent our Lord to gaze on a ruined city that would kill Him in a few days, and weep there with a love and longing too deep to measure as He cried, "O Jerusalem! how oft would I have gathered you as a hen gathereth her chickens."

We are coming to realize that the supreme message of Jesus is not the message of a teacher but of a Saviour. The Sermon on the Mount was not by any means His greatest deliverance to the world. It was only His inaugural, spoken when those who listened were not able to comprehend deeper spiritual truths. His greatest sermons were those preached to individuals, and that supreme message which was last upon His lips before those lips, moistened with the vinegar of malice and purple in the agony of death, had cried, "It is finished."

Here, in the matter of religious education, we in America are face to face with a lesson which we must not overlook or forget. If secular education is falling down at the point of character, the same thing is also true of our religious education. Taking the country at large, there are thirty per cent less children in the Sunday-school today than there were thirty years ago. But this is not the saddest thing about it. The percentage of those who are coming from the Sunday-school into vital relationship with Christ and membership in the Church is also increasingly less.

No doubt our teachers are better trained than those of a former generation in matters of philosophy,

psychology and pedagogy, but are they walking more closely with God? Do they know more intimately Him who said, "I am come that they might have life and that they might have it more abundantly." The psychology of conversion or prayer is no substitute for those experiences. The study of the number and authorship of the books of the Bible is no equivalent for the translation of their message into good and honest hearts. "The words that I speak unto you, they are spirit and they are life." And that is the purpose which must lie behind all our Christian religious education. It is a matter of great joy that many of our leaders in Christian education, like Dean Athearn, lately Dean of Boston University School of Religious Education, and Dean Weigle, of Yale School of Religion, are emphasizing this great fact on every proper occasion. Jesus Christ is himself the Way and the Truth. A weary world standing at the cross roads is not asking for a new signboard to point the way, but it is looking for a living message from Him with pierced hands and a wounded heart, who alone can guide it into all truth.

At this particular time there is an expectancy upon the face of the Church which she has not worn for many a day. It has been quite the fashion for spiritual leaders to say that it was time for a new outpouring of spiritual power. For many years there has been a feeling that a Pentecost was overdue. With a unanimity that is most encouraging and a yearning that is inspiring, the Conferences, Assemblies and Synods of the Churches have united to make the present year, the nineteen hundredth anniversary of Pentecost, a time when

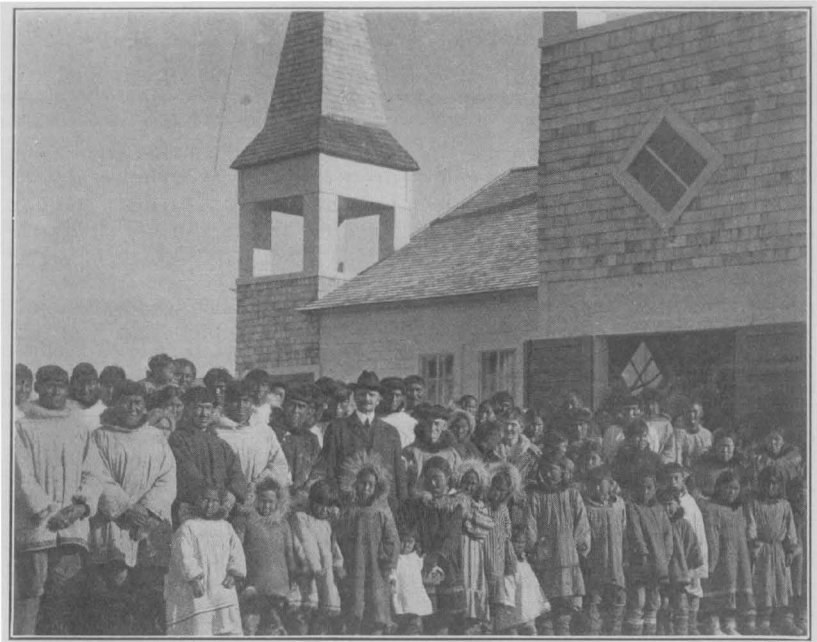
the Church should listen to the last message of its Lord and wait for a new enduement of spirit and power. If Pentecost was necessary for the birth of the Church, other Pentecosts must be necessary for its continued power, and it is this enduement which will vitalize the whole Christian Church.

The supreme day of the year is neither Christmas nor Easter, blessed and glorious as those days are; but they both take their beauty and significance from what happened on Pentecost. After the resurrection, the disciples were still a discouraged and timid company, meeting behind bolted doors. But when the day of Pentecost was fully come, there came with it that power which changed the hearts of doubting, helpless men and made them invincible by the indwelling of that spirit which Christ said would be His *alter ego*, His other self, the spirit of Truth which would abide with them forever.

Who is the Christ who is to be the Christ of the American Road? It is the Christ who is revealed to each individual through the Holy Spirit. We are talking about the rediscovery of Jesus. How is that to be brought about? Not through some ancient papyrus dug from Egyptian sands or uncovered in some ancient library. "He shall bring to your remembrance all that I have said." "He shall lead you into all truth." He shall give you wisdom and strength. Through Him you shall be mighty and prevail over all that is against you.

Such in substance was the holy challenge which did thrill and will thrill the Church till the end of time. It is this Christ who must walk with us. Once He fell in with discouraged disciples who walked and were sad on the way to Emmaus; but a little later their hearts burned within them as He unfolded to them His holy promise. The Church of our day has been walking with leaden feet in a dusty path. The cares of this world and the deceitfulness of riches have choked the Word, and it has stood shivering around altars where the fires had gone out. Some perchance have even been ready to propound once more the dreary skepticism of John's disciples, "Art thou he that should come, or look we for another?" With patience unspeakable, the Christ has been saying to all such, "Look about you. The blind see, the deaf hear, the lame walk, the lepers are cleansed, and the poor rejoice in a Gospel as mighty as their need." It is this Christ who journeys with us. It is He alone who is adequate to the needs of our complex civilization, to the materialism of a nation grown rich in things beyond anything which the world has ever seen, whose temptations to the material and the sensual have been greater than any other generation has ever known. It is this Christ who is saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations. . . . And, lo, I am with you always, even unto the end of the world."

"A great empire and little minds go ill together. We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us."—*Edmund Burke, in the British Parliament.*



PRESBYTERIAN CHURCH AND CONGREGATION AT POINT BARROW

## SOME OBSERVATIONS ON CHRISTIAN WORK IN ALASKA

BY THE REV. HERBERT BOOTH SMITH, D.D.

*Pastor, Immanuel Presbyterian Church, Los Angeles, California*

**I**T IS easy for the tourist to generalize. A European whose knowledge of America was confined to the country between Niagara Falls and the Statue of Liberty would not be able to write a "Guide to the United States." No more can a Californian who has spent one month in Alaska, traveling from Seattle to Fairbanks and points en route claim a thorough acquaintance with the land north of Fifty-four Forty. And yet if you have kept eyes and ears open and talked with a score of representative leaders from missionary to Governor, you do gather certain

impressions which may be worth passing on to others whose knowledge of Alaska is confined to the geography class in the fourth grade.

One thing which is patent to the casual observer is the need of co-operation between the various Protestant denominations. Alaska is a big field to cover, with its 600,000 square miles and its population, native and white together, of about 60,000. This means ten square miles of elbow room to each inhabitant. If the 30,000 white folk are going to give a true picture of Protestant Christianity to

the Indian and the Eskimo, they ought to work together more fully than is now the case. Of course there is considerable cooperation already, but more is needed. You will find many Alaskan towns with up-to-date store buildings and modern theatres but hopelessly inadequate churches. What a sorry account religion gives of itself when Christ's cause is represented by three or four one-room frame buildings in a town of three thousand, say, whose ministers live on a starvation wage, comparatively speaking, and preach to a handful of souls each week. Take Juneau, the capital, for example. The only self-supporting Presbyterian Church in the territory is the Northern Light Church of Juneau. They have a comparatively new building which cost about \$35,000, with a membership of 140 or thereabouts. The Methodist Church across the way is an antiquated frame building and their church roll numbers about forty. They have a better manse, however, than the Presbyterians, a reasonably odist friends could see their way clear to dispose of their lot, valued at about \$10,000, and unite with the Presbyterians, a reasonably strong work could be developed. My thought would be that in a town where the Methodists had the stronger work, the Presbyterians should not establish a church and vice versa. This has been done at Ketchikan for example, whose Methodist Church numbers Lutherans and Calvinists among its flock. Bishop Rowe and Dr. Torbet, both of the faith of Wesley, agree with me in this general position, though we might differ as to details.

As an example of what should not be done, take Juneau again. A

considerable number of Lutherans were enrolled in the Northern Light Church, which was none too strong even then. Our Lutheran brethren saw fit to come in and organize a church in that city which drew away to its membership the Lutheran folk already happily working in the former fold. Is this a wise expenditure of home mission money? Mr. Young, the Juneau Methodist leader, told me that the Canadian plan was the solution of Alaska's Protestant problem. Perhaps it is, but that cannot come at once; and my suggestion would seem to be the first step. The situation at Fairbanks was a much finer illustration of Christian comity. The Lutheran leaders came there on a tour of investigation with a view to organization. They were fair enough to hold a friendly conference with the Presbyterian pastor and others, as a result of which they concluded that there was no field for another Protestant church and hence they left the work in its present status quo. The children of this world are not always wiser than the children of light. One wishes that our Episcopal brethren might see their way to a finer spirit of cooperation, especially in view of the overtures emanating from that communion today in behalf of the reunion of Christ's divided church. Take the situation in Sitka as a case in point. St. Peter's-by-the-Sea is a charming little Episcopal building which has had no rector for some time and where, according to my information, no services had been held for years. The Presbyterian Church has had a school there for a half century or so. The time came when the need of a church building was urgently felt. Application was made for the use



of St. Peter's Church in order to avoid duplication, but a decided negative was the answer. Bishop Rowe is a man highly regarded throughout all the territory, to be sure, and he may have had wise reasons for his refusal. But a mere Presbyterian cannot see the need of standing on technicalities in Christian work on this far-flung battle line. A somewhat similar situation at Wrangell might be discussed at length. In the attractive town of Anchorage the Lutheran and Presbyterian Churches stand on opposite corners of the same intersecting streets; both of them small and struggling. Why can they not get married? What is the use of passing resolutions about unity in our great conventions unless we begin to practice its precepts in our sparsely settled communities in the home and foreign field? In the present stage of affairs we can expect no sympathy from the Roman and Greek priests in Alaska, but surely we Protestants might unite.

#### Christ's Ambassadors

A second fact which forces itself upon one's attention is the heroism of Christ's ambassadors. One reads with admiration of the sacrifices made by early traders in search of business success. In 1838, for example, the Hudson Bay Company made a desperate attempt to establish a trading post at Dease Lake. Four men passed an awful winter subsisting on animals and moss. At one time they had to eat their parchment windows and their last meal before giving up the effort was the lacings of their snow shoes! But thank God, the servants of the Cross are capable of equal, aye, greater sacrifice, though of pos-

sibly different kind. One of my pleasant boat acquaintances was Father McElmeel of the Mission at Nulato, way out on the Yukon. Handsome and genial, cultured and refined, he would be at home in any social group in New York or elsewhere. And yet he volunteered for this work five years ago and he loves it. He could hardly wait to get back to his dogs! A brother Jesuit of his said to me: "Ah yes, we give our best men to the hard-



VISITING PARISHIONERS IN ALASKA

est places," and I pondered over the words.

Well, we Protestants too have our saints and our heroisms, though we do not deal in haloes. One hesitates to mention names; but there is that man who put his wife and baby and household goods in a rowboat and rowed them up the river to begin work in a native village. When she was taken ill she had to be driven by dog-team for weary miles across country to find a doctor. There was that other missionary who was one of three trustees for some Indians who located a gold mine. Being offered 250 shares (which later were worth \$250,000) he refused

the same; although he was so poor he had to borrow his salary in advance to pay his wife's passage to the States to visit their daughter. He was one of Christ's fools.

An advertising man met a bachelor missionary at a remote point on the Stikine River, who begged him to stay a week with him as he

One missionary acquaintance who has a wife and four children to support on the princely salary of \$1,700 and manse, told me he sometimes wondered whether he and his family were really worth all the money they were receiving from the Board of National Missions! *Selah.*



ALASKAN BOYS

was so lonely. His chief earthly delight was an old-fashioned bathtub he had recently installed, the only one for miles around.

I know a Sunday-school missionary who answered my question about hardships in this way: "No, we haven't made any sacrifices here. Of course, we lost two dear children who could have been saved if we could have afforded to give them the care they should have had, but we haven't made any real sacrifice." No sacrifice, mark you.

### Lay Leadership

A third lesson one can learn is the importance of lay leadership. One of the needs of the church to-day is a more consecrated and efficient laity. Many of our American churches would have to go out of business if the ministers should all die. Alaska, however, has learned to lay responsibility upon some of her elders and stewards and to hold them accountable for results. When I visited the native church at Juneau, most of its members were away; but they were carrying their Gospel with them. One summer their pastor told his people as they left for the canneries to use every opportunity for getting groups of people together for worship. In the fall they reported one hundred services held in three months. In the Klawock Church there occurred a vacancy of eighteen months between ministers and yet Mr. Bromley found a Sunday-school of one hundred members when he took charge and a field where Sunday services had been regularly held. At one native service I attended the lay preacher was blind and yet he proceeded with great efficiency. He had memorized his hymnbook and could lead all the songs with a good voice, quoting also whole Bible chapters from memory. One California clergyman wondered whether his own official board of sixty members could

carry on as well if similar duties were laid upon it.

There seem to be two theories on which church leaders have acted, leading to opposite conclusions. One is that the missionary should learn the Indian's language and try to "think native" as fully as possible. The other is that the churchman should confine himself to the English, insisting that the Indian is an American and must therefore learn the English language, think for himself and stand on his own feet. Naturally the second method would seem to develop more initiative.

Humorous mistakes have, of course, resulted from the efforts of interpreters to translate Gospel ideas into the vernacular. Rev. David Waggoner told me of one of his assistant's interpretations of Psalm 23. He heard the man saying in Thlingit: "The Lord is my goat hunter." Since they know nothing of still waters except in the valleys, he put it this way: "He knocks me down on the mountain and brings me down to the valley." Still another translator counselled his auditors thus: "Eat, drink and be married, for tomorrow you die!" A little Haidah girl evidently had her own version of the Lord's prayer, which ran as follows: "Forgive us our debts as we forgive our dentist!" A small Miss at Cordova asked at the close of evening prayer: "Mother, is God a fish?" "Why, no, child!" "Well, then why do we say so often, Halibut be Thy name?"

#### Personal Evangelism

You can write down a fourth thing in your notebook and that is the importance of personal work. A judge who has lived about a half century in the Territory, happens

to be an officer in a certain church. The pastor of this church is probably the most gifted churchman in Alaska. This elder said to me, "The people will do everything for Doctor Blank but come to hear him preach." Congregations of twenty-five to thirty people are accounted large up in the Northland. You soon learn that a minister's influence is not to be measured by his



THE "PRINCETON" SPREADING THE GOSPEL IN ALASKA

crowd. One of the most useful and active men out "to the Westward" preaches to eighteen usually and yet he is a power for God. He goes to cannery and copper mines, wherever men are found; and as long as they don't come to his place of business he goes to theirs. He builds his life into the lives of those about him. One of my Skagway friends probably does as much good in preaching to the prisoners in the town jail as he does in speaking to his church folk who

are as yet out of jail. He told me how the poor chaps sent for him to come and how some of them had straightened up as a result of his visits.

