

COMING EVENTS

- September 16-17—COMMITTEE OF REFERENCE AND COUNSEL, Foreign Missions Conference of N. A., New York, N. Y.
- September 29-October 1—INTERDENOMINATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.
- September 30 - October 1 — EXECUTIVE COMMITTEE, Council of Women for Home Missions, New York, N. Y.
- October 7-15—UNITED LUTHERAN CHURCH, Milwaukee, Wis.
- October 9—GENERAL CONFERENCE, EVANGELICAL CHURCH, Milwaukee, Wis.
- October 14-19—INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST, Washington, D. C.
- October 19-23—WORLD CONVENTION, DISCIPLES OF CHRIST, Washington, D. C.
- November 10-18—WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, Washington, D. C.
- November 30-December 5—NORTH AMERICAN HOME MISSIONS CONGRESS, Washington, D. C.
- January 19-22, 1931—CONFERENCE ON THE CAUSE AND CURE OF WAR, Washington, D. C.
- January 20 - 21, 1931 — COUNCIL OF CHURCH BOARDS OF EDUCATION, Indianapolis, Ind.

PERSONALS

TWO GREAT FRIENDS OF CHINA RETIRE
FRANK D. GAMEWELL, PH.D.
DR. A. J. BOWEN

DR. FRANK D. GAMEWELL and DR. A. J. BOWEN, two veteran missionaries who have rendered notable service to China, have been granted retirement by the Methodist Board of Foreign Missions.

Going to China in 1881 Dr. Gamewell taught in Peking, was a pioneer superintendent in West China, professor of science in Peking University (1889-1900), and general secretary of China Educational Association. As an engineer he directed the fortification of the legation's compound at Peking during the Boxer siege, in the summer of 1900, and was decorated for his service by the British government. On his last visit to China ten of his former students, including the Rev. Wang Chih Ping (now Bishop Wang), presented him with a shield of silver on a carved wood support, inscribed to "Father Gamewell."

DR. A. J. BOWEN, whose health has been impaired by his labors and by anxiety over the conditions under which he has worked in recent years of civil dis-

order, went to China as a missionary in 1897, and became identified with Nanking University in its early days as teacher (1897-1903) and acting president (1903-1904). It was largely through his wise and tactful leadership that other denominations were brought into the cooperation which resulted in the founding of the union University of Nanking, of which he was the first president, continuing until the general change of educational policy made it desirable to place the institution under a Chinese executive.

* * *

THE REV. DR. JOHN W. CHAPMAN, missionary, explorer and scientist, who has served the Protestant Episcopal Church in Anvik, Alaska, for forty-three years, has retired from the Alaskan field. He is 72 years old. Dr. Chapman will be placed on the honor roll of the Church. He will be succeeded in Alaska by his son, who has long been associated with his father in the latter's missionary work.

* * *

At the recent Synod of the Northern Province of the Moravian Church in America, held in Bethlehem, Pa., June 12 to 20, 1930, DR. PAUL DE SCHWEINITZ, for almost 32 years Secretary of Moravian Missions, declined re-election to the Governing or Executive Board of the Church, which carried with it his resignation as Secretary of Missions. The functions of this office are combined with the presidency of the Moravian Society for Propagating the Gospel. The new president is Dr. S. H. Gapp.

Dr. de Schweinitz has long been a trusted and loved missionary leader. It was he who, in 1904, proposed the creation of a permanent Committee representing the mission boards and societies of the United States and Canada, and he became one of the organizers and original members of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, serving as a member for 18 years, from 1907 to 1930, with the omission of only the years demanded by constitutional requirements.

He was the Recording Secretary of the Committee in 1919-1920, and the Chairman in 1920-1922. He was a member of the American Section of the Executive Committee of the World Missionary Conference at Edinburgh in 1908-1910, Chairman of the Foreign Missions Conference of North America in 1917-1918, and a member of the International Missionary Council 1920-1928. He has consented to continue to serve as Treasurer of Moravian Missions with his office at 67 West Church Street, Bethlehem, Pa.

* * *

DR. WARREN H. WILSON, of the Presbyterian Board of National Missions, has been granted a year's leave of ab-

(Concluded on page 799.)

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DEHAVAN L. PIERSON, *Editor*
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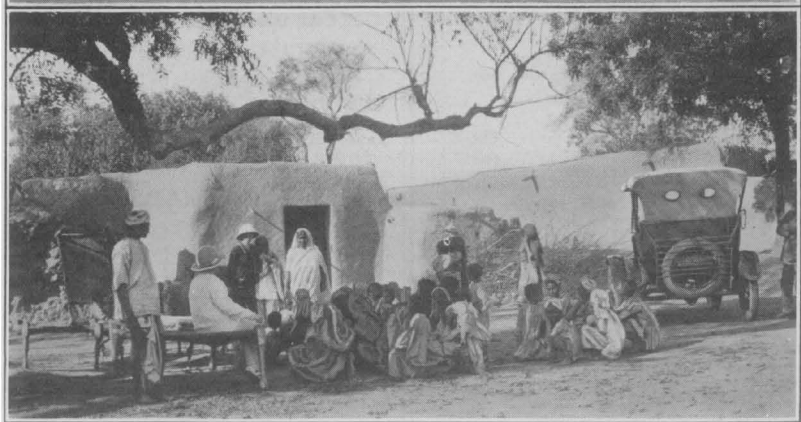
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 Pictures taken by the Editor in India.



INDIA'S CALL TO PRAYER

The National Christian Council of India has published an outline of Intercession as follows:

Let us seek for a Missionary Spirit—that the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind.

Let us give thanks for the Church in India, remembering that it is part of the Church Catholic which is the body of Christ.

Let us thank God for the manifestation of the desire for unity in the Church in India, and for the scheme of Union proposed in South India.

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

Let us seek a Spirit of Sacrifice and of Unity—that the Church may be willing, at whatever cost, to follow and bear witness to the way of Christ as she learns it; that the whole Church of Christ may desire and experience a new unity in Christ.

Let us seek for the Gift of Interpretation—that the Church may learn to preach the Gospel by word and life in terms that the men and women of this age will understand.

Let us seek for courageous witness in Moral Questions—that the witness of the Church in moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

MEDICAL WORK

Let us thank God for those Christian men and women who give their lives in the service of the sick and the suffering.

Let us thank God for the increased efforts, put forth by the State and by public bodies, for the prevention of disease.

Let us seek for a Spirit of Service—that a great number of men and women may offer themselves unreservedly to do Christ's work, at home and abroad in our generation.

Let us seek for the completion of our own conversion, praying for the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

—*From The Review of the Churches.*

THE STORY OF AN INDIAN CHURCH

BY THE REV. W. B. ANDERSON, D.D.

Secretary of the Board of Foreign Missions of the United Presbyterian Church

IN THE Punjab, North India, in 1857, a church was begun with four Indian converts; in 1928, its communicants numbered 43,895. The pioneers in this field had certain settled convictions regarding their missionary task. They believed in the democratic rights of the individual in society, the Presbyterian form of church government, the necessity of the regeneration of the individual to enter the Kingdom of God; that all missionary effort must terminate upon the development of a church; that the church must be independent and self-supporting, that the missionary must be ecclesiastically subordinate to the church in the field; and that education must be fostered as a necessary result of Christianity but never regarded as its cause. With remarkable tenacity, the successors of these men have adhered to these principles, with the results apparent today.