All this is borne out by a thing which happened as the result of President Harding's visit to Alaska in 1923. He appeared fully as much interested in the natives as in the whites, and asked what could be done to help in the solution of their problems. He was told that a new boat in which the Sunday-school missionary could visit the people in their fishing camps would be a great boon. Mrs. Harding and Mrs. John Grier Hibben, wife of the president of Princeton University, were great friends and were also among the visitors included in the Presidential party. It was proposed that they head a movement to raise \$40,000 for such a boat, the same to be named after the President. But, as will be recalled, the President passed away in San Francisco on his return from Alaska and Mrs. Harding died some time after. So that the fund for a smaller boat was largely raised through the good offices of Mrs. Hibben and the vessel was appropriately named the *Princeton*. On this trim little ship the apostle of the personal touch makes his way from one camp to another. The little dining-room becomes a chapel and the devout Indians assemble for worship and sacrament there. It is another case of following the people to their whereabouts rather than expecting them to come out to church.

Another observation may be mentioned and that is the need for more intelligent knowledge of Alaska by the Christians of the homeland. Most of us are as ignorant of the geography, climate and

attractions of this great frontier country as the authoress was who made her hero go overland all the way from Washington State to the Aleutian Islands. Some folks seem to think it still belongs to Russia and are surprised to hear English spoken there. One dear lady said she wanted to see what an Alaska stamp looked like on a letter. Another tourist wondered when her bags would be opened for examination by the customs authorities, and who the President of Alaska was.

Such persons ought to read of the dramatic incident of Friday evening, March 25, 1867. Secretary Seward was playing whist with his family when the Russian minister was announced. Baron Stoeckel said he had received a dispatch from his government by cable stating that the Emperor consented to the cession of Alaska to the United States of America upon payment of \$7,200,000. "Tomorrow," said he, "I will come to the Department and we can enter on the matter of the treaty." Mr. Seward said, "Why wait till tomorrow? Let us make the treaty tonight." The Russian replied, "Your Department is closed. You have no clerks and my secretaries are scattered all over town." Mr. Seward answered: "Never mind that. If you can muster your legation before midnight, I will be awaiting you at my office." The result was that by four in the morning the treaty was engrossed and signed and ready for transmission by the President to the Senate.

Frequently the thought came over me as our steamers ploughed their way through the various beautiful channels of the inside

passage, that if the traveling world knew the matchless beauty of Alaska's snow-clad mountains rising sheer from the water's edge, there would not be space enough on the boats of the four steamship lines to satisfy the people desiring to go. Here is an ocean voyage without the danger of seasickness and a foreign country, in some senses of the word, two days out from Seattle. Here are the largest glaciers in the habitable world to be seen in a temperature congenial to the normal American; and here are canneries whose output in a single year amounts to ten millions of dollars. In fact, when Russia sold Alaska she gave away "valleys yellow with gold, mountains full of copper and coal, waters alive with fish, and fur-bearing animals and scenery as sublime as any in the world."

In similar fashion our people ought to know something of the spiritual needs of the great North country. They ought to be taken on pilgrimages of investigation under the guidance of their pastors where possible, that they may see for themselves the desperate needs of some of these parishes and the pitiful inadequacy of the equipment with which Christ's servants have to work. Time and again as I surveyed some need, I wished for the presence of some of my parishioners to whom God had given of this world's goods in the hope that some special object might appeal to this one or that one, and the need be met. If any who read these lines shall be persuaded to make an adventure of a summer trip thither and should regret the same, if they will communicate with this author he will put his hand down into his pocket and—criticize them for their poor taste.

### WEEK OF PRAYER

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in appointing a Universal Week of Prayer, beginning Sunday, January 5. A suggested devotional program will be circulated throughout all English-speaking lands and will be translated for use in other countries throughout the world. The year 1930 promises to be significant in the history of the Church. Most of the denominations are planning to observe it as the nineteen hundredth anniversary of Pentecost, and have declared their purpose to make it a year of intercession for the outpouring of the same Power which was bestowed upon the disciples in the first century.

Suggested themes are:

#### Texts for Sunday Sermons, January 5:

Behold, how good and how pleasant it is to dwell together in unity....for there the Lord commanded the blessing, even life forevermore (Psalm 133).

That they may all be one, that the world may believe that Thou hast sent Me (St. John 17, 20-21).

Endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4, 3).

Blessed be the Lord God, Who only doeth wondrous things: and let the whole earth be filled with His glory. Amen and Amen (Psalm 72, 18-19).

#### Monday, January 6:

Christian Unity; Thanksgiving and Confession.

#### Tuesday, January 7:

The Church Universal.

#### Wednesday, January 8:

International Friendship and Cooperation.

#### Thursday, January 9:

Foreign Missions.

#### Friday, January 10:

Family, School and University Life.

#### Saturday, January 11:

Home Missions.

Copies may be secured from The Federal Council, 105 East 22d St., New York, at \$1.50 per 100.

# THE FIRST MISSIONARY TO SAIL FROM AMERICA

BY THE REV. OTIS CAREY, D.D.

*For Forty Years Missionary of the A. B. C. F. M. in Japan*

IN ANSWERING this question one perhaps thinks of the Judsons and Newells, who sailed from Salem, Mass., February 19, 1812; or recalls the statement in some books that Mr. and Mrs. Nott, Mr. Hall and Mr. Rice sailed February 18 from Philadelphia. Their ship, however, did not leave the waters of the United States until February 24, and by that time the Salem boat was well on its way.

The inquiry is not confined to American missionaries. An old volume of *The Baptist Missionary Magazine*, published in Boston, includes a letter dated May 21, 1804, that tells of the arrival in New York of three missionary families of The Baptist Missionary Society of England who, being unable to get direct passage from their own country to India, had come to take an American boat. This they did soon after the letter was written. In them the answer to our question would appear to be found, were it not for some items contained in the old record-books of The New York Missionary Society, which tell of another person, whose date of sailing was a few days earlier than theirs. At the meeting of the directors of this Society, April 23, 1804, there was introduced Erasmus Schmidt, a missionary of The Netherland Missionary Society. He had been appointed a catechist for work in South Africa, had embarked for that country in September, 1802; but "after being twice blown off the coast of Africa to Brazil, the

vessel in which he sailed was captured July 23, 1803, by an English Guineaman and afterwards taken possession of by an English Man-of-War and carried into Barbadoes, from which place he went to Curacao, and being entirely destitute and incapable of prosecuting his voyage, he came to this city and has cast himself upon the care of the Society."

The directors voted "to take him under their care," and appointed a committee to provide his board and lodging in New York, his passage to Amsterdam, and needed clothing for his comfort during the voyage. May 30, the committee reported that it had unexpectedly found a vessel going directly to the Cape of Good Hope. The directors therefore authorized them to procure passage in it, and Mr. Schmidt was soon on his way to the land for which he had set forth nearly two years before. Nov. 2, his Mission sent a letter from Good Hope telling of his arrival and thanking the Society for what it had done in his behalf. Thus, unless some earlier candidate appears, our question must be answered by the name of Mr. Schmidt.

It may seem that the accounts of these English and Dutch persons have little to do with the history of American missions; but during their sojourn in this country they, by addresses in the churches and in other ways, increased and widened the new interest that Christians were taking in giving the Gospel to those hitherto without it.

# PROPOSED UNION IN SOUTH INDIA

BY THE REV. ARTHUR J. BROWN, D.D., New York

**A**MONG the notable events of the year was the annual meeting of the Continuation Committee appointed by the World Conference on Faith and Order that was held at Lausanne, Switzerland, in 1927. The meeting was held in the Maloja Palace Hotel, near St. Moritz, Switzerland, whose owner, Sir Henry Lunn, of London, had made generous provision for the meeting. Fifty-eight members were present, representing practically all of the historic communions of the Protestant and the Eastern Orthodox churches throughout the world.

The special event of interest from the viewpoint of missionary work was the "Proposed Scheme of Union prepared by the Committee of the Church of India, Burma and Ceylon, the South India United Church, and the South India Provincial Synod of the Wesleyan Methodist Church, for presentation to the governing bodies of those churches in India and elsewhere." This was presented by the Anglican Bishop of Bombay in a printed pamphlet of seventy pages.

The purpose and nature of the union were defined as follows:

(1) The uniting Churches are agreed that in every effort to bring together divided members of Christ's Body into one organization, the final aim must be the union of all who acknowledge the name of Christ in the Universal Church, and that the test of all local schemes of union is that they should express locally the principle of the great catholic unity of the Body of Christ. Their desire, therefore, is so to organize the Church in South India that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal.

(2) It is the intention and the hope of

the uniting Churches that all actions of the united Church will be regulated by the principle that it should maintain fellowship with all those branches of the Church of Christ with which the uniting Churches now severally enjoy such fellowship, and that it should constantly seek to widen and strengthen this fellowship and to work towards the goal of the full union in one body of all parts of the Church of Christ.

(3) It is also the hope of the uniting Churches that their union will be a means to the greater progress of the Gospel in India, in fulfillment of the Master's own prayer when He said, "That they may all be one . . . that the world may believe that thou didst send me." The result of union should be not merely greater fellowship and peace within the Church and greater eagerness for the proclamation of the Gospel of Christ, but also a greater release of divine power and greater effectiveness for the establishment of His Kingdom on earth.

Under the heading of "Faith and Order," the report avows "the faith which the Church has ever held in Jesus Christ the Redeemer of mankind . . . being Himself God incarnate"; "accepts the Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith"; and the Apostles' and Nicene Creeds "as witnessing to and safeguarding that faith."

The usually difficult problem regarding bishops is solved by an agreement that the United Church is to have "the historic episcopate in a constitutional form as part of their basis of union, without intending thereby to imply, or to express a judgment on, any theory concerning episcopacy."

On membership and the validity of the ordination of all ministers in the uniting churches, the plan provides as follows:

"All persons who at the time of the union are communicant members of any of the uniting churches in the area of the union shall have the privileges and responsibilities of communicant members of the United Church, and as such shall be at liberty to receive communion in any of its churches." The Bishops of the dioceses concerned "shall be accepted as bishops of the United Church"; and "all the other ministers of the uniting churches in the area of the union shall be acknowledged as ministers of the Word and of the Sacraments in the United Church, each retaining the standing which he had before union in his own Church. . . . The United Church will seek to be in full communion with the churches of the Anglican Communion, and equally to be in such relations of communion and fellowship with other Churches as are now maintained with those Churches by the South India United Church and the Wesleyan Church in South India."

"For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the United Church may be received as ministers of the United Church, if they are willing to give the same assent to the Basis of Union and the same promise to accept the Constitution of the United Church as will be required from persons about to be ordained or employed for the first time in that Church. After this period of thirty years, the United Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry."

Our space limits do not permit further citations. The whole report deserves thoughtful and prayerful consideration. It is arousing deep interest throughout the whole foreign missionary field as well as among the home churches of America and Great Britain. The plan is to be passed upon by the governing bodies of the uniting churches in India and elsewhere, and it is of course possible that difficulties may yet develop. It is significant, however, that the various interests concerned in South India have agreed to the plan by a large majority. The Continuation Committee at Maloja did not feel free to pre-

judge details of the proposal, but it declared:

We welcome the statement with which it is prefaced that "unity of the Spirit must find expression in the Faith and Order of the Church, in its worship, in its organization and in its whole life." We believe with them that their union, if carried out on right lines, would result in greater fellowship and peace within the Church and greater eagerness and effectiveness in the proclamation of the Gospel of Christ.

In this connection, reference may be made to the general fact that the movement for closer union and cooperation of the people of God both at home and abroad has made notable advance during the past year. Some long desired unions have been consummated, notably that of the Established and United Free Churches of Scotland. A considerable number of pending movements are making encouraging progress, and some new ones have been inaugurated. It is evident that there is a growing feeling that the time has come to make more earnest and vigorous effort to carry out the prayer of our Lord "that they may all be one."

It is significant that the movement for union has made greater progress on the foreign field than at home. Face to face with the tremendous problems of the non-Christian world, missionaries and native Christians have felt the absolute necessity of getting together in order that they may unitedly press their efforts for the evangelization of the millions of people who have not yet heard of Christ. We are gratified to add that the Continuation Committee of the World Conference on Faith and Order is planning to make a special feature, at its next meeting, of the unions that have been consummated in Japan, China, the Philippines, and other mission fields.



# LIVING BEYOND OUR SPIRITUAL INCOME

BY THE REV. D. J. FLEMING, D.D.

*Professor of Missions, Union Theological Seminary, New York*

A TRIP of five weeks inspecting missions in the Antilles is bound to leave many impressions. One of them is indelibly made by the great majority of the workers—you cannot help but take “knowledge of them that they have been with Jesus.” In their tender concern for the people, in resourcefulness, in creative love they are embodying the God-life. There is something about the way they touch their patients or introduce their old pupils or share their vision for the future that is convincing. Before them mountains are being removed—certainly they care enough to long that they should be removed. In such persons is manifested love—and love is of God. Not every worker produces this impression. But the divine life is there, and where this quality of life is, rivers of living water are flowing.

But another impression follows hard upon the first—an impression gained not so much from our own observation as from statements made by those earnest spirits we have just been describing, viz., that our American churches are living beyond their spiritual income. Here is a lovely girls’ boarding school not more than four days away from New York. Most of the future wives of the evangelical leaders of an island people are to come from this school. The knowledge of Spanish is not absolutely necessary. Teachers from the north would be accepted for terms of three years, or even of one year. Each summer could be spent

in recreation or study back in the States. Young women can be found for these posts who are drawn by the novel beauty of tropical lands, by palm-fringed plazas, by great stretches of sugar cane, by ancient forts recalling the romantic history of daring pirates or of the conquistadores of Spain, by the romance of months in an environment full of reminders of an old civilization. But the head of this school tells us that teachers with a warm, vital Christian life which they are eager to share are very difficult to secure. Why is it that from our Sunday-schools and Christian colleges such a near and strategic opportunity should not be overwhelmingly met?

A similar question arises as one is shown through a hospital—the outstanding medical institution in a whole republic. There are the beds—a hundred of them. There are the patients. But at the top there does not seem to be an appreciation of the spiritual significance of this potentially important institution. Why cannot the churches of three of the largest denominations of the United States turn out a consecrated Christian director for this hospital?

There were other places where it was the Christian nurse that was lacking. Plenty of efficiently trained workers could be found who would go to these near-by islands for the novelty, or for a job, and who would spend their off-time at the club and come in late at night. From a professional standpoint they do their work. But

why did we so often hear the lament that it is hard to get nurses with a missionary passion?

We saw buildings and institutions. Relatively these are easy gifts for a great land with economic surplus. But the personnel fully to run the institutions—the life amply to suffuse these buildings—was sometimes lacking. Wanted missionary minded teachers, doctors, nurses! When we can buy the land, put up the school buildings, and provide the latest X-ray apparatus or operating room, but do not raise up enough or those who are eager to use this material equipment for the deepest Kingdom purpose it is a fair question whether we are not as American churches living beyond our spiritual income.

I have been twice around the world in close touch with Christian

missions. But never before have I been so struck with the apparent spiritual poverty of our home churches. Possibly this impression was due to the proximity of Cuba, Haiti, Santo Domingo, and Porto Rico to the United States. Separations need not be long. Adaptations to an alien civilization are not so severe as in the Orient. The language is much easier to master. And yet even here those on the spot say that we are undermanned with contagiously Christian lives.

We are convinced that in Christ, embodying as He does the self-revelation of God to man, there is truth of inestimable significance to every human being. God grant that we may show that belief by allowing His power to demonstrate itself by its great out-working—beginning with ourselves.

## DEATH OF MRS. A. F. SCHAUFFLER

THE cause of missions sustained a heavy loss in the death, August 28th, of Mrs. A. F. Schauffler, of New York. She was a remarkably devoted and generous friend and supporter of missionary work at home and abroad. Prior to marriage to the late Rev. A. F. Schauffler in 1884, she was active in Sunday-school work and in the Woman's Branch of the New York City Mission. These activities she continued for many years. In 1902 she became Secretary of the Woman's Branch of the City Mission, in 1915 its Director, and on her retirement in 1925 at the age of eighty-two, the Board of Managers elected her Honorary Chairman. In her summer home with her sister, Mrs. John S. Kennedy, at Bar Harbor, Maine, she

was a Director and liberal supporter of the Seacoast Mission, and other Christian and philanthropic enterprises. She was one of the stockholders of the REVIEW, regularly attended their meetings, and manifested keen interest in every department of the magazine.