Growth by Decades

The following figures show the development of this Church in the number of communicants and their contributions:

	1858	1878	1908	1918	1928
Communicants	4	211	14,202	32,557	43,895
Contributions	\$244	\$8,012	\$5,910	\$18,622	

The contributions noted contain only congregational funds, and not any fees in schools or hospitals. In evaluating these contributions, it must be remembered that the average laborer's wage is about twenty times greater in America than in India.

First Fruits

The first converts, in 1857, were a high caste Hindu, two men from

the outcastes, and one Moslem. Thus from the very beginning, the question of caste was settled for this church, and this first ingathering was an earnest of the harvests that were to follow from among all castes and classes.

Ordained Indians were at the first received into the mission organization. Indians continued in membership until 1873, when, at the suggestion of the Board in America, they were excluded from the Mission with a view to fostering the independence of the Indian Church. From the beginning there was no question of the membership of the American ministers in the church courts, nor was there any question of the organic relations of the new Church in India to the mother Church in America. This was in full accord with the spirit of those times and with the traditions of the Church. The missionaries gave all privileges to their Indian brothers, and took all privileges to themselves. The result has been that as rapidly as Indians have developed they have taken a place of equality with missionaries in church courts, and with a true generosity they have ever accorded to the missionaries the relationship of true brotherhood within those courts.

At the present time, there is one Synod, composed of six presbyteries with ninety-seven congregations and ninety unorganized mission stations. Necessarily with the great ingatherings from among a people so universally illiterate as the Chuhra's are, the task of organizing has been a difficult one. It is

only through the exercise of skill and patience that Presbyterianism has been made to fit the situation. Notwithstanding the difficulties where organization and methods have been adapted to village conditions, remarkable progress has been made.

An Adaptation of Presbyterian Discipline

As an example of adaptation, the following might be cited. Our

grievance against the acting pastor. He informed the elder that he would be debarred from the communion unless he repented and paid up. When I raised the question of his competence to debar an elder from the communion, he very patiently explained to me that these Presbyterian forms were not made for a village congregation with illiterate village elders, and that for the sake of the purity of the Church we must not permit



A NEWLY ORDAINED ELEVEN. MUCH DEPENDS ON THE VILLAGE SESSION

head evangelist in the district was a wise and experienced minister who was thoroughly respected by the Christian community. We had arrived at a village where a communion service was to be conducted by the evangelist. In the preparatory meeting on Saturday evening, he found an elder whose payments toward the salary had been discontinued because of a

mere forms to interfere with essential righteousness.

The next day the elder came to the service and sulked in the back of the audience, debarred from the ordinance of which he was by ordination one of the dispensers. Early Monday morning, as we were preparing to move our camp, the elder and his pastor came to the door of the tent, hand in hand,

with smiling faces. The elder explained that the night before he had not been able to sleep for shame, that he had risen and gone to his pastor, confessed his folly, paid all his arrears, and that now he wished to be restored to good standing in the church and his office. We had a wonderful little prayer meeting in the tent. Then the head evangelist restored the elder to good and regular standing in the congregation of which he was an ordained elder.

Of course as the church develops in experience and intelligence, measures such as this are more rare and less necessary, and perhaps any system must be flexible enough to permit its adaptation to unusual conditions.

The "Mass Movement"

In order to appreciate what has been accomplished in the growth of this Church, one must know something of the social conditions in India, and particularly the social degradation of the aboriginal people. This social degradation has no parallel in human society. It is from among these people, who in the Punjab are called Chuhras, that the great majority of the communicants of this Church have been gathered.

Too hasty conclusions, however, must not be formed with reference to the acceptance of Christianity by the Chuhras. It never has been an easy thing for them to leave their age-long social customs, their mud altars, and often their friends and families, to become Christians. Thousands have endured persecution and few have secured material help after baptism. The movement has been essentially the result of the Gospel reaching the hearts of men, although its touch has often been light upon minds and hearts

reduced almost to the intelligence and feeling of animals. Scores of instances might be recited to illustrate the reality of their religious change.

Living Faith

One wet winter afternoon, the head evangelist and I sat for several hours in a village hut crowded with people sitting among the cows and buffaloes that were being sheltered from the pouring rain outside. There were no Christians in this village, but many candidates for baptism had been prepared by an enthusiastic evangelist and were being examined for admission to the church. The next day over forty persons were baptized and a group was started on the way to become a congregation. In the two years following, they had had no resident pastor or teacher, but had built a little shelter of a thatched roof laid upon forked sticks and without walls. This they called their church, and here they gathered for daily worship. Through all those months they had endured persecution from the farmers whose serfs they were.

One afternoon there appeared suddenly at my door three or four men who were evidently much agitated. The night before a Hindu girl had been murdered in this village and her jewelry stolen. The police accused a Christian boy of the murder, and subjected his wife to most distressing torture under which she had confessed the guilt of her husband, and now the boy was in jail. Would I intercede for him? No, I would not interfere in a criminal case in the court but would go to the village the next day.

On arriving there, the young wife rushed screaming, to throw herself on the ground, catch me

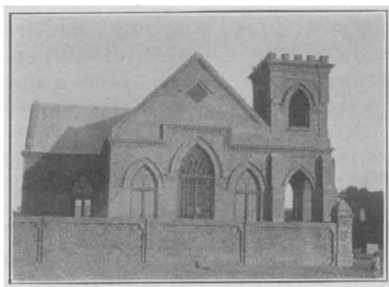
around the feet, and implore me to free her husband and save her soul as she had perjured herself under torture. I remained in the village for hours, and was almost sure of the innocence of the young man, but was firm in declining to offer any interference at the court in a criminal case. I explained to the people that if the young man was innocent, God could deliver him in answer to their prayers. They arranged to meet every night for prayer for his deliverance.

The young man was speedily tried by an English judge and was sentenced to be hanged. All during his stay in prison he had insisted upon his innocence, and had shown a wonderful faith in the power of Christ to free him from any sentence. The day after that set for his execution we were returning home from a distant point through his village. I had been dreading the meeting with his people. When we arrived there, although it was mid-afternoon, the people were gathered in the little shack which they called the church, and we heard their singing before we entered the village. When they saw us, they came rushing from the church with the news that the boy had been pardoned and sent home.

We called the boy and questioned him. All he knew was that on the morning on which he was to have been hanged the judge called for him and told him that he was free, giving him railway fare to return to his village. He said, "We all knew that Christ would deliver me just the way you had taught us." I was ashamed that I had taught them that Christ would deliver him and then had not believed that He would.

Self-Supporting Congregations

In the beginning of the Mission, there was great concern that provision be made for the support of the church by the Indian people. Repeated references to the subject are found in the records of the Board and of the Mission. It is a question as to how much progress would have been made, however, if it had not been for the great spiritual quickening that came to certain of the Indian men. In the revival of 1896, following the visit of General Booth of the Salvation Army to India, one of the pastors was greatly stirred and took a vow



A VILLAGE CHURCH

that he would from that time forth take his support only from the Indian Church. He was joined by three of the seminary students in this purpose, and through the years these have been joined by a devoted band of fellow pastors. There are now sixty-eight self-supporting congregations in the Church.

The Church in America might well sit at the feet of this, her Punjabi child, and learn lessons in stewardship. Poor with a poverty of which we can have no conception, they have given to the making of many rich. In many a village home, where the family practically lives on a ration, with so many fistfuls of meal being dealt

out for each member of the household before the baking, the housewife puts into "God's jar" every tenth fistful of meal. Such is a fellowship that must enrich the giver.

While missionaries and pastors are ever being made heartsick by the ignorance, superstition and degradation of the mass of the Christian people, within that Church there have repeatedly been such spiritual impulses as to keep hope and faith bright and strong. In 1858, the missionaries reported with joy the reflections they saw in India of the great revival of that year in America. These were especially marked among soldiers and civilians of the European population. In 1896, there came marked times of refreshing to many schools, stations, and congregations. In 1904, there began the Sialkot Convention with its tides of blessing reaching far beyond the borders of the Punjab. Granted all the faith, courage and devotion of missionaries and pastors, without these spiritual quickenings the Church would have fallen far short of her present accomplishments. For nothing else do pastors and missionaries pray so earnestly as that this deep spiritual tide may be ever rising and filling the Church with divine power.

Christian Education

From its beginning, the Mission developed an educational work. Almost the first undertaking was theological training of two Christian workers in "didactic theology, the original languages of the Scriptures, Biblical criticism, and Church history." In 1871, there was established a theological seminary which has had a difficult task to keep up the standard of an edu-

cated ministry in the midst of such crying need for pastors of churches composed of illiterate village people. At first none having less than a grammar school education were admitted to the seminary; then the standard was raised to admit only those having a high school training; now none are admitted of lower qualifications than university intermediate (junior college) training. In 1915, the first man having a university degree was graduated from the seminary and ordained. There are now several such in training. The seminary has always been controlled by the Synod, which owns the entire plant used for its work. Money for land and buildings was contributed from America. The salaries of the missionary professors are paid by the American Church, but those of the two Indian professors by the Church in India.

Space does not permit a discussion of the interest of the Church in education in general. The curriculum for the training of Christian youth ranges all the way from the 150 Mission village schools through the university.

Evangelism and Missionary Spirit

The proof of the vitality of a church must be its evangelistic and missionary efforts. Through all the years the spirit of evangelism has been cultivated and the direct and simple preaching of the Gospel has never been forsaken by missionaries or pastors. In every station every year is held a summer school, lasting generally for two or three weeks. Here the pastors, evangelists, and Christian teachers are gathered for Bible study and devotional meetings. Great stress is laid upon the obligation of

the Christian to witness to his faith.

Every winter there is a simultaneous campaign of evangelism. At this time a week or ten days is given by each congregation to the preaching of the Gospel among the non-Christians and the selling of New Testament portions. Even the most ignorant members are trained to go out and sell these Scripture portions and witness to the power that they contain. There have been some remarkable results.

If ever a Church could make a legitimate excuse for not helping others because it had enough to do to help itself, this would be that Church. In 1908, as the result of revival, the Synod established a Board of Home Missions composed entirely of Indian men. This Board selected the most difficult field it could find within the confines of the Mission, sending its men out into a new territory among bigoted Moslems on the frontier. For the twenty years

since, that work has been maintained with the support secured and the administration cared for by this Board of Home Missions.

In 1916, the Mission gave over to the Synod, at its request, part of a district adjacent to the field occupied by the Church, and in 1927, the Synod assumed the support and administration of a whole district. Negotiations are now under way between the Mission and the Synod for the latter to assume the administration of all evangelistic work being done by the Mission, together with the budget being received from America for that work.

Both missionaries and pastors would be quick to admit, and would even insist, that this Church is ignorant and defective and is scarcely more than embryonic in its development. Yet it proves that the Gospel of Christ is indeed the power of God unto salvation, and is an earnest of what that Gospel will yet do for India.

CHRIST THE SIGNIFICANT FORCE IN INDIA

Whether we look at India from the political, the social, the economic, the educational, the religious, or industrial point of view, the one force which is of the greatest significance is the Living Christ. He is the greatest dynamic and creative force in India to-day. I say this with great care and earnestness, for I realize how foolish it will sound to many, and how visionary to others. But when one reads history, when one studies the trends for the betterment of life—personal, social and national, and most of all when one walks in daily fellowship with Him, then it is that such a realization grows to conviction, but a conviction which bears the stamp of utter reality and fact. He is actually lifting men. He is changing men's lives. He is drawing men unto Himself. He is recreating institutions and customs, and He is creating in men a new life. And when I scan the horizon I see no comparable force.—*Paul J. Braised, American Baptist, Telugu Mission, India.*

MISSION EDUCATION IN INDIA

BY ARTHUR T. MAYHEW, C.I.E.

Former Government Director of Public Instruction in the Central Provinces, India

NO ONE could accuse the Christian missionary in India of self-complacency. The Commission which is to investigate his educational work in that country will find a congenial atmosphere of genuine humility. It will not bring to light many defects or problems hitherto ignored by labourers in the field. But by the marshalling of facts and figures which individual missions and periodic conferences have had no time to assemble, and by a comprehensive survey of their significance, it will be able to indicate which of the many problems are the most vital and to suggest perhaps a more scientific method of approaching them. The information that it will give to isolated workers all over India concerning aims, methods and results in other parts of the vast field will in itself justify its establishment. To some extent its path has been prepared by the systematic labors of the All India and Provincial Missionary Councils. But the inclusion in the Commission of members with expert knowledge of educational work outside India guarantees a freshness of view that will be welcomed by these Councils in whom familiarity with the problems has bred not contempt for the problems so much as diffidence in themselves. It will also reassure organisers and supporters of mission work in the home countries whose uneasiness regarding Christian education in India is not always allayed by mission reports conspicuous for their honesty rather than for their optimism.

Some home critics suggest that educational ambition leads missions to neglect their evangelical calling; while perhaps as many protest that the evangelist must follow in the tracks of the schoolmaster. We hope that the Commission will not try to "reconcile" claims which are really indistinguishable from one another. The education that India needs is evangelical education, saturated with the spirit of Christianity. The Christianity that India needs is enlightened Christianity that not only appeals to the heart, but enlists all the faculties in the development of the arts and sciences under the guidance of the Holy Spirit. The Commission's task is to see how, on the one hand, mission education can be made more Christian, and how, on the other hand, broad and comprehensive curricula, conceived in a Christian spirit with reference to national needs, can be more effectively taught.

About seventy-five years ago, Alexander Duff and John Wilson determined the broad lines on which mission education has since advanced and in particular its relations to the Government system of education. Today, in British India,* missions are responsible for the education of more than 347,000 scholars and spend from their own funds, pupils' fees and Government grants, more than £777,000 (\$3,-

* Except where otherwise stated, the statistics and opinions contained in this article refer to British India. The writer is aware of the importance of the work undertaken by missions in the states ruled by the Indian Princes, but has no accurate information regarding its progress and problems.