Her interest in foreign missions was deep and strong. She was widely read in missionary literature. She was familiar with all missionary books, and she bought almost every new one that appeared. Her resumé of recent missionary literature at the monthly meetings of the Woman's Missionary Society was remarkably able. She poured out her money for missions without stint, giving largely to her denominational boards and to several undenominational agen-

cies, and constantly sending checks and other presents to missionaries in various lands. Her mail was heavy, but she read every letter, and her sympathetic heart prompted generous response to appeals. There are buildings in several missions that she erected, and hundreds of missionaries have substantial reasons for knowing her personal interest in their welfare.

She regarded her money as a sacred trust and she found her greatest joy in using it for the advancement of the cause of Christ and the assistance of Christian workers. She gave away practically all of her income, except the amount required for her modest living expenses, and in her will she bequeathed most of her property to missionary agencies at home and abroad. Her skill in presenting missions to young people was happily illustrated in a missionary service in the Sunday-school of Olivet Church in the tenement house district of the East Side in New York, at which she presided. She represented mission stations on the foreign field by candles, and in her explanatory talk to the children she said:

The secret of all successful work for children in missions is for the leader to be full of enthusiasm and information. Tell over and over again where the money goes, and what it accomplishes in the field. The best exercise we ever had in Olivet was when a large map of the world was spread on the platform and twenty children came up, one by one, carrying lighted candles which were placed on the stations to which the money from Olivet is sent, while the leader explained how the light from Olivet was shining in Africa and India and brightening places which, but for Olivet, would be dark. The children looked and listened and never forgot the lesson learned.

Mrs. Schauffler passed to her heavenly home at the summer home of her sister, Mrs. John S. Ken-

nedy, on her 86th birthday, closing an earthly life of not only exceptional length but exceptional usefulness. She was a woman who united to a rare degree, beauty and strength of Christian character.

Christian workers in many parts of the world sorrow in the death of this devoted servant of God. But sorrow is mingled with thanks-



MRS. A. F. SCHAUFFLER

giving for the abundant good that she did and the gracious influence of a life unreservedly consecrated to the cause of missions. The alabaster box of ointment is broken, but the place is filled with the odor of the ointment. May we not say of her passing from earth what Bunyan wrote of Christiana:

"Now the day drew on that she must be gone. And behold all the banks beyond the river were full of horses and chariots which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her to the riverside."

A. J. B.



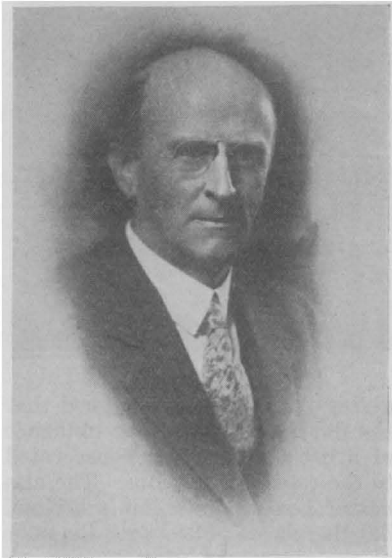
## TOPICS OF THE TIMES



### The Editor's Visit to Asia

The Editor of the REVIEW, Mr. Delavan L. Pierson, with Mrs. Pierson, sailed December 2 for an absence of about a year, during which time they will visit missionaries in Asia. Their itinerary is approximately as follows:

Leaving New York on the S.S. Em-



DELAVAN L. PIERSON

press of Australia December 2, going to the Mediterranean by way of Madeira, Algiers, Naples, Athens and Haifa. They expect to be in Egypt, December 25 to January 1; then to go by aeroplane to Baghdad to visit the United Mission in Mesopotamia, including a visit to ancient Babylon and Ur of the Chaldees and sailing from Basrah to India, January 11. About seven weeks will be spent in India, from January 18 to March 5,

including visits to missions in Bombay, Poona, Miraj, Ahmednagar, Hyderabad, Vellore, Madras, Madura, and Donhavur in South India. Visits to North India stations are to include Lahore, Ambala, Lucknow, Allahabad, Nowgong, Central Provinces (where Mr. Pierson's sister died), Benares and Calcutta. Sailing from Calcutta, they will visit Rangoon, Burma, Bangkok and Chengmai, Siam. From thence they will go by way of Singapore to Hongkong and Canton, China. The length of stay in China will depend somewhat on the political situation, but they hope to reach Shanghai about April 1 and from there to go on to Nanking, Hangkow and Changsha, later visiting Pautingfu, Tsinanfu, and Peking. Journeying northward through Mukden, Manchuria, they expect to reach Korea about May 15, visiting Sunchun, Pyengyang, Seoul (where there is a Bible school erected to the memory of Dr. Arthur T. Pierson) and Taiku. From thence the route lies to Japan by way of Shimonoseki (where Mr. Pierson's sister, Mrs. Frederick S. Curtis, and her husband labored for many years) to Nagasaki, Kobe, Osaka, Kyoto, Hatchiman, where the Omi Mission is located, Tokio and Yokohama.

The specific dates for various points are not definitely fixed as their plans are somewhat elastic in order to have liberty to follow the leading of God en route. They expect to return via Hawaii and San Francisco and to reach New York about October first.

In this journey Mr. and Mrs. Pierson are carrying out a long cherished desire to see on the field and at their work the missionaries in whom they have so long been prayerfully interested and to the advancement of whose cause they have devoted so much of

their lives. Mr. Pierson has labored indefatigably and self-sacrificingly for many years to make the REVIEW a means of increasing interest and gifts and prayers for the world-wide work of the churches, and to bring to the missionaries in many lands messages of cheer and information regarding the work and problems of missionaries in other fields which they might not otherwise have means of knowing. He has rendered a service of inestimable value to the cause of Christ and has made the REVIEW indispensable to missionaries and to their supporters in the homeland. While he has become one of the best informed men regarding missionary work he has not hitherto had opportunity to visit the Asiatic fields on which the foreign missionaries labor. He and Mrs. Pierson set forth on their journey with eager anticipation, and we are sure that the results of their tour will be further enrichment of the value of the REVIEW. He has promised to write a series of letters regarding their experiences and observations which will be published in the REVIEW, and will be read with keen interest.

During his absence, the editorial chair will be occupied by the Rev. Dr. Arthur J. Brown, as explained in the December number of the REVIEW. He is confident that readers will follow Mr. and Mrs. Pierson with special prayer that God may give them a safe journey, bring an abundant blessing to the missionaries, and in turn receive rich reflex blessing for themselves.

### “The Best Mission Study Books”

How many members of home churches read the annual reports of their Boards of Home and Foreign Missions? They are supposed to be dry and uninteresting. But a Pennsylvania pastor, the Rev. William B. Cooke, who had taken the trouble to read the annual report of the Foreign Board of his denomination, wrote as

follows to the editor of one of his church papers:

A genuine bargain, this book—the Annual Report of the Board of Foreign Missions—costing but twenty-five cents—in bulk, with its 347 pages; in quality, with its score of sepia cuts and outline maps, showing results of our missions throughout the world today; well-printed, thoroughly edited; in interest, leading the reader on a mental and spiritual journey through the great countries of Asia, Africa and Latin America, with accurate news and interpretations of human life which are comprehensive and even profound and always sympathetic. It is well worth a quarter and a few evenings' reading, this best of our mission study books. Our eyes are opened and our hearts' faith revived, as we read in these living pages of those who are coming to the help of the Lord against the mighty.

What Mr. Cooke wrote of the annual report of his denominational board might be said of the reports of other boards. We hope that our readers who have not seen the reports of their church boards will write to their Secretaries for copies. They will find the volumes packed with interesting and important facts regarding the world-wide work of their respective churches.

### The Scope of Modern Foreign Missions

Statistics are said to be dry, but surely not those that epitomise the onward sweep of the Kingdom of God on earth. It is heartening to remind ourselves of the figures compiled by those high authorities, Harlan P. Beach and Charles H. Fahs in the *World Missionary Atlas*. They show that throughout the non-Christian world of today, 29,188 foreign missionaries and 151,735 native workers are conducting Christian work in 4,598 stations and 50,513 outstations; 36,246 churches with 3,614,154 communicants shine like stars amid the darkness of the non-Christian world. Adherents swell the number of the Christian community to 8,342,378, and an uncounted host stands upon the threshold of the Kingdom; 2,440,148 pupils are being educated in 50,079

missionary schools ranging from kindergartens to great universities; 858 hospitals and 1,686 dispensaries treated in a recent year 4,788,258 patients in the name and spirit of the Great Physician. Millions of pages of tracts, books and periodicals are annually published. The Bible is being distributed in 853 languages and dialects at the rate of over 11,000,000 copies a year. The British and Foreign Bible Society prints five tons of Bibles every day, and the American Bible Society since its founding in 1816 has issued 70,082,448 volumes. The breadth of Christ-like sympathy is movingly exemplified in a great hospital for the insane, 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages. For this vast and varied work the churches of Europe and America in a recent year gave \$69,555,148.

The very recital of such statistics impresses one with the magnitude of the enterprise. Dry though they sound, to him who knows their meaning, as a missionary once said, they are clothed with the flesh and blood of those whose life work they represent.

It is a wonderful record when one considers the comparatively brief period in which missionary work has been conducted, the difficulty of inducing people to change hereditary beliefs, the limited resources of mission boards and their support by only a part of the membership of the home churches. Foreign Missions are not only the vastest but the most successful of the varied enterprises of the Christian Church. One thanks God and takes courage.

But when one thinks of the work yet to be done, exultance gives way to anxiety: 164,700 Christians in Japan! But 66,000,000 people in Japan of whom forty million have never heard of Christ; 800,000 Christians in China! But 438,000,000 people in China and only one missionary for every 52,000! Nearly five millions who tell the government census takers in India that they are Christians! But

that means only one in 80 of the population. In Siam, only seven of the 18 provinces have mission stations, and two men and their wives are trying to cover a field as large as Vermont and New Hampshire with a population larger than that of St. Paul. In the whole non-Christian world there is only one missionary for every 36,727 of the population. Dr. Arthur Mitchell's heart almost broke as on a night ride on a Chinese river he saw city after city and not a man to tell them of the true God. "What can we do?" cried a lonely worker in Africa, "but pray without ceasing to God that He will bring the needs of Africa so vividly before the Church that it will make our weak hands strong in delivering the message of a living Saviour to a dying people!" "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

A. J. B.

#### SUMMARY OF INCOME AND EXPENDITURES OF NINETY-TWO BOARDS IN NORTH AMERICA IN 1928

Reported by Mr. Leslie B. Moss, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

Income from living donors . . .	\$33,867,920.50
Income from other sources . . .	6,584,084.31
<b>Total income . . . . .</b>	<b>\$40,452,004.81</b>
Expenditures for:	
Africa . . . . .	\$2,577,362.45
Near East and	
North Africa . . . . .	2,467,441.64
India . . . . .	6,735,462.24
China . . . . .	6,559,448.45
Korea . . . . .	1,508,065.93
Japan . . . . .	3,709,168.58
Philippine Islands . . . . .	833,716.88
Latin America* . . . . .	4,380,844.29
Countries not designated by boards . . . . .	2,988,772.10
<b>Total expenditures for recurring purposes . . . . .</b>	<b>31,760,282.56</b>
New property, equipment, and other special purposes . . . . .	\$8,691,722.25

\* Reports not received from home mission boards conducting work in Latin America.



# 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

A Sunday-school method for developing knowledge of the bigness of the church's responsibility for making Christ known; also of the results thus far achieved. In addition, it will lift the interdenominational horizon.

Devote ten minutes to this method on each of the twelve missionary Sundays.

## METHOD

- I. Very large map of world with geographical divisions in outline. (This to be hung up for the missionary period each month and taken down immediately thereafter. It must be kept fresh and clean.)
- II. Geographical divisions of each continent in colors made out of paper or cloth, durable enough to hold up well after being pasted on the outline map.
- III. Assign definite geographical divisions to definite classes, each to be reported on at a specific date at which time the president of the class or other chosen one pastes its division on the outline map in the presence of entire school; report to consist of following items given by as many different individuals as possible:
  - (1) What Home or Foreign missionary work has our denomination in this world geographical division?
  - (2) Where is our work?
  - (3) Name of one worker.
  - (4) Approximately how much invested by *our local church* in this division? (pastor's help required at this point).

(5) What other denominations are at work in this field?

(6) What more needs to be done?

(7) What more can we do?

IV. When your denominational divisions are pasted on the outline map, have a talented boy to paste on all other divisions, naming each as *he does so*, and the denominations at work in each. Let him close with statement of amount per capita given by your denomination to fulfill the command of the world's Saviour to spread the Gospel of Redemption throughout the earth, (pastor needed).

NOTE:—This will mean research and hard work. If the classes are rightly approached in presenting this method of visualizing the work both at home and abroad, they will gladly undertake a piece of study which will appeal to them as worth the candle. The young folks are tired of having the Christ's work handed to them on a platter of ease; they know that this is not the way in which it will be accomplished; they are champing the bits for hard jobs, while the majority of so-called missionary leaders are treating them *either as children or "uninterested youth."* On with hard tasks for our splendid youth! They will measure up! We are the ones at fault.

## MOTHER INDIA'S CHILDREN

BY MISS LAURA DEWITT SOPER,  
Bakersfield, Calif.

Scene:

A wayside shrine, in any setting typical of India.

Characters:

*Mother India*, ragged, travel-stained, exhausted.

*A Poet*, dressed in flowing robes, white hair and beard hanging loose, sandals.

*A Warrior*, in fighting garb of kahki, with turban, knife, and short sword.

*A Priest*, in saffron robes and carrying rosary.

*A Chela*, with begging bowl.

*A Scholar*, dressed in semi-European fashion, alert, important.

*A Skilled Craftsman*, bearing a bowl of carved brass.

*A Farmer*, with rice and grains tied in knotted cloth slung over his shoulder.

*A small group of women*, dressed in saris and bringing with them beautiful silken scarves.

*Outcaste Man*, dressed poorly but neatly in white dhoti, blue cotton coat, and dark turban. (Select this character most carefully.)

*The Present*, wearing a classic white robe draped with gray gauze scarves.

*The Future*, classic robes of pure white.

As curtain rises, Mother India is discovered feebly trying to worship at the shrine. She falls in a little exhausted heap beside the road. Enter the *Present* and the *Future*. The *Present* discovers Mother India and goes over to her. The *Future* waits at one side of stage.

*Present*—Oh, poor Mother India. What has happened? Why are you here beside the road, so weary and disconsolate?

*Mother India*—Daughter, I have journeyed far and the weariness of the years is upon me.

*Present*—Whence have you come, Mother?

*Mother India*—I have come from the far boundaries of my own past. Out of the misty beginnings of civilization I come, seeking fulfillment and peace. I have come at last to the end of the journey here by this wayside shrine.

*Present*—But how ragged and dusty your garments are!

*Mother India*—They have been torn on many a briar and drenched with many a storm.

*Present*—Why do you not rise, Mother? It is the hour for prayer.

*Mother India*—Alas! I can no longer rise. My strength faileth me.

*Present* (To the *Future*) Oh, what shall we do? We cannot leave her here upon the road to perish alone.

*Future*—Has she no children who will care for her?

*Mother India*—(Proudly) Yes, I have many children who have wrought splendidly for me. They are noble and illustrious. For me they would lay down their very lives.

*Present*—Then where are they? Why do they not come to you in your need?

*Mother India*—Ah, I am old, so very old, and they are young. Their days are filled with the cares and hardships of youth. In a little while, in a little while, when they have time they will come.

*Present*—But in the meantime you will perish. Can we not call them to you now? Is there none to find them?

*Future*—I go to call them. At my bidding they will come, bearing loyal gifts for their beloved Mother. In a few moments I shall return with them. Do you in the meantime minister to her needs.