885,000) thereon. For India as a whole, including native states, they educate 646,000 scholars, spending on them more than \$8,000,000. These figures indicate the heavy responsibility that they have incurred. So far, however, as numbers go, mission institutions play relatively a less important part today than they did in 1854 when they came into the government system. Though they are responsible for the 25% of the girls in high schools and for 20% of the women who are taking a university course, the proportion in the case of male scholars is much smaller, amounting in the case of primary schools to only 3%.

What Duff did not and could not anticipate was the growth, side by side with government and mission institutions, of colleges and schools controlled by local authorities debarred from all religious operations, by private Indian agencies indifferent to religion, and by managing bodies animated by a distinctively Mohammedan or Buddhist spirit. He would probably be the first to admit that the system of education of which mission institutions now form a part could not be described as a whole, by the most optimistic observer, as a Christian system.

One of the most interesting and significant educational institutions in India today is that supported and inspired by the Bengali poet, Rabindranath Tagore. It will be worth while for the Commission to inquire why Tagore, one of the finest educational minds in India, keeps "Shantiniketan" (abode of peace) outside the system of education organised and controlled by the Government. One of his reasons is certainly that inclusion in such a system would mean the loss of the schools' distinctive aim and individual atmosphere.

The Commission may then try to ascertain from parents and ex-students whether mission institutions have for them any such distinctive aim and atmosphere. They are too likely to find that the chief purpose which these institutions are supposed to serve is preparation for public examinations. The devout lives and personal examples of missionaries and individual masters, the disciplinary effect of school and hostel, daily prayers and Bible instruction, will have meant much for many of them. But underlying all this will be a conviction that the schools' operations have been determined by examinations in which religion plays no part, by courses of instruction framed by authorities pledged to religious neutrality and by examination exigencies which have involved the exclusion from ordinary instruction of every item calculated to stimulate religious interest. A teacher who is to be an effective agent in securing a diploma for his pupils cannot concentrate attention on aspects of a subject which examiners are compelled to ignore. The Government Inspection Report must make no reference to religious instruction, which is discreetly kept out of the way on inspection days and so becomes in the eyes of parents and pupils a by-product.

The Commission may then proceed to investigate the aims and methods of the Hindu University at Benares and the Mohammedan University at Aligarh. Among much that may be open to criticism, they will find proof in these universities of a conviction that Hindu and Mohammedan culture and religion demand for their development and expression institutions and systems of public examination which emphasize, in a

manner that impresses the general public, what is distinctive in their traditions. And they will ask themselves whether it is not practicable to devise for Christian India a system of distinctively Christian schools culminating in and dominated by a Christian university, and whether such a system might not exist side by side with the "neutral" Government system, while continuing, like the Hindu and Mohammedan universities, to enjoy the recognition and financial assistance of the Government.

The Commission will note in this connection that mission institutions in British India receive from public funds slightly more than the sum of nearly £217,000 (\$1,085,000), that their supporters contribute and enjoy a fee income of over £200,000 (\$1,000,000). Anxious enquiry into the bearing of political questions on the expectation of support from the Government and the public will probably reveal that there has been no withdrawal of such support during the ten years that education in each province has been controlled by an Indian Minister responsible to a Provincial Council, and will suggest that a large measure of independence, if won by India, will not be detrimental to any system of mission education, however distinctively Christian, provided that it is also consistent with national aspirations and conducive to the cultural development of India.

How this can best be secured will no doubt form one important section of the Commission's enquiry. For a larger measure of Oriental studies there seems unfortunately to be no demand. But a more determined effort must be made to recognise and direct in all higher education, the political, cultural

and economic aspirations that the student world derives from the atmosphere of nationalism in which it lives, and to emphasize the contribution that the Western world expects from India. In particular, it must learn that the Christ whom they are to find on the Indian Road is to be born again in India.

That the first object of mission education must be the edification of the Christian community will probably be accepted by all. Statistically there is no Indian community in India, except the Parsee, which approaches the Christian achievements in education. And the Parsees, as a small non-proselytising and materially prosperous community, may be left out of account. Of the Indian Christian male population 19%, and of the female 5% are under instruction, as compared with seven and eight per cent of the Hindu and seven and one per cent of the Mohammedan population. The population of schoolgoing age of India is usually taken at about 15% of the total population. Viewed relatively or absolutely, the Christian figures are amazingly good, if the mass movements towards Christianity and the large addition of illiterate converts in recent years are borne in mind. Christian male students of universities represent 12 in every 10,000 of the total male Christian population, against five and two per cent for Hindus and Mohammedans respectively. Female Christian university students are nearly as numerous as Hindu students who represent a population nearly 80 times as large, and are ten times as numerous as Mohammedan students who come from a population 28 times as large.

But there are dangers ahead. Of

the Christian population 20% are still illiterate. With an annual income of about 10,000 converts, the number of those requiring a Christian primary school is growing rapidly. The number of Christian pupils in primary schools exceeds the total enrollment of mission primary schools; as these contain many non-Christian pupils there must be very many Christian pupils in non-Christian schools. The fact that missions are bearing 13% of the burden of university education and only three per cent of the primary education of India, suggests that they may be, like Indians as a whole, devoting too much of their funds and energy to higher education and building on too narrow a base. If Christian India is resolved to share in the education of non-Christian India, is not the education of the masses entitled to more attention? And are not the towns getting more than the villages from them?

No Christian community can be expected to confine its educational benefits to its professed adherents. But it must guard against any surrender of Christian interests. We are indeed taught to give freely of our best to others; but we must not, for the sake of others, surrender what is essential to preparation for Christian service. Christian provision for the education of non-Christians in India is justifiable on three conditions: (a) that the needs of the Christian community have been adequately met; (b) that Christian life and teaching are a vital and essential part of the education provided; and (c) that the atmosphere is not unfavorably affected by a predominance of non-Christian masters and scholars.

Great and honored names are associated with the process com-

monly described as "leavening the lump." It is due to men such as Miller of Madras, and to colleges like Wilson College, Bombay, that the intelligentsia of India has been infected and inspired by Christian influence and that social and religious reform movements, both Hindu and Mohammedan, have acquired a distinctive Christian flavor. What has to be decided is the extent to which principles, undoubtedly sound, can wisely be supplied. Soup cannot be watered progressively without losing its efficacy. One suspects a weakening in the motive power of Christianity when one visits mission institutions where 75% or more of the staff and pupils are non-Christian, where Christian inspiration depends on the weekly visit of an overworked missionary, and where local popularity is due either to comparatively low fees or comparatively good examination results.

The consistent Christian mission institution of today is ethically far more influential than the average Government institution. Few would claim the same superiority for the average mission institution without searching examination which it is to be hoped the Commission will carry out. Mere adding to the number of Hindu and Mohammedan graduates in India is not an essential portion of the Christian Church's task. There is no lack of other work more distinctively Christian in aim by which local opinions can be conciliated and contact with non-Christian society maintained.

Arrangements for the supply of Christian teachers to meet present needs and future development must be carefully investigated. It is impossible to get statistical information regarding the number

of Christian teachers in India; the absence of figures suggests the need for a comprehensive survey. The 18 mission training schools with 960 students may suffice for the 278,000 Christians under instruction, but there are altogether 347,000 scholars for whom the missions are responsible.

The Commission will study with special interest the recent Report of the Hartog Committee, which has investigated Indian education for the Statutory Commission dealing with the Indian constitution. The problems which this report emphasizes—the short school life and irregular attendance in primary schools, the need for a broader basis for secondary education, the development of vocational aptitude, and the diversion of those

unfit for academic studies into commercial or industrial training—all these concern the mission educationists just as much as Education Departments of India. More particularly, the Hartog Report emphasizes the growing need for expert guidance, if education is to be less wasteful and more effective. To the stock of expert opinion the coming Commission will make a valuable contribution. If it does its work properly, its members will return wiser but not, we hope, sadder, men. What is, perhaps, most important, they will by their devoted labors give a convincing proof to India that Christian missions are determined to find enlightened and effective means of advancing the moral and material welfare of that Continent.

VILLAGE CHURCH CRISIS IN INDIA

BY REV. C. H. LOEHLIN

Missionary of the Presbyterian Church in the U. S. A.

CRISES in the mission fields seem perennial; but they are none the less real and challenging for that. The crisis that at present faces the village church of India, is, on the one hand, encouraging; for it has been brought about largely on account of aggressive evangelistic work in the villages. On the other hand, it presents a compelling challenge both to the Church in India, and also to the Church in America to redouble our evangelistic efforts now, lest we see the peril and gird up our loins when it is too late.

What is this crisis? Briefly, in a figure, it is this. For building the church, the prime requisite is material. In India, the material has been that thrown out on the waste heap by Hinduism, namely,

the Outcaste. For nearly a hundred years, in our Punjab Mission area, God has been choosing "the base things of the world, and the things that are despised, yea, and the things that are not," for building the village church. For long years the missionary and the Indian evangelist labored among the outcastes alone, without let or hindrance. But not so any longer. The Hindus and the Mohammedans are now awake to the potential value of this scrapped human material. The Hindus are now appropriating this material to build up their religious and political community. The Mohammedans are doing likewise. The liberal Hindus, through their Arya Somaj Society, even send out missionaries to the depressed classes.

The material that is immediately available for building up and strengthening the village Christian Church is in danger of slipping beyond our grasp.

Missionaries cannot evangelize India. That must be done by the Indian Church. We missionaries must work through and with the Indian Church. Good strategy would seem to say, "Evangelize India's villages by building up the village church as rapidly as possible. Tackle the problem of high caste evangelization through the Christian Church." And yet, after nearly one hundred years, we have in our mission area a total Christian community of only 42,000, out of a total outcaste community of about 750,000. In other words, we have effectively reached only about one-twentieth of the outcaste community we are responsible for. Nineteen-twentieths are still outside the Christian community. We have not, in many cases, had the resources, human and material, to hold those we have gained, to say nothing of extending our efforts.

Of this 42,000 baptized community, it should be noted that only about 5,000 are full communicant church members and only about one-eighth have been effectively taught. It is this infant church that must withstand the onslaughts of such organizations as the Arya Samaj of the Hindus, and the Ahmadiya sect of the Mohammedans, both of which make Christianity the special object of their attacks. The Church in India must meet organized opposition which has wealth, tradition, and education back of it. Can the Church in America fail to stand back of the Church in India in this time of crisis?

In this time of religious, social,

and political upheaval not only are the Hindus and Mohammedans reacting to the dynamic of evangelical Christianity and to the impact of Western civilization and culture, striving to increase prestige and influence by enrolling the outcastes and by directly attacking Christianity, but the outcastes themselves are aroused and on the move. They have organizations and hold conventions. The Mazhabi Sikhs (outcaste hangers-on of the Sikhs) some time ago held a convention and issued a printed statement in Punjabi to this effect: "We are tired of being treated like cattle by the Sikhs. We ought to stand upon our own feet. We intend to unite ourselves with either the Arya, the Mohammedan, or the Christian religion, whichever can wipe out caste distinctions and receive us."

Is not this a fact full of significance and encouragement? The village church is weak, yet the religion it represents is placed by these outcastes on a par with Hinduism and Mohammedanism, with all their prestige and wealth. Our missionary efforts have been inadequate, yet they have been respected by friends and foes alike. The outcaste may be depressed and illiterate but he is no fool. He knows that his first friends were the Christians, and that today he can have real fellowship only from the Christians. He wants to stand on his own feet and get somewhere; but he is puzzled. He would probably like to come our way, and enter the Christian fold, as many of his friends and relatives have already done; but he is flattered by the attention of his masters who once decreed him an outcaste. Will the Church receive him and see him through?

BELOVED OF SIVA

BY THE REV. ERDMANN D. BEYNON

Pastor, Centenary Magyar Methodist Church, Detroit, Michigan

THOUGH the strait which divides Bali from Java is so narrow that one can easily look across it on a clear day, a whole world of thought divides the two islands. Since Islam overthrew the Majapahit dynasty in Java four centuries ago, Hinduism has been extinct on the larger island; but the worship of Siva flourishes today on Bali as perhaps nowhere even in India. The beauty of Bali's scenery, the splendor of its temples and the artless charm of its inhabitants combine in drawing to this remote island travelers from the entire civilized world. Such a traveler in search of adventure was Arnaldo Cipolla, a young Italian who spent some months in Bali in the summer of 1926. For a time he made his headquarters at the *pasanggrahan* or resthouse built by the Dutch Government for the use of travelers, high up in the mountains at Kintamani. Near by is the double-coned active volcano of Batoer, one of the mountains of Goenoeng Agoeng, the mass of high mountains which fills the eastern end of Bali.

In a neighboring village he saw fourteen-year-old Szoemba, one of the Legong dancing girls at Siva's temple. Cipolla tells how a young American, who also was staying at the resthouse at that time, became madly in love with the beautiful Szoemba. It was the occasion of her last dance, in honor of the cremation of the body of a prince of one of the native dynasties. With a gold crown on her head and a garment of sparkling silk, she

danced in the light of the flame of the funeral pyre. It was an attempt to portray the mysteries of life and death, joy and pain, the hero tales of the Mahabharata and the Ramayana and the craving of the soul for release from its temple of clay. When the dance was ended, Szoemba lay exhausted on the ground beside the smouldering pyre. Her American admirer picked her up, paid her relatives the 2,000 Netherlands forint—the price of a bride—and took her to live with him in a hut he had built in the dense woods on the mountainside. They were not left undisturbed in their sylvan retreat. It was that very summer of 1926 when Batoer began to belch forth lava upon all the surrounding countryside. From the devastated villages the bewildered peasants flocked toward the lake. They passed Szoemba's hut. They stopped and begged her to appease the angry god. "Perchance it is through love of you that Siva is destroying our country. Will you give yourself to him to save your people?" The American begged her to flee with him to safety. It was of no avail. "I must save my people," Szoemba said. Once more she put on the golden crown and the garment of glittering silk. Attended by the weird music of the *gamelang*, she advanced from her hut directly toward the volcano. In time the American heard the *gamelang* no longer. It had ceased to play. The natives who escorted her toward the volcano were hurrying back. But Szoemba did not come back. The eruption ceased

shortly after. When the lava cooled they found her body. The gold crown had melted into her face. Her body had been burnt to cinders. The peasants guard her memory, for they believe that her willing sacrifice of herself to Siva saved them from his anger.