#### FUTURE LEAVES PLATFORM

The *Present* kneels beside Mother India, helping her to recline more comfortably; straightens her garments; and ministers to her tenderly. The *Future* returns leading all of Mother India's children. The *Poet*, the *Priest*, and the *Scholar* approach Mother India. The *Warrior* and the *Craftsman* stand a little at one side. The women group themselves at her feet or crouch near her head. The *Farmer* stands deferentially at the far side, and the *Outcaste man* stops, barely inside the stage entrance.)

*Present*—See, Children of India, your beloved Mother lies here by the roadside, exhausted and ill. Can we not aid her?

*Poet*—Oh, beloved Mother, it grieves us to see thee thus stricken with weariness and pain. Too long hast thou gathered dry sticks in the forest; too long hast thou cut the sheaves of brown grass on the barren hillsides. Arise, cease from toil, take the while lotus of love which flowers in our hearts for thee, and walk with us the



paths of blessed peace. (He lays a flower beside her.)

*Mother India*—Ah, beautiful is your flower, my son. My heart is made glad by your offering. (She touches it reverently, but does not lift it.)

*Warrior*—(Stepping forward briskly), Nay, what cares our Mother now for flowers of love and paths of peace? The world is knocking at her portals to carry away her treasure. She has need of strong arms and brave hearts. Mother, arise and lean upon me. I shall turn away those who would oppose you. Come, let me help you rise.

*Mother India*—Nay, but I am tired, son. Your swords have clashed in my ears so long. Leave me in peace, though it be but to die.

*Priest*—Flowers of love and sword of warfare alike are vain. Come with me to the Shrine, Mother. There shall you make offering to the gods.....

*Chela*—(Pushing in suddenly from edge of crowd.) Better that you should fill the bowl of this priestly son of yours. Give to him that he may bless you. Perchance a deed of generosity may win merit to raise you from this dusty bed.

*Mother India*—Leave me to die. How can I give to you that which I have not?

*Women*—Dear Mother, we bring veils for your shrouding. It is not fitting that you should lie here before the sight of all who pass by. These ragged garments should be covered that you be not mocked in your sorrow. Place your arms about our shoulders and we shall raise you. Lean upon us and we shall lead you into the seclusion of our home where you may rest undisturbed by the curious.

*Mother India*—Daughters of the gentle voices and the tender hands, I would go with you but I cannot rise. These limbs refuse to bear me further.

*Women*—(Speaking with veiled faces to the men.) Brothers, behold our Mother is ill and unable to rise. Cannot you help us carry her to our home?

*Craftsman*—Before you take her away, let me make a gift for her. Be-

hold the bowl which my hands have carved. This, Mother, is yours. You are hungry and thirsty. Eat and drink that strength may return to you.

*Mother India*—How shall I eat from your bowl of loveliness when my bags are empty? Since I have been on my journey, my rice has all been eaten and my water skin is empty. I faint with hunger.

*Farmer*—Here is grain, Mother, and here are fruits from the trees in my field. Let mine be the hand that fills your bowl.

*Scholar*—(Lording it a bit.) Oh, foolish brothers and sisters, while we argue, our Mother dies. Let us make a litter of our cloaks and carry her to her rest. Sisters, lift the grain and water skin. Let us make haste.

(The children all crowd around. From their shawls and sticks they construct a rude litter. Mother India is lifted upon it. The litter is lifted to the shoulders of the Warrior, Farmer, Craftsman, and Scholar. The women gather up the bowl, the flower, and the veils which have fallen, and the grain and fruit. (The Priest leads the way.) (The Outcaste remains at one side.) (The Poet following.)

*Priest*—Come, let us take her to the holy waters of the Ganges. There beside the blessed stream, waiting in prayer, our Mother shall find healing.

*Mother India*—Not, so, my son. Each year have I made the pilgrimage to Benares or Hardwar, but behold, I am no whit better.

*Priest*—Then let us carry you to the hills, to Badranath, the most sacred, where Mother Ganges springs as a tiny rivulet from the cool arms of the glacier. The way is long, but we, your sons, will carry you.

*Mother India*—Not so, not so. Two hundred miles beyond Hardwar into the frozen hills! The weariness of death is upon me. Carry me not to the hills. I am weary, weary, so weary.

*Warrior*—Let us leave her here in the care of her daughters for a time while we unsheathe our swords and drive the stranger from her home. Behold, from the far corners of the

earth, the foreigner has crowded in upon us until there is no place left for our beloved Mother to lie down to rest. Let us to battle!

*Present*—Peace, brother; too long has the sword been unsheathed in this fair land. They that live by the sword shall also perish by the sword. Not thus can you serve your Mother in her need.

*Poet*—Bring her hither, my brothers, to the retreat where we poets and philosophers live. She shall lie at ease upon the green grass, where perfumed fountains cast up their rainbow spray. We shall plant hedges of hibiscus and fragrant jasmine about her that she be not tormented by the sight of misery.....

*Farmer*—(Interrupting.) And would you then carry her away from us? In the years when the crops fail, when disease walks through our villages, or when poverty bends us low shall we not be able to come before our Mother for comfort and counsel?

*Scholar*—Hush, villager, your complainings trouble her. What have we to do with the voice of misery? Let us go forth to tell the world of her glorious achievements. Hearing of these all will love her and she shall be exalted among the nations.

*Future*—Is there none among you who can lead? Poet, Priest, Scholar, can you not rally your brothers and sisters about you, or will you argue together hopelessly while the Mother lies dying before you? Who will take my hand and lead us to a place of hope?

*Outcaste*—(Humbly.) Oh, my brothers and sisters, hear me. I am poor and humble. No lotus blooms in the tanks of my village; no bowls of carven brass or scarves of silk can I bring in offering to the Mother whom I too love. My grain and my fruit she must not eat, for I am untouchable. But I have heard of One who can heal her illness and I can guide you to the dwelling place of the Great Physician.

*Priest*—(Scornfully.) You? What can you do save follow? We are the ones whose destiny it is to lead.

*Outcaste*—You speak truly. I would not lead. I can only point to One who has called to us, "Follow me." He is able to lead us where there is healing for all, even for such as I. Have I not followed Him and learned of His strange power?

*Scholar*—Do you say you have learned? How can that be? You who have brains only for the menial tasks! Have not our holy books made it a sin even to read their sacred pages in your presence? How then do you talk of learning?

*Outcaste*—It is true, brother, that through the centuries we have been stupid and ignorant. I have been as the poor dumb beast until this great Teacher of whom I tell you has made me to understand many things. I have read in the Blessed Book.....

*Priest*—(Astonished.) You have read the sacred books?

*Outcaste*—Not your sacred books, brother. The Book that tells of this Great Physician.....

(THEY SET LITTER DOWN AGAIN AS THEY ARGUE.)

*Mother India*—The Physician! The Physician! Where is this worker of miracles? Will He trouble to heal me, a woman?

*Outcaste*—Yes, mother, He is tender and compassionate toward all.

*Mother India*—Then take me to Him, my children, before I die.

*Women*—Come, let us find Him quickly while there is hope. Forward, brothers.

*Warrior*—But who shall point us the way? Can you tell us which path to take, Poet?

*Poet*—Not I. The paths where my feet wander are pleasant but lonely. I know not where this wonder worker lives.

*Warrior*—Thou, Priest! Cans't thou tell us?

*Priest*—I have heard of Him, but I know not where He dwells nor the way of discovery.

*Warrior*—(To Scholar.) Then it is for you, learned one, to lead us. Forward and we shall follow.

*Scholar*—Alas, I have searched but the way is clouded with the mists of uncertainty. I, too, would find the Teacher, but I search in vain.

*Future*.—Oh, Children of India, lay aside your confusions and your pride. This lowly one among you bears testimony to the One who alone can heal the grievous ills of the beloved Mother. He has followed and found the Teacher and Healer for whom the whole world waits. Follow and He will lead you to the Teacher's feet. (To Outcaste.) Humble one, speak plainly. Where dwelleth the Blessed One? How shall we find Him and how is His name called? Come, I will go with you to find Him. (She stretches her hand to the Outcaste who takes it as he steps to head of line.)

*Outcaste*.—His dwelling I know. It is not in the shrine or in the retreat. It is out among the restless weary ones. He dwelleth in a house not made with hands. The way I know for He led me and I followed and found peace. Come and we shall guide you to Him. We will lay our Mother at His feet, for He will heal and raise her that she may shine forth like a jewel among the nations.

*Warrior*—(Fingering his sword.) And shall we meet with dangers upon the path, or shall we need to force our way into His presence?

*Outcaste*—Dangers and trials there will be, but with swords and fightings we may not approach, for He is the Prince of Peace.

*All*—(Shouldering the litter again.) Let us go forward! (They move off with the Outcaste and the Future leading, the Present following last.)

*Mother India*—Now shall I find rest and healing. The strong arms of my sons are carrying me where there is life and light. My daughters are with me. Their loving devotion brings joy and refreshment to me. With my children about me to uphold me I shall find the healing for which I long.

*Scholar*—And when we have found the Teacher, how shall we address Him? By what title shall we honor Him?

*Outcaste*—(Turning to speak to the little group just before they leave the stage.)

When we have found him, let us kneel before Him and offer Him the devotion of our hearts, for He is worthy. And His name is a name above all names—Jesus the Christ.

(Mother India rises to sitting position and lifts her joined hands high.)

*Mother India*—Jesus! Jesus! the Christ! He it is that shall heal me of this weariness. To Jesus be praise!

*All*—(As they pass out of sight.) Jesus! the Christ! to Jesus be praise!

#### END.

NOTE.—Use with the presentation of the above demonstration, the two India songs found in the Methods Department of the December issue.

#### WONDERFUL WORK

It's wonderful work, they're saying, when men put over a scheme,  
But the wonder of all was the laying of the outlines and the dream,  
The bringing to birth of the fancy, the setting the heart aglow

With visions of use and beauty that the work might be builded so.

It's wonderful work, they're saying, of the things men do each day,  
But the wonder began in the dreaming of the light, the truth and the way;  
And somewhere the heart and the spirit, the hope and the faith and the trust  
Of a dreamer were forming the structure that the builder lifts from the dust.

—B. B., in "Baltimore Sun."

(The above method of progress is dedicated to the young missionary worker who is dreaming great dreams of the possibilities of Christ's rule in the hearts of folks and is fearful of making them known lest he may be called a dreamer.)

#### TELEPHONE ANNOUNCEMENT

Purchase two toy telephones. Place a table and chair at one side of platform or room and another chair opposite. One announcer sits reading. The other announcer comes into the room, takes up the phone and calls a number. A bell rings. The reader takes up her phone, and during the conversation, an announcement is made of the next missionary meeting, and an invitation given to attend.

# WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

## WHAT CHINESE WOMEN ARE DOING

BY TING SHU CHING and KATHARINE E. VAUGHN

In these days which are on the border land of the period of reconstruction, full of activity along political, eco-



TING SHU CHING

nomic and social lines, the question arises of how much part Chinese women are having in the up-building of the nation and with what phases of it they especially are concerning themselves.

### In Governmental Affairs

The presence of women delegates at the third national conference held in Nanking in the spring of 1929, indicates that they are concerning themselves with the government. "Woman delegate makes brilliant speech for women's rights," appeared in the headlines of one of the conference reports.

The government in China today is standing for the political equality of men and women. Women are very generally being employed in government offices, many for clerical work and a few holding higher positions which necessitate the carrying of a good deal of responsibility. During the last twenty years women have taken an active part in the furthering of the revolution and as the nation settles down to the business of reconstruction there is every reason to believe that an increasing number of government positions will be open to women who are qualified to serve their country in this way.

### In Development of Rural Life

A second concern is for the women in the country districts. Until recently the Women's Movement has had to do mostly with a relatively small group of women, who have lived for the most part in the larger cities. It has felt this weakness, but it is looking now toward the time when country women shall be included in its activities. Much publicity is being given to the fact that some eighty-five per cent of China's 400,000,000 people are living in country districts and villages, separated from each other and isolated from the rest of China through lack of means of communication. A direct result of the revolution has been that we are fast becoming more aware of this eighty-five per cent in the country and that they are at the same time becoming more conscious of their own strength.

Much attention is being paid to rural education. Popular education classes are being organized even in remote villages and learning to read and write one thousand of the most commonly used Chinese characters in four months time brings new life to the women in country districts. Churches and groups such as the Y.

W. C. A. are gladly joining in China's effort to bring education to the masses, especially to the women, looking toward the time when they may be better educated and more helpful citizens.

#### **In Economic Independence**

Economic independence is a third concern of China's women today. The number of women who earn their own living is constantly increasing. Most professions are open to them, many are successful business women and the social service field has much to offer. In addition to these openings for trained workers there are endless factories offering means of livelihood for the less skilled. The development of large scale industry in China has given work to many women. Cotton spinning and weaving, silk reeling, match packing, cigarette wrapping, hosiery and embroidery works are all possible means for at least a partial livelihood.

That the conditions under which such work is done are far more satisfactory is the concern of a steadily increasing number of women who appreciate too, the need for education for women and girls in modern industrial plants in order to prepare them for the part that will be theirs in China's developing Labor Movement. In this emerging Labor Movement women are being given a chance, but there are as yet few qualified to take it. To quote from a Chinese industrial worker: "The workers as well as those who are interested in their welfare look forward to a genuine movement headed up by their own leaders and a working women's union to work for women's welfare especially under the leadership of women with industrial employment."

#### **In International Affairs**

A fourth concern is international in its nature. Chinese women are coming more and more to have connections with women in other countries and to consider with them questions which touch on the interests of women the world over. Chinese women have been represented in a number of interna-

tional gatherings. Most recent was the Pan-Pacific Conference held in Honolulu in August, 1928. Two Chinese women went as delegates to that conference to represent China in considering problems common to all countries bordering on the Pacific.

In China, the National Council of Women, organized for the development of women along lines of general knowledge, social, economic and international interests takes its place beside similar National Councils in thirty-eight other countries in affiliation with the International Council of Women. The Young Women's Christian Association as an international organization joins the association in China with association centers in forty-four other countries and is an international fellowship for women who believe that Christian principles are at the root of right social and economic development. Students in China are linked with student movements in other countries through the World Student Christian Federation and the Christian movement itself brings together Christian women everywhere. Two years ago the Women's International League for Peace and Freedom sent two representatives to China, one from England and one from France, to acquaint themselves with the problems of Chinese women and to assure the women of China of the sympathetic interest of women in the West.

The status of women is changing and it is changing with much less agitation than has often been possible for similar changes in western countries. The methods by which the changes are accomplished are new to the thinking of Chinese women. Group life and group thinking are in contrast to the more individual thinking when women remained so exclusively within the walls of their own homes. New problems bring with them the need for cooperation and for the sharing of responsibility. While numerically speaking it is true that the majority of the women of China may be living lives little, if at all, affected by the events of the last years,

it is also true that with each step in the economic development of the country the results of the revolution become more far reaching and touch the lives of far more people. It is the concern of the women of China today to prepare themselves for the time when the help of the Women's Movement will be most needed in the reconstruction of the country.

#### NOTES FROM THE MEETING

*of the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America, 419 Fourth Avenue, New York City, November 7 and 8, 1929.*

The annual meeting will be held in Atlantic City at "The Breakers," January 10-14. The theme for this meeting will be: "Spiritual Factors in a World of Facts."

Miss Elinor White and Miss Alma Adams will be in charge of the worship service throughout the Conference, with Miss Sarah Maloy at the piano. Saturday evening the speakers will tell of the interesting World Conferences, the Havana Conference, the World Y. W. C. A., the Institute of Pacific Relations, and the Paris Conference.

Rev. Henry P. VanDusen and Miss Helen Calder will have charge of the Sunday morning service. There will be a Vesper Service Sunday afternoon when Miss Bertha Condé will speak. Sunday evening will be given over to four outstanding missionaries who will speak on "The Spiritual Implications of the Task."