Szoemba's dance of death startled Cipolla and showed him that he had only partially understood the Balinese character. On the surface the Balinese seem to be all softness, creatures of sunshine and dance and song. Yet there were few places in all the Netherlands East Indies where the Dutch had a more desperate struggle to gain control. In 1844 the Rajas of Boeleleng—the principality of North Bali, to which belonged Singaradja, the present capital—and Karangasem—the principality at the east of the island—asserted their "shore rights," i. e., the right to loot wrecked ships. From that time on the Dutch sent expedition after expedition against one after another of the nine principalities of Bali. It was only in 1908 that Dutch rule became supreme over the entire island, though even now the regents of Bangli and Gianjar and the Raja of Karangasem still enjoy some shadow of autonomy under Dutch supervision. The assertion of "shore rights" and the long struggle of these petty principalities against the foreign invader showed that the Balinese have a sterner, darker side to their character.

The Balinese to-day number roughly one million, and they present to Christianity one of its biggest challenges in this decade. For many years the Utrecht Mission-

ary Society—Utrechtsche Zendingsvereniging—has done work on Bali. After many vicissitudes it seems to have gained a stable foothold. As long as Bali remained "unspoiled," as the Tourist Agencies put it, such missionary effort was probably equal to the situation. Today, however, Bali is receiving such publicity as it never received before, in America, England, Italy, France, Germany, Hungary and many other countries. It is being represented as a veritable garden of Eden, where the "tired businessman" may go and sate himself with pleasure at the expense of the innocent, mirthful inhabitants. Pictures of Balinese maidens with *sarongs* reaching up only to their waists and carrying on their heads offerings of fruit, flowers and rice to the temples—such are the advertisements which some tourist and steamship agencies use to induce adventurers to visit Bali.

Bali will not long be unspoiled. Can it be won for Christ before the adventurers of Western lands ruin the very soul of the people? Can that heroism such as Szoemba displayed be turned toward the salvation of the Balinese from moral ruin? The most prominent feature of the Balinese landscape today is the ever-present *poera* or village temple. If these temples could be transformed from the worship of Siva to that of Christ, Bali might not be so attractive to the adventurer from the West, but the Balinese race would be saved from its doom, a doom which awaits it in a very few years unless Christian missionaries use this opportunity.

CAN POVERTY-STRICKEN CHRISTIANS DEVELOP SELF-SUPPORTING CHURCHES?

BY THE REV. GEORGE H. TRULL

Secretary, Presbyterian Board of Foreign Missions, New York

“THE poverty of China is great, for I was born there and have seen it. But it is nothing like that of India where I now live.” This is the substance of a statement made to me some time ago by one of our missionary women. I have just spent two months in India and am now on my way to China via Siam and the Philippines. I expect to see poverty in China in the wake of the armies and the brigands. Neither one leaves much behind. Yet the Chinese are thrifty. I am told that a Chinese village always has three animals—a pig, a chicken and a duck. What the pig leaves from the family larder, the chicken gets, and what the chicken misses in the pool or canal the duck swallows. I doubt if the average Indian villager has such a well stocked farm yard. In fact he is a farm laborer with a wage of about two to four cents a day. Finding it difficult to support his family on this sum, he approaches the money lender. If the latter is willing to accommodate him with a loan at the “low rate” of one anna per month for each rupee, the borrower has assumed an obligation of paying 12 annas per year on 16 loaned, or 75%. If the money lender has visions of more than ordinary difficulty in collecting his principle, he will likely charge from 125 to 200%.

If this appears to you as usury, ponder this fact. The intending borrower probably has no other collateral than his earning capacity

and his reputation. It will be necessary to call on the borrower for the interest as he will likely forget the day it is due. He has no calendar in his mud hut and one day is much like another. It may take much time to extract an anna from a borrower who declares he has not got it. Harsh words and blows may be necessary. This means exertion, particularly in the hot season when the thermometer is 120 degrees in the shade. It is a gambler's chance on the return of the principle, this lending of money to the poor Indian villager. So the money lender, for self-protection as well as for reimbursement for his effort—and it is real work—charges a rate of interest that seems to us like getting back your money on the installment plan. At any rate, this system is one which results in keeping the average villager in debt for the rest of his life, and it gives the money lender plenty of exercise, vocal and pedal, in collecting his interest.

If perchance the villager has a marriageable daughter, or worse luck more than one such liability, the cost of the wedding ceremony will never be less than one year's income. It may be more. He simply cannot “lose face” in his community by “bucking” age-old custom. He accepts the inevitable, throws prudence to the winds, feeds everybody with rice and curry, and sinks deeper into debt.

I draw this picture so that you may see its relation to the problem

of developing a self-supporting Church by the villagers of India. We need this setting for our problem. Otherwise we shall not understand it and might reach false conclusions because of wrong promises. A sympathetic acquaintance with conditions is essential.

I must confess that upon my first contact with India's poverty-stricken Christians, I was dismayed. The situation seemed well nigh hopeless. I reasoned that perhaps in a hundred years, when the economic level may be higher and the income of the village Christians greater, they may be able to support the Church. But this is a long time to wait. Two months have slipped by since I sat one morning under the open sky at a village edge, conferring with the leading men and the district missionary about their need of a church building. One of them declared that more important than building the church was the remission of the poll tax of eight annas a year (16 cents) on each family. As I was a foreigner, he seemed to think that I had sufficient authority with the Government to regulate the taxes! One needs only to get away from home, you see, to be lifted to a place of honor, imaginary though it may be. It was plain that this brother could not be dealt with on a spiritual level. I was glad that others in the group strenuously opposed his view. They had some spiritual insight. One even suggested that if all the Christians would pray for ten days consecutively for the necessary land, one of the land owners of the community would give it to them. This revealed progress in our interview. Through an interpreter I tried to get across to them the idea that American Christians like

to help those abroad who help themselves. Therefore I was interested to learn what the local Christians would do. This touched the heart of the problem. We separated with this challenge.

Since further contact with village conditions in all of Presbyterian Missions in India, I have concluded that it will not take a century for the Church to reach self-support. Only to a limited extent was I able to see what some of the other Mission Boards in India are doing with this question of self support. However, I have seen the report* of a very complete survey of conditions made over an extensive area, and I have been heartened by the facts it presents. I want to share with you some of its information.

I am convinced that self-support in India and in every other land is a spiritual problem. It is also an economic problem, psychological problem, and an educational problem, but these latter are subordinate however to the main one. In the last analysis, it comes down to just this: Has the individual sufficient spiritual life to do what is required? Economic status may affect the amount of the gift, but it will not determine the quality of it or effect the practice of giving. The psychological attitude of inability to give which so many of the villagers of India, and of America for that matter, have, can be changed through education, provided the individual is spiritually and not carnally minded.

If the whole matter is put upon a spiritual plane at the outset, there is certainty of success. That this is not merely theoretical and pious reasoning, I shall prove from

* Self-Support in Village Churches. A report of a survey, by C. H. Loehlin.

facts presented in Mr. Loehlin's report. I heard the statements presented that morning on the edge of the village summed up in, "We are too poor to give." I heard it again in places inside and outside of India. I knew that those who said it were poor. Some of them probably poorer than anybody in the United States. But even so, they are not too poor to give something. I feel that a mistake has been made in too ready acceptance by the Church in America and by some of the missionaries of the psychological attitude "too poor to give." Judged by our American standards of living, it is easy and natural to accept the statement that a person who seldom if ever knows the satisfaction of having had enough to eat, and who is immersed in debt, is too poor to give anything, even to the Lord's work. Yet such persons can give work or a part of their daily food, rice or other grain, and occasionally, when they have any money they can give a portion of that.

In developing giving, we should ask: What support before conversion have the people given to their former religion? One person told me that converts could not be expected to give as much to the support of Christianity as to idolatry, because Christianity lifts them to a higher social plane with consequent higher cost of family maintenance. The amount spent in the support of idolatry, even by the poor, is in the aggregate a huge sum annually. The Hindu shopkeeper, when he opens his shop each day, puts a pice ($\frac{1}{2}$ cent) aside for the temple. The income from land owned by the Hindu temple goes to the priest. The Hindus are accustomed to these indigenous methods of the support of religion. Why should not the

Christian Church take them into account?

It is being done in certain quarters. In the district of Dornakal in East Central India, the Indian Anglican Bishop heartily believes in self-support. A village congregation planned to build a 500 rupee church. They asked aid from the Diocesan Fund. The Bishop told them he knew a better way than that to get the money. He called together the women of the congregation and asked them what could be done. They all thought the church was too poor to raise the money. "Will all the women who prepare only one meal a day for the family, please come over to this side," said the Bishop. Not one arose. It was evident that every family had at least two meals a day. There was some grain at hand, so the Bishop said: "I want you to give for the building of your church enough grain or flour, each day, as will reach up to the middle joint of your fingers, when you measure out the grain for the family meal. He then measured out before them what would make a week's offering of this sort. With eighty families making contributions in this manner, the value at the end of a year would equal about 150 rupees. The women saw the point and agreed to try this better plan. What was the result? The first year's gifts amounted to more than 150 rupees. At the end of the three years, the congregation decided that they would like to have a church worth double what they had originally planned and they decided to build it all from their own offerings. Compute what the members of that church gained in spiritual values by their own efforts. They secured values that could come to them in no other way. Though the church structure

was delayed, every member was growing in grace and was experiencing the daily joy of giving. Their building is a monument to a method which can be copied anywhere in the foreign field. It is not patented nor copyrighted.

Another indigenous method in India is the offering at the festival held at harvest time. Pastors have their people assemble. One villager may bring a chicken, another a goat, another a calf, according to ability. In the Dornakal Diocese most of the gifts come from the daily handful of grain throughout the year, the next largest amounts come from the gifts at the harvest festivals, and the least amount comes from the subscription lists of actual money. These Christians are the poorest of the poor; they live in straw huts and sleep on the ground. The reason that they give as they do, is because they have been taught to do it from the very beginning. It was a part of their instruction in the Christian Way of Life. They were not considered "too poor to give." They were told that every Christian must give according to ability. Consequently they have grown up as Christians believing that they should give and they experience real joy in doing it. The ordinary way of doing things seems to have been reversed at Dornakal and with excellent results. Instead of the Mission starting the work and then gradually withdrawing, the Indian Christians themselves saw the need in Dornakal, began the work, and now three English missionaries are there working under an Indian Bishop. No expensive buildings are put up, but what is within the ability of the Indian Christians to provide and to maintain. While the Indian evangelist is trained in things Biblical he is also instructed

in things practical, carpentry and weaving, so that he can go into a village and support himself while conducting religious services and teaching the children to read. Seven men thus trained are now in service. A like number of Mission paid workers are thus set free for work elsewhere.

At Ongole, the Baptists are urging self-support by having the Indian pastor farm a piece of land given by the Mission, or work as an artisan, say a leather worker. What the pastors thus earn is supplemented by the harvest festival offerings of the Christians. This again is an indigenous method. The United Presbyterians in India expect their Indian pastors to be responsible for raising their own salaries. It is said that this plan keeps the pastor busy, for the Punjabi Christian wants his money's worth. Unless the pastor is faithful to his duty of teaching, preaching and visitation, the people delay their offerings. In South India the daily gift of grain from the family food supply is generally practised by the rural Christians. Earthenware jars for holding the Lord's portion are distributed among the people and are widely used. The Roman Catholics, who would never admit the principle that people are "too poor to give," are said in South India to require of the fisherfolk the catch on Friday for the Church.

The individual gifts of the Indian Christians in the areas referred to are not large, about one rupee (36 cents) per year. It may look pitifully small. In the aggregate, however, it is producing self-support, giving large numbers in the Church the joy of accomplishment developing independent rather than dependent, servile, parasitic Christians, the sort of folk on

whom we can depend to do their share, according to ability, of evangelizing their fellow nationals. I have drawn most of my illustrations from India, because if the Christian Church can attain self-support there, poverty stricken as most of the Christians are, it can attain it anywhere.

Evangelism which rightly urges the giving of the heart to God must include the giving of possessions. There has been too much leaning on foreign help in many quarters.

The psychological attitude "too poor" to give can be changed by education to "I want to give." Love expresses itself in an offer-

ing. We must be careful not to repress or discourage this expression. The Mission's psychological attitude regarding the new believer's status must be "ability to give." "They can who think they can" was one of the mottoes used with excellent effect in a series of missionary conventions in America some years ago. I commend it to the Christians of rising churches in non-Christian lands. I commend it likewise to those missionaries who have the privilege of the early training in stewardship of those who are just learning to take the first steps in the way of the life abundant.

WORLD-WIDE LUTHERANISM

The following statistics from *The Lutheran* of June 19, are impressively of special interest in connection with the four hundredth anniversary of the Augsburg Confession this year.

COUNTRIES IN WHICH LUTHERANISM IS ACTIVE IN 1930

Europe	
	<i>Bapt. Mem.</i>
Denmark	3,364,500
Iceland	102,400
Norway	2,200,000
Sweden	6,051,000
Finland	3,426,060
Esthonia	870,000
Latvia	1,055,167
Germany	30,182,421
Danzig	560
Austria	248,078
Czecho-Slovakia	553,927
Poland	537,000
Lithuania	60,000
Russia	920,000
Hungary	492,695
Rumania	405,668
Jugo-Slavia	
German	120,000
Slovak	55,000
Switzerland	1,000

France—Paris	<i>Bapt. Mem.</i>
Montbéliard	27,570
Alsace	245,077
Holland	85,000
Italy	986

North America

United States and Canada	4,505,286
Greenland	13,000
Mexico	80
Cuba	158
Porto Rico	1,492
Virgin Island	1,961

South America

Brazil	60,817
Argentina	6,484
Chile	40,000
Paraguay	4,000
Uruguay	4,000
Dutch Guiana	3,000

Asia

India	319,440
China	52,000
Japan	2,475

Africa

Africa	337,805
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Australia

Australia	45,708
New Zealand	491

Grand Total of World Lutheranism	56,122,101
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WHAT'S GOING ON IN SUB-CONSCIOUS INDIA ?