Monday morning will be chiefly taken up with business, and in the afternoon "The World Federation of Christian Women" and the Day of Prayer will be the chief topics for consideration, and Miss Margaret Applegarth will have a Story Hour.

Monday evening will be a gala occasion, with a dinner and speeches by the Nationals of various countries, and the closing session Tuesday morning will be a business session, ending with a season of "Worship Through Music,"

in charge of Miss Adams and Miss White.

\* . \* \* \* \*

Among those who spoke at the meeting of the Executive Committee were Miss Josephine Schain, secretary of the National Committee on the Cause and Cure of War. Miss Schain gave a brief review of late developments in connection with the World Court and stressed the importance of keeping in touch with our senators and congressmen that they may know our desires in regard to the World Court and World Peace.

Miss Bessie MacMurchy, a member of the Executive Committee from Canada, speaking on international relations work from the point of view of Canadian women, said in part: "The fact that Canada is a member of the League of Nations gives much help to us in our peace work. The League of Nations Society which has local branches in many places sends out a great deal of literature which keeps us in close touch with all that is being done by the League. The missionary magazines use this material constantly, putting it in form for the local women."

Mrs. E. H. Silverthorn, chairman of the Committee on International Relations, brought many valuable recommendations from her committee, among which are the following:

1. That again we endorse the World Court and use our influence for the ratifications by the Senate of the new Protocol.

2. An active Campaign of Education concerning our relations as a government to the present situation of the World Court, and to the Naval Disarmament Conference to be held in London in January.

3. That the office of the Federation do everything in its power to secure a strong delegation of outstanding church women for the Cause and Cure of War Conference in January, and that this Committee cooperate in ways deemed most effective.

4. The endorsement of the Treasure Chest Friendship Project.

5. That the Federation and Boards study carefully the report of the meeting of the Committee of the International Missionary Council, held at Williams-town in July.

# WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York  
*Executive Secretary, Council of Women for Home Missions*

## SONSHIP

God came down from Heaven  
To teach me how to live;  
God came down from Heaven  
To teach me how to give;  
God came down from Heaven  
To teach me how to die;  
God came down from Heaven  
To lift my dreams on high.  
O I am big, nor poor nor small,  
Since He has thought me worth it all!  
—Anne M. Robinson.

## WITH THE INDIANS

September, 1928, Miss Helen M. Brickman's service as national director of Indian Work, Home Missions Council and Council of Women for Home Missions, began. It is a pleasure to present excerpts from reports that have come to her from local directors of religious education at Government boarding schools and to let our readers see the countenances of those serving. Miss Brickman's picture appeared in the May REVIEW.

Mr. J. C. Ross, religious work director at Albuquerque and Santa Fe, writes: "We conducted an interdenominational vacation Bible school in June, at request of the pastors of some of the Albuquerque churches, for children of the congregations participating, several children from other churches and quite a number gathered in who had no church or Sunday-school connection.

"Immediately after closing this work we opened an evening school in the girls' sitting room at Albuquerque Indian School. Meetings were held five evenings each week from 7:00 to 9:00. The children were so eager we could hardly get them to go when closing time came. With exception of one girl given an outing after she enrolled and one little boy who came only a few times and then dropped out, we had almost perfect attendance.

"We had no stated program; usually

opened by singing hymns, followed by a Bible story, reading or recitation of verses by the pupils, prayer, then study and recitation period from thirty to forty minutes. Memory work was often, but not always, followed by play period of ten to twenty minutes and singing. We assigned several Psalms for memory work, and each was aided in selecting Scripture verses of outstanding merit. To help fix them in memory we selected verses for each one with initial letters of his name. We spent some time memorizing the good old hymns.

"We offered a prize for best work and two prizes were earned. Two girls, one Pima, a Baptist; the other Navajo, a Presbyterian, had perfectly recited all work assigned.

"One night I said, 'Tomorrow is your night to go to the park to the band concert; if you wish to go we will not have Bible school.' They said, 'We want to have the school and will not go.' I insisted that any who wished to go to the concert do so and we would have school for the others. Only one girl went; all others were at school. We asked them as closing time drew near whether or not they wanted school to close, so they could have more time for play in the evening. Everyone said, 'We want the school to hold longer.'

"Mrs. Ross arranged a little missionary pageant, with candles and flags of many nations for the closing evening. One character was to be an American Indian and carry the United States flag. No one was willing to act the Indian. At last a Hopi boy said he would. He costumed and rehearsed. He also costumed on the evening of the play, but instead of filing in with the others, jumped out of the window. It was easy to get a Japanese, a Turk,

an Austrian or anything else, but no one wanted to play the Indian.

"Saturday following the close, in a truck from the school, we went up the Rio Grande to a nice grove; there had a fine afternoon. Weiners, onions, pickles, coffee and watermelons were served.

"Three weeks in August were spent similarly at Santa Fe. Neither group was willing to quit when closing time came. Nearly all attending were earnest in study and pleasant in disposition. Only those who wished to come were there; no urgency was used. We have made the usual trips to Santa Fe this fall and are finding the same hearty cooperation that has always been extended. They did not get the additional grade added, so we lost our leaders among the pupils. Others will develop, however."

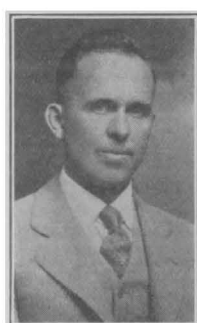
In the July issue there was a picture of seventy-six young people of Haskell Institute, Lawrence, Kansas, who were received into Protestant churches at Easter. A September letter from Rev. A. A. Van Sickle, our director, says:

"For the past month I have been just about swamped, and it looks as if I would be for some time yet. Our work is starting out in a fine way. There is such a good wholesome spirit manifested by the whole student body this year. There never has been in the history of the Indian a student body as large as the one at Haskell which is as far advanced educationally. Most students here are high school and junior college grade. We are trying to make our religious program a regular part of the whole school program, and I think we are getting somewhere with it. We have over 450 Protestant students enrolled in our religious education classes this year.

"We have chosen for textbook, 'The Bible: Story and Content,' by Calvin Weiss Laufer. We have arranged for three students to use one book. Since they recite only once each week we think this will be satisfactory. If it is not we may need enough more books so that two students use one book. Al-



J. C. ROSS



A. A. VAN SICKLE

though we need hymn books badly we have done nothing about them. The hymn books furnished by the school are not allowed to be taken from the Chapel.

"Had a busy day yesterday, taught six classes; will have a busy day tomorrow, Sunday."

Rev. J. M. Hinds, pastor of the Congregational Church in Genoa, Nebraska who serves part time at the school there, sends an interesting calculation: "Looking over record of attendance at weekday religious instruction at Genoa Indian School for a recent month, I find total attendance at classes 1,015. Expense was \$33.33, or 3 $\frac{1}{3}$  cents per unit hour of worship and instruction. Should we include two addresses at Sunday evening assembly at the school (average attendance 525), expense would be cut in half or would be practically 1 $\frac{1}{2}$  cents per unit hour. On this basis it cost the church in Genoa twenty times as much to provide unit hour under the same leadership and much of it identical in character."

A Sisseton Indian, Mr. Isaac Greyearth, is religious work director at Pipestone, Minn., and Flandreau, S. Dak., also serving the rural department of the International Committee, Y. M. C. A. in work with the boys and young men on reservations.

The "Personals" column, November REVIEW noted appointment of Rev. Floyd O. Burnett as director of religious education at Sherman Institute, Riverside, California. We hope later to give items from him.





A. GRAHAM ROWLAND



ISAAC GREYEARTH



FLOYD O. BURNETT



J. M. HINDS

Theodore Roosevelt School, Fort Apache, Arizona has a new religious work director, Miss A. Graham Rowland, necessitated by resignation and marriage of Miss Bessie Kniffen. Miss Rowland writes of first experiences:

"Mr. and Mrs. Fred Young (Bessie Kniffen and husband) left this morning. I begin my first report by telling of the *chivera* with which the bridal couple were received. It was my first such experience so I guess I enjoyed it more than most of them, though everyone was there from superintendent to missionary. It began after the lights went out, with guns, bells, whistles and pans being shot, rung, blown and beaten in front of the couple's room. They finally appeared and rode burros down the middle of the road to one of the other houses. There the whole crowd assembled and were 'set up' by the bride and groom. They were prepared with ice cream, cakes and candy.

"The head matron and I met with 6th, 7th and 8th grade girls and organized a Girl Reserve group. I drew a tepee on the board and asked what it stood for. I drew a tree and asked what that stood for. Then I drew a blue triangle and tried to tell them what that stood for,—a group of girls just like themselves who wanted to have good times together, to learn new things, to have strong bodies and alert minds, to learn more about Jesus and to live like Him. I told them that each side of the triangle stood for something—body, mind and spirit—and

showed them how they could build one side so much longer than the others that the whole triangle would be spoiled. Perhaps they did not understand all of it but when asked to sign their names if they wanted to join, every girl there, twenty-five in all, signed up and I trust that through this organization we can lead these girls closer and closer to our Master.

"This month has been full of new faces, new experiences, new places. The children are beginning to accept me now, especially the girls, and we have many jolly games of 'Cat and Rat' together. Several teachers have let me visit their rooms and that helps in getting acquainted with the children. The employees have been very nice to me too; I think they will be nice to work with. I have also met the employees at White River—the Indian school four miles from here. Two weeks ago, four of us from the Fort hiked over, met a group of the White River employees half way and had supper together. We had a jolly time and decided then and there to do it again real soon.

"Fort Apache is still wonderful to me and I wonder each day what good things will happen. I feel like the poet who says,

The day will bring some lovely thing,  
I say it over each new dawn;  
Some gay adventurous thing to hold  
Against my heart when it is gone.  
And so I rise and go to meet  
The day with wings upon my feet.



# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### Peruvian Spreads the Gospel

**M**RS. JOHN RITCHIE, a Scotch missionary in Lima, Peru, publishes an evangelical paper called *Renacimiento* ("Regeneration"). Some months ago a man in northern Peru, who had heard of this paper from a passing traveler, wrote to Senor Juan Retcher, Protestant Archbishop of Lima, sending for sample copies and for Scriptures. After reading them he constituted himself an agent for securing subscriptions; and for his pains has been put in prison twice by fanatical authorities. Nothing daunted, he continues his work and has already touched a whole series of towns and villages around his own town, Chiquian. Among those he has been able to interest is a young fellow whose father came back years ago from the coast with a Bible, telling his little son that the friars did not teach the way of truth, but that it could be found in the book he had bought. Lately this boy, now grown to manhood, journeyed on foot nine days to Huacho, there taking the train to Lima where he marched into Mr. Ritchie's church in sandals and poncho, and, doffing his great hat, asked that some one be sent to instruct himself and his neighbors in his far-away mountain town in evangelical truth. Mr. Ritchie affirms that there are dozens of little groups scattered through Peru that would soon grow into strong evangelical churches, if native preachers could be sent to them. —*S. S. Times*.

### Spiritual Springtime

**D**R. JOHN A. MACKAY writes in *World Dominion* that the universities of Latin America have finally thrown off the burden of materialistic philosophy that has weighed heavily on that continent for so long. Pre-

viously religion was taboo, but now it is recognized as a fundamental and eternal phenomenon of human life. Eminent thinkers like Antonio Caso and Jose Vasconcelos of Mexico, Mariano Ibérico Rodriguez of Lima University, the President of Buenos Ayres University, and the poetess Gabriela Mistral of Chile have all dealt with religious themes in their recent publications.

In most of the South American countries the newspapers and reviews readily publish articles on religious topics. Catholic evangelization is making a rapid progress in the larger cities and the mass of the people is taking more and more interest in the life of Jesus. There is, however, one disturbing factor—the Latin American peoples are showing strong inclination for Theosophy and Spiritism. In Chile, Mexico and Brazil, Theosophy has already become a serious rival to Christianity. — *Information Service, World's Committee, Y. M. C. A.*

### Famine in Porto Rico

**C**ONDITIONS in Porto Rico are vividly described by Governor Theodore Roosevelt in the *New York Herald Tribune*. The population depends mainly on agriculture. Average earnings are only \$150 a year. The hurricane a year ago destroyed \$80,000,000 worth of property, fruit trees and coffee plantations. People from the farms who come into the towns in the hope of finding employment and food make the situation even worse than it already was. Housing facilities are "woefully inadequate." Disease is increasing, both because of the over-crowding and because the Health Department lacks funds to cope with conditions. The Red Cross estimates that 60% of the children of the Island are undernourished, a large number

of whom are "literally starving." The infant mortality rate is approximately two and a half times that of the United States. "Tuberculosis is one of our worst menaces, and under the present condition of affairs is fastening on the children, who have no strength to resist it."

#### Religion in Canal Zone

**T**HE religious life in the Panama Canal Zone is rather unique. While there are two Episcopal churches and one Baptist church as well as Catholic churches for the Americans living there, there is a system of union churches affiliated with the Federal Council of Churches of Christ in America. These four churches are distributed at different points on the Zone, Cristobal, Gatun, Pedro Miguel, and Balboa. These, while having their local church councils, are in turn regulated by a central council and work in the greatest harmony. Two of the four churches have fine buildings. The advocates of church unity can be proud of the system and its results. One of these churches has a Chinese Bible class. The four churches unite in a missionary work being done for the natives at David, on the Pacific coast north of Panama City. The Wesleyan Methodist Episcopal Church has missions for the colored people at Panama City, Colon, Paraiso, and Gatun. The Baptists have a similar work for the colored people. In each case a superintendent (white) has charge, with colored pastors in the local churches.—*C. E. World*.

#### WESTERN ASIA

##### Toward Understanding the Bible

**T**O THE many Bible students, clergymen and laymen, limited in time and money but desirous of coming into a more intimate understanding of the Holy Scriptures, the Travel Institute of Bible Research is rendering a service of exceptional value.

Having its genesis in a demand for authentic evangelical leadership in the historical, geographical and archæological background of the Scriptures, the Institute is a noncommercial or-

ganization encouraging and making possible, by bringing the cost within the means of the average Christian worker, the reverent study of the Bible in the land of its birth.

The field department, with headquarters in Jerusalem, is the central feature of the Institute's activities. Its objective is to conduct parties through the Holy Land. Classes are held at the main stopping places in the Holy Land as well as in the rural districts. A short course aimed to give a sound background to the Holy Scriptures from the standpoint of geography, topography and customs of the people is the paramount feature. The business department, located at the Bible House, New York, assists and cooperates with the work of the field department. — *Federal Council Bulletin*.

#### D. V. B. S. in Palestine

**I**N 1928 four Vacation Bible Schools were held in Palestine; the past year the number increased to fourteen. The first school of this kind was held in Ramallah in 1925, but in 1929 they were in most of the important centers of Palestine and Transjordan. The total enrolment has reached 674; forty-five teachers have given their time freely in this service. There is nothing denominational or sectarian about the Daily Vacation Bible School Movement, and three of the schools have been entirely in the hands of members of the Greek Orthodox Church.

One of the most gratifying features of this work is that those who are taking part in it—as well as those who are benefiting from it—belong to so many different sections. The teachers are pupils of many different mission schools; the buildings occupied have been lent by different bodies; while all branches of the Protestant Church, as well as the Greek Orthodox Community are anxious to help in the movement in one way or another. In one school at least a Moslem girl has offered her services as a teacher and will help with the teaching of hand-craft.—*Bible Lands S. S. News*.

## CHINA

### A Benevolent Railway

**M**ANCHURIA is an important field for Christian work, made accessible by the cooperation of the South Manchuria Ry. Co., some of whose officials are Christian. This company gives a 50% discount on tickets to all Christian workers living in Manchuria and passes to those who come in from outside. The three Christian organizations doing the most extensive work are the Presbyterian, Congregational and Methodist Churches. In addition to these, there are the Anglican Church, the Salvation Army and the Y. M. C. A.

At Newchwang, first Manchurian port opened to foreign trade, there is a well organized, active group of influential Christians who hold their meetings in a rented building. Their evangelistic spirit is strong and, led by their pastor, they are growing in numbers, as well as working and praying earnestly for the erection of a church building. At Darien, where the Japanese population is 80,000, the pastor and his wife have led their people to build a beautiful church during their three years of service. They have increased the membership from a mere handful to 196. There were 51 baptisms last year.

The South Manchuria Railway maintains, in the various cities of this land, such constructive institutions as a Social Service Bureau, Domestic Science and other schools, hospitals, libraries and clubs. Manchuria has a Japanese population of 200,000. — *Korea Mission Field.*

### New Public School

**L**AST May the new buildings of St. Stephen's College, Hongkong, an institution of the Church Missionary Society, were occupied, the foundation stone having been laid by the Governor of Hongkong in April, 1928. The new buildings were erected at a cost of £40,000, the money having been raised by the sale of the old buildings

and by generous contributions from both Chinese and English in Hongkong. The site of twenty-five acres on which the school stands was given free of cost by the British Government. The college provides a Christian education on modern lines for the sons of well-to-do Chinese. Accommodation has been provided for one hundred boarders. In the school may be found a large number of non-Christian boys, drawn from the official, commercial, professional and other leading classes, both from China itself and Chinese communities overseas. — *The Christian.*

### Chaplin Memorial Boat

**I**N THE autumn of 1926 the contract was let for a boat, to be used for evangelistic itineration purposes, as a memorial to Rev. Maxwell Chaplin, of Showchow, Kiangnan Mission, China, who died July 20th of that year from Asiatic cholera. This boat has now been completed and dedicated. The name *Baoling*, Mr. Chaplin's Chinese name, is cut in large Chinese characters on either side of the boat outside, and colored bright red. The four shields of the windows, on the outside, are cut with six characters each. Translated, they read:

"The Cross Saves Utterly."

"At a Word the Wind and Waves Were Stilled."

"The Great God, the Living God, the True God."

"Created Us, Loved Us, Saved Us."

A short history of Mr. Chaplin's life, in Chinese characters, hangs on the front side of the cabin. Under it is a place for his picture. On the opposite side is a map in colors showing the course of the Hwai River, with the railroad from about fifty miles north of Fengpu to Nanking, all small rivers in the district, mountains, lakes, villages where there are groups of worshipers, centers where there are organized churches and small villages still unreached by the Gospel. — *Presbyterian World News.*

### "Nourish Soul" Convention

THE Pooi Ling (Nourish Soul) Convention at Hongkong is more and more being recognized as a fixed institution, interdenominational in character, and groups of Christian workers, as well as individuals throughout the south look forward with much expectation to this annual meeting. This is a ten days' gathering of Chinese pastors, preachers, teachers, Bible women, and a representative company of laymen from the various churches in the district. A similar convention was more representative, there being some two hundred from various parts of the province, in addition to hundreds from Canton and its suburbs. Among those from the country were seventy Bible women in connection with the Federation of Churches, who attended in a body, preferring to rise early and make an hour's tramp, in order to save bus fare for the offering. The number of young people in attendance was encouraging.—*Alliance Weekly*.

### EUROPE

#### Buddhist Temple in London

THE first Buddhist temple in London is to be built in the West End. A site has been acquired, and the temple will be modeled on that of the famous Caves of Ajanta in Hyderabad, believed to date from 200 B. C.

At a public meeting in Colombo it was decided to send three priests to London, where it is estimated there are about 500 Buddhists. A wealthy Ceylonese, who has given 75,000 rupees (\$37,500) toward the establishment of the temple, is meeting the expenses of sending the priests.

London already has a Moslem mosque, and the Nizan of Hyderabad has promised five lakhs of rupees (about \$137,500) towards the fund which is being raised for building another.—*Record of Christian Work*.

#### "Minority" Respected

TWO hundred and thirty-five thousand Protestants out of a population of 12,000,000 in Jugoslavia, "en-

joy far greater respect than would be expected" on a comparison of numbers, declares Rev. Michael Becker, Evangelical Lutheran pastor in that land, as reported in *Neues Leben* (Ljubljana). Pastor Becker stated that he was able to report "generally satisfactory conditions" throughout the Protestant churches of Jugoslavia. "Aside from financial means we are in a position to cultivate evangelical understanding and evangelical thought and life among the church members and awaken interest and goodwill for Protestantism among the remaining population." As an indication of the loyalty and willingness to sacrifice on the part of church members, Pastor Becker points out that in his church district 25,000 members of the Lutheran Church capable of earning their own living contribute annually about \$90,000 for current expenses and \$18,000 for benevolences, which includes the maintenance of a Lutheran deaconess home, orphans' homes, hospitals and homes for the aged and poor. Out of 70 preaching stations, 35 are vacant. Because of great distances to be traveled and lack of adequate railways and other means of transportation, some groups of Lutherans often remain unvisited by pastors for years.—*Bulletin*.

#### John Eliot's Bible

A BATTERED Old Testament which John Eliot caused to be printed in an Indian language, and which he used in mission work among the American Indians, has been discovered by chance on a musty book shelf in Exeter Cathedral. Printed in strange characters, the book is dated 1661 and was published by Samuel Green of Cambridge, Mass. The entire text is in an American Indian language, and is the earliest instance of publication of a retranslation of the English Bible in a foreign tongue as a means of evangelization. Eliot, named "The Apostle to the Indians," having acquired the language of the Indians of the region in twenty-three years of toil among them, published the trans-

lation, said to be the first book printed in the Indian language and the first Bible printed in America.

A Society for the Propagation of the Gospel among the Indians was formed in London in 1649, and annually sent Eliot money to supplement the salary he received from the church at Roxbury, Mass., where he settled after coming to New England in 1631.—*N. Y. Times*.

#### French Mission Hospital

**T**HE Mission Hospital of the French Southeast Mission, located at Dignes, Basses-Alps, France, and under the direction of the well-known Huguenot Christians M. and Mme. Henri Contesse, has been in operation but eight months. In that time a number of patients have been treated, and many conversions have taken place. The hospital is a distinctly Christian and missionary institution, and is manned by a staff that is one hundred per cent evangelical and evangelistic. Daily prayers are held, attended by all patients who are able.

In connection with this Mission there is also an orphanage, where the children of Protestant parents are received and brought up in the Christian faith. Recently there came to the mission two little Armenian girls, aged nine and eleven, absolutely homeless and friendless. Their father had been killed by the Turks before their very eyes, and their mother, an exile in France, had died of cancer. They were welcomed to this orphanage, and made a part of the happy family of little orphans who are being brought up in the nurture and admonition of the Lord.—*Evangelical Christian*.

#### Action of Synod of the Waldensian Church, Italy

**T**HERE are over 100,000 Waldensians, comprising more than two thirds of the 150,000 Protestants, or less than one half of one per cent of the 41,000,000 population of Italy. In view of the widespread anxiety as to the effect of the concordat between the Vatican and the Government upon the

liberty of Protestant churches in Italy, it is gratifying to note that the Synod of the Waldensian Church at its annual meeting in September, 1929, adopted the following message to Premier Mussolini:

*To His Excellency, the Head of the Government, The Honorable B. Mussolini, Rome:*

The Waldensian Synod, assembled in its annual session at Torre Pellice, constituted by the representatives of all the evangelical Waldensian churches, with delegates present from the principal evangelical churches of the world, has learned with great satisfaction of the promulgation of the law of June 24, 1929, No. 1159, on the exercise of the religious forms of service, "admitted" in the state; and, while it expresses its gratitude to His Excellency, the head of the National Government, for solemnly reaffirming, by it, the great principals of civilization, which under our common law, such as the freedom of conscience and of worship, equality of all citizens before the law, whatever their religious profession, free discussion on religious matters, invokes the blessing of the Almighty on the Head of the Government and on our country, that she may prosper and grow great, for the good of all her sons.

The President of the Synod,  
GIUSEPPE FASULO.

His excellency caused this message to be sent to the newspapers throughout Italy, and it was circulated everywhere and aroused great interest. *La Stampa*, of Turin, sent a reporter at once by automobile, 37 miles, to interview the Moderator of the Synod and gave prominence to his report.

#### First Atheist University

**T**HE first anti-religious university in the world was opened at Leningrad, October 10, with elaborate ceremonies. Named after Stepanoff Skvortsoff, pioneer atheist in Russia, the anniversary of whose death occurred on this date, the new university began its sessions with 300 students, forty-seven being women. The institution, its founders say, is intended to prepare a large body of anti-religionists and active propagandists of militant atheism.

In opening the university, Professor Bogoraz of the Russian Academy of

Science, declared that at the present time, "when the church is attempting to regain its lost power in Russia," a relentless struggle based upon strict science must be carried on against religion. Following the action of Lenin-grad in creating an anti-religious university, the Society of Militant Atheists opened a similar institute in Moscow. The students, who number more than 400, will have as their instructors Mme. Lenin, Commissar of Health Semashko, and a number of other prominent Soviet leaders.—*N. Y. Times*.

#### Russian Evangelical Activity

**T**HE Tartars of Kasan are descendants of the Golden Horde of Genghis Khan and are Mohammedans. The evangelical movement is beginning to reach them. A Tartar by the name of Krissof received a copy of a Gospel while in the army, and was profoundly stirred by reading it. Coming home after the war he strayed into a prayer house of evangelical Christians in Kasan and was converted. In 1921 he returned home and started meetings in his village of Kibech. A revival broke out and at present there are twenty-six baptized members in the church that he formed, with fifteen waiting for baptism. The Gospel has already spread to other Tartar villages, and many Tartars have become Christians in the Trans-Caucasus, Turkestan, Caucasus and the Crimea.

In Lake Pskov is an island called Zalito, inhabited by illiterate fishermen. So ignorant are the people that when, in cholera times, physicians were sent thither for their assistance they were driven out with threats of drowning. A little group of six were converted here and abandoned *vodka* and ribaldry. When Morgunoff, a Christian evangelist, came to preach to them, a drunken crowd tried to kill him, but Morgunoff's wise and kindly words disarmed them. On entering a boat to return home, he noticed a woman slipping along the shore who threw an enormous stone at him. The woman aimed at his head, but the

stone missed, falling into the water.

Bolshevist persecution is bitter. A new institution in Russia is the reading room in the villages. One who has entered many of them says that, apart from Soviet propaganda, the only literature is of an indecent character. Parents who forbid their children to go to these reading rooms are punished with imprisonment.—*S. S. Times*.

#### ISLANDS

##### Another Unreached Tribe

**T**HE Crane Pacific Expedition for the Field Museum of Natural History for Chicago recently visited New Guinea, the second largest island in the world. In the heart of the island they discovered a people, which they claim to be of a stone-age civilization, who had never laid eyes upon a white man. They are said to be "savage and primitive, wearing few clothes and brilliant bird-of-paradise feathers stuck in their woolly hair. Some of the tribesmen paint themselves in stripes of red, black and yellow, and others scar themselves with flints or by fire."—*Alliance Weekly*.

##### New Hebrides Synod

**T**HIS Synod met at Aneityum June 16th to 20th. The Rev. J. C. Rae, Erromanga, was nominated as Moderator. Appreciation of money gifts from the Presbyterian Church in Canada and an anonymous donor in New Zealand was minuted. Gratification was expressed that there has been a marked decrease in the central islands of the groups in the supplying of liquor to natives. The Synod strongly expressed the view that the interests of good order demand amendment of the Code of native law regarding morals. The old native law and custom demands a higher standard than the European definitions embodied in the Code prescribed, and the enforcing of the lower standard of that code on the natives is inimical to their interests. Recognizing immorality as a factor of depopulation in the New Hebrides, the Synod urgently presses

the need for reform on the Condominium legislature. It also complains that the government is somewhat spasmodic in its efforts to suppress sale of liquor to natives. Valiant medical and educational work is reported, and that evangelistic work wins converts, and baptisms of adults and young are reported at nearly every station. Mr. A. K. Langridge was congratulated on his completion of forty years of unselfish service as honorary secretary of the John G. Paton Committee Fund.—*Quarterly Register*.

#### Whole Island Converted

**G**ONAVE is a large island fifty by twelve miles, in the Bay of Port-au-Prince, Haiti, about twenty-eight miles from the mainland. In one year seventeen missionary stations have been established there, with a preaching place and a primary school in each. Thus 3,000 believers have been enrolled as members of the congregation. The inhabitants, numbering some 12,000, are abandoning voodoo fetishism and worship of the great serpent god. The people are eager to learn to read. Last year 100 Bibles, 200 Testaments, and 2,000 Gospels were bought by them.—*Sunday-School Times*.

#### Inland Australia

**Q**Ueensland, Australia, has an area equal to the former empires of Austria and Germany, and eight times that of Great Britain. In the capital, Brisbane, there is a population of about 300,000, while over the remainder of the State, in cities of from five to fifteen thousand, and in tiny townships and in a multitude of lonely homesteads another half-million of men, women and children are scattered, a large proportion of these last being emigrants from England. Many live remote from any railhead, and from five to fifty miles from the nearest post office, school or church. Twenty years ago the Baptists undertook to evangelize these back blocks, and within a few years six or seven mission centers were created, with

services held once or twice a month. At present, in every one of these scattered districts there are churches, more or less self-supporting, and each a center of evangelizing influence.—*The Christian*.

#### NORTH AMERICA

##### Systematic Bible Study

**A**S A PART of the movement for the encouragement of systematic reading and study of the Bible, the American Home Bible Institute is sponsoring the formation of "Around-the-table" groups in homes and churches. The course selected for 1930, and now ready for use, is "Studies in the Life of the Christian," taking up in order Christ the Great Teacher, the Christian's God, the Christian man, his fellow man, his faith, Book, prayer, service, church, home, business world, society, state and home, in a series of fourteen studies, with final review. The Institute recommends small groups of three to ten members, and the course is so arranged that the members may, if they desire, take turns in conducting the sessions. The Institute's credit-certificate, applicable towards the diploma, will be issued upon completion of the course on the same basis as for completion of prescribed work in the full curriculum.

The American Home Bible Institute, now in its twelfth year, is an association of Christian workers, having its headquarters at the home of its president, Mr. E. W. Collamore, 837 Allison Street, Washington, D. C., conducting full courses of Bible reading and study, and having students in nearly every state of the Union and in Canada.

##### Gains of Japanese Methodists

**I**N VIEW of the discouraging returns on membership from many of the annual conferences, there is encouragement in the gains reported by the Pacific Japanese Mission. Small as it is, it made more of a net gain in membership than the California Conference



during the past year. The Conference lost about 200 members, while the Mission gained 221 members. The Mission also gained 366 Sunday-school pupils and its World service offerings advanced from \$2,958 to \$3,130. There are 3,681 in its Sunday-schools and 1,825 full members in the churches. Three years ago there were 17 Japanese pastors on the list, and one second generation worker. This year 25 pastors, five second generation workers, and five special evangelists were given appointments by the bishop. Of the four young men who were ordained at the recent session of the Mission, two are graduates of Boston University School of Theology.

#### Negro Education

THERE are in thirty-nine Negro and sixty-five Northern colleges and universities a total of 19,253 Negro students, while from these same institutions there were graduated with degrees during the last commencement season a total of 2,160 men and women, according to the August number of *The Crisis*. These encouraging revelations are found in an article in that issue entitled, "The Year of Education, 1929," which is the eighteenth annual report of progress in education among Negroes. From the thirty-nine Negro colleges, most of them located in the South, there graduated last year 1,776 men and women, and in those schools there is a total of 16,982 students of college rank. From northern colleges and universities 294 Negroes graduated in 1929 and there is a total of 2,271 Negro students in these schools. The figures are the result of a nation-wide inquiry made by *The Crisis*.

#### Christian Literature for Mountaineers

THE Bible Institute Colportage Association of Chicago has recently mailed large quantities of its Christian literature to 700 or more schools in the mountains of Kentucky, West Virginia and Tennessee. These shipments consisted of 12,570 copies of the Moody Colportage Library books, 16,390

evangel booklets and 20,436 pocket treasuries, besides Gospels and tracts. This literature is sent free to all teachers willing to cooperate with the Association in its careful distribution and use.

All scholars who memorize and recite the Twenty-third Psalm and John 3:14-21 are given a cloth-bound copy of John, and all who read the Gospel of John and memorize the Bible verses printed on a little tract entitled "Four Things that God Wants You to Know," are presented with a copy of the New Testament.

This literature is eagerly received, and numerous reports of blessing are coming from teachers. Hundreds of boys and girls are memorizing the portions suggested. The Association is endeavoring to reach at least 3,000 of these mountain schools this fall and winter at an average expense of five dollars each.

#### Filipino Students Hold Conference

THE recent Executive Board Conference of the Filipino Students' Christian Movement in America was held in Upper Montclair, New Jersey, September 13-14, with eleven in attendance. Every member had something to say on the topics discussed and said it with clarity. Subjects discussed included: How can we secure a sufficient number of well qualified members for Christian leadership? How can we help to deepen their Christian convictions so that when they return home they will actively lend their services to the churches' work in the Islands? What responsibilities and opportunities does the F. S. C. M. offer to its members?—*Bulletin*.

#### Decade of Cooperation

THE completion of ten years of service by the Home Missions Council of Montana calls attention to one of the most promising experiments in co-operation in home missionary work on a state-wide basis. Organized in 1919, by representatives of the national home mission boards, it has concen-

trated attention upon securing a more effective distribution of the religious forces of the state, the home missionary superintendents working out a comprehensive allocation of territory in such a way as to provide for the effective churching of all areas. In general, the principle followed was that of assigning a territory to the church nearest at hand and already most interested in the field. What has been done in Montana has been a stimulus to cooperative endeavors in many other areas. — *Federal Council Bulletin*.

#### **Eager for the Bible**

**MR. UNOURA**, pastor of the *Disciples Japanese Church in Los Angeles*, is rejoicing in a new opportunity which has opened up. A group of mothers who gather in a home for regular sewing classes have asked Mr. Unoura to come and give them a Bible study twice a month as they meet. Several of these are kindergarten mothers and several are Christians, but none of them have any other opportunity for such study because, like most mothers of small children, they cannot come to church early. Eleven were present at the first study. — *World Call*.

#### **School Changes Name**

**THE** Presbyterian Training School of Chicago has not only a new environment in its occupancy of the new property at 815 Belden Avenue, but it is now ready to announce a new name. By action of the board of directors and approved by the Board of Christian Education, the name of the school will be changed to The College of Christian Education. Three students have gone from the school during the calendar year into the foreign field of missions and one more is now in training. Several other students have been placed in strategic positions as directors of religious education and church secretaries in some of the best churches of the denomination, while others have been placed in important positions with the Board of National Missions. Approximately \$1,500 has been contributed through the Woman's Aux-

iliary toward the Student Rotary Loan Fund, and this amount is either in hand or in outstanding loans to be kept in circulation as repaid. The school enrolment for the present semester is in excess of 50, making a total since the first of April of the present year of over 100. — *Presbyterian Banner*.

#### **Centennial Celebrated**

**THE** First Presbyterian Church of Pittsburgh celebrated early in November the one hundredth anniversary of the organization of its first missionary society. An appropriate historical sermon was preached by the pastor, Dr. Clarence E. Macartney. The first society was organized in 1829 by Jane Craig, Hannah Laughlin and Susan Irwin. A short time later, the Western Presbyterian Missionary Society was organized; and Harmar Denny, for many years a member of Congress from Pittsburgh and an elder in the First Church, was president of the society until it was changed to the Board of Foreign Missions of the Presbyterian Church. The first missionaries sent out by the church were former members of the First Presbyterian Church. Among them were John C. Lowrie, pioneer of Presbyterian missions in India; Albert O. Johnson, killed at Cawnpore during the Sepoy mutiny in 1857; John Cloud, a martyr in Africa, and Wells Bushnell and Joseph Keer, pioneers in missionary work with the North American Indians. In the First Church were also organized the Western Foreign Missionary Societies, the Synod of Pittsburgh, the Board of Home Missions, Western Theological Seminary and the University of Pittsburgh, together with many other religious and philanthropic societies. — *Presbyterian Banner*.

#### **JAPAN**

##### **Japan Still Resents American Exclusion Act**

**I**N VIEW of the impression in America that the Japanese have ceased to resent the clause in the Selective Immigration Act passed by the Congress of the United States in 1924, it

is interesting to note that, at the meeting of The Institute of Pacific Relations in Kyoto, Japan, October 28, 1929, a statement read on behalf of Viscount Shibusawa of Japan declared that "the controversy arising from American immigration legislation in 1924 is not closed. The wound so needlessly inflicted on our national honor is still open and will remain open until the matter has been rightly settled.

"I think it necessary to make this plain statement because there seems to be an impression in America that the incident is as good as forgotten in Japan. This erroneous impression is doubtless due to our courtesy and reticence on this subject in conversing with American visitors."

#### **Kagawa's Preaching**

**S**EPTEMBER 1, more than 500,000 people gathered in the Honjo Square of Tokyo to celebrate the sixth anniversary of the great earthquake. The mayor addressed 2,000 people in the Honjo Public Hall; he spoke on national diligence and perseverance during the years of reconstruction. Other speakers followed, and the crowd became extremely bored. However, the moment Mr. Kagawa, the famous Christian evangelist, rose to speak, the atmosphere changed, faces brightened up and every one became animated. For nearly an hour he kept his audience spellbound. His message, "The Spirit of Reconstruction," was a religious one and the proletarian crowd in holiday mood had expected something very different, but none the less Kagawa's burning words went deep into the heart of his audience. The very same evening his preaching at the Industrial Y. M. C. A. of Honjo brought over some thirty-four converts to Christianity.

#### **Social Creed for Japan**

**T**HE All-Japan Christian Conference asked the National Christian Council to formulate and issue a social creed. The Council's committee therefore drew up the following tentative draft:

Setting up as our ideal a Christian social order in which God is recognized as Father and humanity is interrelated as brothers, we firmly believe in the principles of love, justice and fraternalism as set forth by Christ.

Believing that this can only be realized through cooperation and mutual love on the part of individuals and organizations, we are opposed to every kind of materialistic education, thought and movement. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression.

In conformity with these ideals we advocate the following matters:

Equal rights and equal opportunities.  
Nondiscriminatory treatment of nations and races.

The sanctity of marriage, equal responsibility of both men and women regarding chastity and improvement of 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 (with the expectation that wages will be paid).

The abolishment of the system of public prostitution and the complete regulation of all similar trades.

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.

—*Christian Intelligencer and Mission Field.*

#### **Reaching the Lepers**

**T**HREE young students in the Episcopal Divinity School in south Japan, too far from home to return there during the Christmas holidays

last year, were asked by Bishop Lea to undertake a missionary journey to the island of Tanegashima, where the Japanese Church has mission work. Their special object was to visit the lepers. The climate is supposed to be good for sufferers from leprosy, so that the number on this island is larger than in some other parts of Japan. The island is forty-five miles long and about ten miles wide. The three students divided it into sections and went off separately, meeting at intervals to compare reports.

They found the lepers living in miserable little huts, hiding themselves as much as possible. They had spent what little money they had on patent medicines, without results. It required much patience and tact on the part of the students to reach them with a Christian message, and with the information that new methods of treating the disease hold out some hope. A clergyman on the island some years ago had made arrangements to have the lepers visit a doctor on the island, for injections, but through ignorance and fear few have done so. The doctor himself believes that the Christian message must be delivered first, and urged the students to find a Christian worker for these sufferers.

The names of the three students were Paul, Barnabas and John. Two were from the northern island of Hokkaido, and the third came from Brazil.

#### Christian Effort for Students

FOR some time there has been a feeling among Christian workers in Tokyo that more direct and effective efforts should be made to reach students in the higher schools. A somewhat hasty survey revealed that in Tokyo alone are fifty higher schools—that is, schools above the grade of high schools, including several universities. Of these, fifteen are government schools, four are Christian, three are Buddhist, one is a Shinto school—the others are private schools. Twenty-one of these schools enroll each more than 1,000 students, while eleven others have between 500 and 1,000 in

attendance. The largest enrolment is that of Waseda University which, including its higher department, has 11,066 students. Nihon University enrolls 9,857, though quite a large number of these are in the classes of the night school. Keio University has 9,187 students and the Imperial University 8,434. Conservatively speaking, these schools enroll a total of 100,000 students, or about one twenty-fifth of the whole population of 2,400,000 in Tokyo.

It is intended to carry out a very careful study with regard to plans for more effectively strengthening the places where Christian efforts are already being made, as well as for entering those schools where Christian work has not yet found an opening. Twenty-four schools have Y. M. C. A. organizations where Christian work is carried on—including Bible classes. Two others have the beginning of such organization. In ten others, Bible classes are held with more or less regularity and success. No others have organized Christian work. — *World Call*.

#### Kingdom of God Campaign

A LAYMEN'S Mass Meeting was held in Tokyo, November 6, in connection with the commemoration of the 70th anniversary of the opening of Protestant Missions in Japan. The purpose of this meeting was to mobilize the laity of the church for the Kingdom of God Campaign, to be launched in January, 1930.

The following five Commissions were set up:

(a) *Commission on General Affairs*, to serve as a cabinet, having general charge of all matters relating to the campaign.

(b) *Commission on Evangelism*, to help plan local campaigns, select speakers, organize prayer bands, and make suitable plans regarding other matters.

(c) *Commission on Publicity*, to prepare articles for the press and to make provisions for broadcasting information regarding the campaign.

(d) *Commission on Education*, to plan for follow-up training of inquirers and those who make decisions, working through local churches.

(e) *Commission on Social Service*, to make surveys and plans to follow up these surveys and to deal with such issues as temperance and social purity. —*Foreign Missions Conference Bulletin*.

#### Bibles for Battleships

ON AUGUST 17, in San Francisco Bay, the officers of the Japanese Training Battleships of the Imperial Japanese Navy, in full regalia, with elaborate ceremony, graciously and cordially received from the representatives of the Japanese and American Christian Churches and the American Bible Society a gift of Bibles to their fleet. Vice-Admiral Nomura, in response to presentation speeches, said it was a high honor, the Japanese officers felt, to have the Bibles presented to them, that he had been many times to America and knew that the lofty conceptions and high ideals of the nation were inspired by the Bible, and that they were happy to receive this Book and it was their hope and prayer that with the ideals of righteousness and justice of this Bible, peace would ever reign between the two nations. He further said that he hoped their battleships would never make war, but only be a national police force for righteousness and peace and goodwill.—*Indian Witness*.

#### INDIA

##### Compulsory Education for Women

AN ALL-INDIA Conference on Reform in the Education of Women and Girls has been organized, and three annual meetings have been held. One of the main objects of these conferences is to work towards the compulsory education of girls. Only one out of each two hundred is now in school. Another of the aims is to establish schools for married women.

The real progress in education can best be shown by what the Governmental Education Department is ac-

complishing, and the increasing number of entries for examination show the rapid awakening of the non-Christian people to the advantages acquired from educating their girls. The greatest percentage of increase has been made by the two largest communities—the Mohammedans and Hindus. It is interesting to note that Qadian, perhaps the most bigoted Mohammedan village in the Punjab, sent up thirteen girls for examination. Not only Christian, but non-Christian girls, are qualifying in increasing numbers for graduate work, and individual examples show marked capability on the part of Indian women to take special training.—*Woman's Missionary Magazine*.

##### Moslem Activity

NEARLY one-third of the Mohammedans of the world are in India. Rev. F. N. Silsbee, in *Darkness and Light*, says that Islam is the only religion seriously bidding with Christianity for world-wide dominion, and that India is a center for its missionary program. It is the most active in the press of any Mohammedan country, there being 222 periodicals. About 160 of these are in Urdu, fourteen in English, and the others in various vernaculars. Most of these are more than newspapers and magazines in the ordinary sense, and many of them have the definite objective of disseminating and defending Islamic doctrines, not a few of them being bitterly anti-Christian. The definite watchword is, "The Islamization of All India." At Karachi a large meeting of one of the societies was held at which circulars appealing for about 2,500,000 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 are effective. Hundreds of different missions, hundreds of institutions and societies, 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."—*Moody Institute Monthly*.

#### A Large Task

**T**HE Lutheran India Mission comprises a field about as large as Belgium, with a population of nearly 5,000,000. In each thousand of this population there are 898 Hindus, 55 Christians, 44 Mohammedans, and all other religions 3. Of each 55 Christians, 21 belong to the Lutheran Mission, the others to the missions of the Baptists, Church of England, and Roman Catholics. Most of the unreached population belongs to the so-called Sudra castes or the middle classes. They are opening their minds and hearts to the Gospel and some have been baptized, but the Mission is not prepared to meet the Sudra opportunity. It does not have enough missionaries, enough Indian workers belonging to the Sudra castes, nor enough money to press forward in this direction.

Then there is the task of the uplift of the Indian villages. One who has never seen a typical Indian village does not realize how much they need uplift. Missionaries must take the lead in the remaking of Indian villages by cleaning them up, improving their industries, reforming their social life, elevating the village women and enlarging the horizon of the villagers.—*Lutheran News Bulletin*.

#### Educational League of Women

**T**HE Women's Educational League of Delhi is a very active and practical body. It has taken up with great zeal the work of uplift among village women. So far, the work of training women who seem to be extremely keen has been done by voluntary workers belonging to many of the leading families of Delhi. The work has now increased to such an extent that the League is planning to start a regular village school for women and girls in a neighboring village. A well-to-do Brahmin widow in the village has

given the use of a house without rent for the purpose of the school. The school will not only be a place of teaching, but will contain a health center and model village home. The ladies of the League are particularly anxious to make this institution a center of village activities. They are taking care to make everything within it suited to village conditions and within the reach of all village people. The teacher will also be the health visitor and general advisor of the village folk. She will live the life of the people and show them by practical example how life in the poorest village can be made useful, clean and bright.—*Woman's Missionary Magazine*.

#### Changing Methods

**F**ORMERLY the main stress of work in India was laid on open-air preaching, either in the crowded bazaars of cities or to smaller groups met with in the villages. While that form of endeavor has not been abandoned, nor, indeed, is likely to be, yet there is not so much time devoted to it as previously. Various causes have contributed to this end. The limitations of this method have been realized; it was seen that street preaching served to reach only a portion of the community and left other classes untouched. The enforced reduction of expenditure necessitated the abandonment of cold weather tours in the district. There have come other demands on the missionary's time. Then, too, it has been felt that this was a task which the growing Indian Church could well undertake. A change has come over the nature of the preaching. It is now less controversial and more experimental.

Institutional work can account for much of the diminution of street preaching. Where a man's connection with a school was once regarded as a subsidiary task, it is now regarded as his main job. Greater attention has been given to vocational schools. At Faridpur in Bengal two missions are cooperating in an industrial school, and the number of such schools has in-

creased. Similar settlements have been opened for girls and widows. Even in ordinary schools manual training has been introduced, and carpentering, spinning or weaving form parts of the curriculum in many schools.—*Missionary Herald (Baptist)*.

## AFRICA

### West African Elijah

A REMARKABLE figure in the Christianizing of Africa is dead. This is William Wade Harris, of Liberia, who worked quite independently of any mission, and as recently as 1925, 20,000 of his converts in the French Ivory Coast were awaiting teachers for further instruction. Bibles had been procured, though few could read them, a primitive form of Christian worship had been instituted, until a Christian community of 40,000 had grown up.

Harris' early life is obscure. It is known he had worked on ships and later at Lagos, where he attended a Wesleyan Church, probably learning to read there. About 1915 he appeared in his turban and white robes, carrying a light wooden cross, at Axim on the Gold Coast, but he soon turned west into Ivory Coast territory. His message was, "Burn your fetiches, worship the one God. Get Bibles. Build churches, and one day the missionary will come."

It was not until the end of 1926 that the old man was found by a French Methodist missionary, Pasteur Benoit, at Cape Palmas, where he had been living practically penniless in a tiny hut. He was described as still active, though obviously a very old man.—*H. W. Peet News Service*.

### Education in the Sudan

THE United Presbyterian School in the Black Sudan opened August, 1928, and during the year ending July, 1929, 75 boys, 20 young men, and 60 girls were enrolled. Notable during the year was an experiment with twelve boys sent by the Government. These boys were in school about five months. They did very well and the

Government has seemed quite pleased with the result. As evidence of this, the school received a grant of £50 (\$250.00) to cover expenses. After the fall opening of the school, the Inspector of Education of the Southern Sudan came for a thorough inspection of the equipment, the schedule and the quality of the work done. In his report to the department he was generous in his commendation, and as a result the school is to receive this coming year a grant of £150 (\$750.00). Out of this fund some 25 boys that the Government is sending are to be taken care of, and in addition better equipment can be secured. The Government proposed to bring in boys from a distance, and since most of these boys will be sons of chiefs, the influence will be magnified. So far no restriction has been placed on religious teaching. The educational inspector has worked out a syllabus of study, and in it religious teaching has been given a very definite place.—*United Presbyterian*.

### Christianity or Communism?

A LARGE number of native South Africans are becoming communistically minded, they are adopting money and goods as their ideal; are increasingly feeling that their wrongs are not going to be righted by peaceful means alone. They have lost faith, or are rapidly losing it, in the Government; they feel that the missionary has betrayed them, or at least stood silently by while the unscrupulous white man has grabbed their land and driven them to work; they see the wide discrepancies in wages paid white and black workers for the same work; they see the utter cant and hypocrisy in the liquor laws which grant to the white man unlimited rights and prohibit liquor to the natives in towns. All down the line, especially in the economic field, the native feels that he is being discriminated against, and unjustly. Rebellion and revolt are not natural to the native people. They hesitate to join formally an organization such as the

Communist Party. But the general attitude which the Communists stand for is growing and is becoming increasingly vocal." These are the startling words of Ray E. Phillips of the Bantu Men's Social Center, Johannesburg.

The man in South Africa who has taken the time and energy to look carefully into the native economic situation with its accompanying social effects, Dr. Henderson, states, "The situation is anxious, and there are some who fear it is passing out of our control."—*F. M. C. Bulletin*.

#### Modernizing El Azhar

**E**L AZHAR, in Cairo, both the oldest and the largest university in the world, is to recast its curriculum. The old university course of El Azhar, which is said to go back to the time of Muiz, and has been established from time immemorial, was based entirely on the Koran. The theology, the law, the traditions of Islam formed almost the whole of the education given, in the senior course, though reading and writing, grammar, algebra and arithmetic were given to the junior students. No independent thinking was encouraged, or learning of things outside the realm of Islam. But now this is to be changed. The cabinet, under the inspiration of a new rector of the university, Sheikh Meraghi, has passed a new organic law for its government. There are to be faculties of Moslem theology, of Islamic law, of the Arabic language, as of old, but these are to be moved by a new spirit, and to them are to be added new courses of modern languages and modern science, adapted to modern conditions.—*The Living Church*.

#### GENERAL

##### Rural Trend of Jews

**J**EWISH population has long been concentrated in towns, and chiefly great cities. Warsaw has 250,000; Budapest, 169,000; Vienna, 149,000; London, 150,000; Paris, 100,000, while of the 4,228,029 Jews in America, 3,553,600 live in 68 cities. New

York City has 1,765,000. But American Jews are gradually forsaking the crowded centers and seeking new homes in towns and villages, and on the farms. While two-thirds of the Jewish population are found in our eleven largest cities, the other third is scattered over 9,701 smaller cities, towns, villages and rural communities. Jews today are found in 1,121 towns having a population of less than 5,000. They are living also in 3,943 villages and in 3,292 unincorporated rural districts. There are 110,000 Jews on farms in 40 different states.—*The Presbyterian*.

#### The Gospel for Jews

**T**HE Presbyterian Church now has centers of evangelism for the Jewish people in twelve cities. The Board of National Missions is also encouraging Presbyterian churches to include Jewish missions in their ministry. Many a church has discovered that Jews, far from being unreachable, are eager to learn about Christianity and to read the New Testament. Some of these churches have twenty or more Jews in their membership. It is estimated that some 1,500 Jews are members of American Presbyterian churches. Of these, sixty-one are ministers. Recently a rabbi of unusual scholarship and ability has been baptized and is studying for the ministry. Others are professors in colleges, elders, deacons, and trustees of churches, teachers in Sunday-schools, presidents of missionary societies.—*The Presbyterian*.

#### Result of Sound Policy

**T**HE Church Missionary Society, which began its work in Africa about 125 years ago, reports a remarkable ingathering. After nearly 100 years in the field, the total number who had embraced Christianity was 60,901. This was in 1900. In 1927 the number had increased to 488,565; in 1928 to 519,577; in 1929 to 552,640. The ranks of ordained Africans had also increased from 84 in 1900 to 257 in 1928. The Christians in Southern



Nigeria contributed last year nearly \$500,000 to the work. Sixty-seven European workers were supported from native contributions in 1926, and 161 in 1929. These African churches have been taught to support their own pastors and teachers. Now they are beginning to provide even for the foreign missionaries in their midst.—*Alliance Weekly*.

#### Race Relations Sunday

**T**HE eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday-school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22d Street, New York.—*Bulletin*.

#### War Debt Proposal

**D**R. JOHN H. FINLEY, advisory editor of the *New York Times*, in his final lecture at Edinburgh University on November 1, suggested that America should put what is paid to her in war debts into a fund for the education of the children of the world. "If Henry Ford is right, that the United States would not feel any serious loss if it cancelled all its foreign debts," he said, "it seems to me that at least this course is possible:

let the nations pay their debts as arranged (if it is for their good) and then, since the United States would not feel any loss in canceling them, let her put what is paid to her into a fund for the education of children throughout the world. We would be disposed to subtract from the contracted payment of the debt, any amounts so spent by the nations themselves. The fund might be placed in the hands of an international committee—or a planetary committee of the foremost men in the world, the majority of whom should be United States citizens—to be administered with the purpose, first, of giving education to those children who suffered most from the wreckage of the World War; second, of giving the highest possible training to the teachers of all lands."—*Presbyterian Banner*.

#### Missionary Distributors

**T**HE Pioneer Mission Agency, with headquarters in Philadelphia, was organized "to learn and publish the need, and forward workers and means to other organizations for pioneer work." During the past year more funds have passed through the Agency's hands than ever before, the amount for missionary work alone being about \$11,000. That which was designated has been forwarded as requested; the money given for pioneer work was sent to various missions for the opening of new fields or for making surveys. Nothing is taken for the upkeep of the office from funds given for field work.—*Report*.

#### Stockholm Continuation Committee

**T**HE Stockholm Continuation Committee has now been transformed into the "Œcumenical Council for Practical Christianity." At its last meeting at Eisenach, Germany, in September, the Committee approved the establishment of a permanent centre at Geneva. Steps are being taken towards a closer cooperation with various Christian Youth Associations.—*Information Service, World's Committee, Y. M. C. A.*



# BOOKS WORTH READING



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

**Scripture Calendars.** Pickering & Inglis. Glasgow. 1929.

Daily Scripture quotations on pad calendars give daily messages to brighten and nourish spiritual life and equip for service. Five of these calendars, on attractive boards with colored pictures, offer a variety of style. The prices range from 1s to 1s 6d. Some of the calendars contain only Scripture verses, while others give quotations from such well-known British and American religious teachers as Andrew Bonar, Charles Spurgeon, F. B. Meyer, D. L. Moody, Arthur T. Pierson and others. There are also "Golden Grain" Diaries (2s. to 7s. 6d.) and Almanacs (2d. to 1s.) D. L. P.

**The Primitive Church,** by Canon B. H. Streeter. 323 pp. \$2.50. The Macmillan Company. New York.

This is a thoughtful and scholarly study of early Christianity with special reference to the origins of the Christian ministry. Canon Streeter's high reputation leads one to expect a thorough piece of work, and this book does not disappoint the expectation. It is an important contribution to a subject which is being actively discussed in America, Great Britain and the mission field. We all know how vigorously each denomination insists that its polity and orders are justified by the New Testament, and the resultant controversy as to which of the many conflicting claims is the right one. The Episcopalian believes that he finds episcopacy, the Presbyterian presbytery, and the Independent, independency. But while each party has argued to its own satisfaction it has not succeeded in satisfying its opponents. Canon Streeter believes that the solution of the deadlock is quite

simple. It is found in the fact that there was greater diversity in primitive Christianity than has been supposed, that there did not exist a single type of church order, but that there were several types, so that the Episcopalian, Presbyterian and Independent can each discover the prototype of the system to which he himself adheres. The important bearing of this on the pending question of mutual recognition of orders in the movement for organic union will at once be seen. Incidentally, the book gives a clear and non-technical introduction to the history and literature of the first century of Christianity.

**A New Commentary on Holy Scripture,** including the Apocrapha. Edited by Charles Gore, Henry Leighton Goudge and Alfred Guillaume. 1,598 pp. \$3.50. The Macmillan Company. New York.

This is a notable contribution to the literature on the Bible and it is arousing widespread interest. The editors and authors are among the most distinguished scholars of this generation and they have done their work with skill, painstaking care, and deep reverence for the sacred book which they expound.

Particularly interesting features are the inclusion of the Apocrapha, and a series of monographs on various topics that the authors deem essential to the proper understanding of the Bible. We know of no other recent commentary which contains so much suggestive material within the covers of a single volume. The comments are of course usually brief, but they are remarkably luminous. The three editors have provided the principal part of the work, but they have associated with themselves a considerable num-

ber of specialists in Great Britain and America so that the volume represents the consensus of opinion of many eminent scholars.

All of them belong to the High Church Anglo-Catholic party in the Anglican Communion, and all accept what are commonly called "the assured results of the 'literary criticism' of the Bible." These presuppositions color their interpretation of many passages, and readers who do not concur in the presuppositions will naturally not concur in the interpretations. Doubtless no human beings could traverse so vast a field as the whole Bible in a way that would be satisfactory to every one. Certainly this reviewer does not concur in some of the opinions expressed. But we gladly recognize the fine Christian spirit of the editors, and the unwisdom of ignoring the views of such influential scholars who undoubtedly represent a large constituency. They evidently do not mean to be iconoclastic for they say that they object to "a great deal of modern biblical criticism which is inspired by a spirit so obviously hostile to the Christian faith as to leave no room for real appreciation of its books"; and they declare that "it is not this sort of criticism which readers will find in this commentary." It is gratifying to note too that the editors avow their firm belief in the miracles of the New Testament, the virgin birth, bodily resurrection and deity of our Lord.

A. J. B.

**The Lesson Round Table—1930.** Richard D. Dodge, Editor. 359 pp., 12 mo., Nashville, Tenn. 1929.

This is a pocket size teacher's manual on the 1930 International Uniform Lessons upon the plan of having each lesson discussed by a different leader among the outstanding ministers, educators and other Christian workers. Joseph Fort Newton, Wm. L. Stidger, Francis J. McConnell, James I. Vance, G. Walter Fiske, Frederick Lynch, Wm. H. Leach, Burris Jenkins, and other notable leaders teach the lesson. Moffatt's Translation is used. It is

not an exhaustive commentary, but a practical an inspiring manual for members, as well as teachers of adult classes, and it admirably suited to the need of devout Christians, who being themselves deprived of fellowship in an active class, want to follow the study of the international lessons.

R. C. WILLIAMSON.

**What Do We Mean by God?** C. H. Valentine. pp. 243; \$2.00. New York. 1929.

This apologetic for Christian Theism does not draw upon the Scriptures as revelation or upon ecclesiastical tradition; rather does it dig into human experience on its various levels for arguments to support the main thesis, that the least we can mean by God must be such a conception as can run the gauntlet of modern science, philosophy, and religion. "The minimum essentials for the God of religion are two. As against psychology, we must claim for God the nature of Ultimate Reality; as against philosophy, we must claim for God the nature of responsiveness." Tracing responsiveness from the lowest levels of life in plant and animal to awakening personality in man, the author concludes that it is conditioned in each stage by the character of the stimulating object. In animals with clearest traces of intelligence, there are closest approaches to personality only when under the constant stimulation of human discipline or training, while man, already arrived at the stage of personality, depends upon responsiveness in other persons for his progressive experience. If mind and personality in man be allowed any place in ultimate reality, a quality of responsiveness in the ultimate of science or the absolute of philosophy is demanded by highest probability as conditioning the responsiveness of human personality. God cannot be less than personal as the character of the system and unity of the ultimate. He may be much more than personality, He cannot be less than responsive in the sense in which that term characterizes human beings.

In three main divisions, the author deals with the questions, "the reality of the object of religious experience," "the responsive subject of Christian experience," and "the responsive object of Christian experience." It is a highly profitable study for all who are constantly seeking clearer "reason for the hope that is in them."

R. C. WILLIAMSON.

**Pass on the Torch.** Allen Eastman Cross. 104 pp. \$1.00. Boston. 1929.

A delightful book of hymns, lyrics and free verse by a modern poet. The poems are all quotable and full of a spirit sensitive to beauty and to God. A beautiful one is entitled "Into the Mountain"—Luke 6: 12.

The mountain looming in the dark  
Is not more strong and still  
Than is thy waiting soul, at prayer  
Upon the conscious hill.

The waters, dreaming of the stars,  
Are not more free and clear  
Than is thy open heart to Him,  
Who breathes above thee here.

Spirit who prayest when we pray,  
Draw thou our souls apart;  
Into the mountain which is God  
Bring every wondering heart.

**"The Book to Know."**

"The Book to Know" is not a large book, but into it is packed a surprisingly large number of seed thoughts. Dr. McConaughy learned years ago, as Bible teacher at Mount Hermon School, how to awaken the thoughtful mind of youth; here he both stirs and directs the interest of all who would better know their Bibles. This volume is first in a series of four and takes up "Genesis to Kings: God in Israel," that section which is most abused and all too little used. Critics will find in this volume that a man can be thoroughly modern in his knowledge and viewpoint and yet be true to the record in those earlier Scriptures. The chapters relate to the Book of Beginnings; the Book of Deliverance; the Books of the Wilder-

ness Life; Entrance and Conquest; Early Life in Canaan; the United Kingdom; the Divided Kingdom, and the Downward Course.

One excellent feature about these studies is that the great essentials of faith and life are emphasized and made clear. They lead the reader to a higher regard for the Scriptures and leave one eager to see the remaining three volumes. HARLAN P. BEACH.

**The Epistle to the Romans—A Commentary.** H. C. Moule. 437 pp. 5s London. 1928.

This book is a new edition of an old work which was so valuable as a devotional exposition of the Epistle, that it was thought worth while to bring it out again. All who know the writings of Bishop Moule will recall his "Faith," "The High Priestly Prayer," "From Sunday to Sunday," and will recognize the luminous character of the work done by this devout and scholarly spirit. There is no intellectual debating over minutia. Instead there is a rich unfolding of Evangelical Faith. If there were more pastors studying Commentaries of this sort, the sermons they produce would be richer in Biblical content, deeper in their understanding of life, and congregations would not go away from services unfed. JAMES F. RIGGS.

**Power From on High.** By John Greenfield. Pamphlet. 35c. Warsaw, Indiana.

The story of the Moravian revival of 1727 which resulted in the conversion of John and Charles Wesley, is accompanied by a strong appeal for prayer for a new revival. The pamphlet contains many interesting facts and has a stimulating spiritual message. D. L. P.

**A Modern Pilgrim's Progress.** Rev. DeWitt Lincoln Pelton, D.D. 136 pp. \$1.50. New York. 1928.

These twelve practical addresses, based on Bunyon's "Pilgrim's Progress," deal with the progress of a present-day Christian. They are inspiring. M. T. SHELFORD.