BY THE REV. EMIL W. MENZEL

Missionary of the Evangelical Synod of North America

THE 5,000,000 reported Christians in India are far from evenly distributed. In some sections of South India as high as one-third or even one-half of the population is Christian, while in other large areas there is not a single Christian. Sakti State, with a population of about 45,000, has no Christians, while Jaspur State, less than a hundred miles away, has thousands. Nor does it depend entirely on how much missionary work has been done in any particular area. Madras, where the Indian Christians have become a real power, has probably not had much more missionary attention than many another section of northern or central India where the progress has been painfully slow. Even locally we notice the difference. In Sakti State more work has been done and over a longer period of time than in Sarangarh State, yet in the former perhaps three Christians have come out and in the latter two hundred.

Its the old story of "unto everyone that hath shall be given." The more Christians there are in a locality the better the chance of increasing numbers. This is partly due to the fact that, while we all pretend to be leaders, only very few of us really are, but wait for someone else to show us the way. It is also due to the fact that going in company with others lends us both courage and conviction. But there is still a third reason, namely that the subconscious appeal, which automatically comes through seeing other Christians, is prob-

ably far stronger than any direct appeal a preacher can make.

This was well illustrated recently in our own field. In the village of Sankra, five years ago, there was not one Christian. Fifteen years before a man and his family had become Christian and they were promptly chased out of the village. Then, one family became Christian and remained in Sankra. Today in that village, after five years, there are 119 Christians, making Sankra perhaps the strongest outstation in our mission. The state of mind in the two neighboring villages is such that we have reason to hope the thing will be repeated there. There has really not been any individual responsible for the happening. It was rather the power of suggestion spreading through the village.

Stanley Jones' brilliant work in India is based on the assumption that the intelligentsia of India is further advanced in Christian thought than either we or those affected have realized. And through his meetings and round table discussions he has drawn into the conscious mind of numerous educated Indians many a Christian thought with which their subconscious mind has for some time been at grips. Sub-conscious India may be nearer Christianity than conscious India realizes. At least that is the impression one gets when one reads the constantly increasing amount of semi-Christianized literature which score upon score of prominent Hindu leaders are turning out. They are simply reading

Christian content into their Hindu traditions, and realize only faintly, if at all, the true source from which they are absorbing their ideas.

Just the other day I had an experience which may prove to be an example of how the subconscious mind in India is being affected by Christianity. My family and I were on the train going from Raipur to Sakti. Two Indian gentlemen were in the same compartment with us, and from their conversation it was apparent that both were public school officials, fairly high up in service. As we passed Tilda, where our new hospital is being built, one of the Indian gentlemen inquired of me about the hospital. The conversation went on real tamely until one of the men made a remark that "there are only very few Christians in India and they are not very strong."

At this his companion, from his appearance undoubtedly an orthodox Hindu, interposed—"But, you must not judge from what you see here. You should go to Chota Nagpur and see what the Christians are doing there." (NOTE:—Chhattisgarh in which we are working is one of the backward sections of India and has proved to be one of the most stubborn in the acceptance of Christianity. Chota Nagpur, a neighboring state, and the particular field of the Gossner Mission, has been quite responsive, in some sections one-third of the population having been affected.)

Then this man went on to tell of the excellent schools which both Roman Catholics and Lutherans conduct in Ranchi, the hospitals, trade schools, orphanages, welfare organizations, and churches. Not once, but again and again, he came

to the refrain "and they have taken these almost aboriginal and drunken peoples like the Ouraons and Mundaris and made intelligent and educated peoples of them." He recited how the Christian communities, though of most lowly origin and in the minority, forced the rajahs of some of the most despotic and backward native states to more progressive rule. I can still hear him repeat and repeat—"those Christians are always on the side of progress. In one generation they have made college students out of savages that used to drink themselves to death."

For almost an hour we conversed, most of the time being taken by the Inspector General of public schools in east Chota Nagpur, in telling about the mission institutions and the Christian community in and about Ranchi. I said little. A Hindu was saying what I wanted said to the third man, more eloquently than I could have said it. And, finally, the man who made the remark about there not being any Christians in India turned to me and said, "I suppose you people are going to make Christians out of all of us."

How did he get that way? Nobody had said anything to him calling for that remark, unless his own subconscious mind told him that Christianity is supplying something to the development of India and the Indians without which you simply cannot do.

The work in our own Chhattisgarh district has been most uphill, but the power of suggestion, which at present is only tugging away at subconscious Chhattisgarh, will soon break through into the consciousness of many. And it will do it with such force that there can be no mistaking its identity.

SIR JOHN SIMON REPORTS ON INDIA*

BY CHARLES JOHNSTON

JULY 4, 1776, is a significant date, as is July 14, 1789. The corresponding day for India is Aug. 20, 1917. But India's declaration was not made in India, nor by one or many natives of India. It was made in the British House of Commons by Edwin Samuel Montagu, M. P., at that time and for the next five years Secretary of State for India. The heart of that declaration is in the first paragraph:

"The policy of his Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

That is the point of departure of Sir John Simon's commission. The promise of the Secretary of State for India, whose function it is to interpret the will of the Parliament at Westminster to the Viceroy of India at New Delhi, or at Simla, was fulfilled by the Government of India Act of 1919; this act contained a provision that, after a period of ten years had elapsed, and therefore in the year 1929, a commission should be appointed to inquire into the working of the act of 1919 and to report as to whether, and to what extent, "it is desirable to establish the principle of responsible government in British India, or to extend,

modify or restrict the degree of responsible government" after the act had been in force for ten years. This commission was duly appointed with Sir John Simon as chairman, and, after two visits to India, it has submitted to his Majesty King George the two volumes of the report.

The first volume, entitled "Survey," gives an outline of the history and geography of India in dignified and diplomatic language. We may, perhaps, allow ourselves something more of freedom in conveying its substance.

A generation ago the Government of India was in fact a military despotism, whose strength lay, first, in the British Army of some 75,000 men, and, second, in the peaceful disposition and in the many divisions of the immense population of India. As a military despotism India had enjoyed, and was destined to enjoy, complete internal peace, a government of law, administered by something less than one thousand Indian civil servants, who, by universal testimony, were wholly incorruptible; India further enjoyed, or suffered, an entire absence of partisan politics, with the manifold activities which accompany partisan politics. When the government of Queen Victoria had taken the reins of power from the defunct East India Company after the Indian mutiny of 1857, her Majesty had proclaimed a determination to admit natives of India to the various branches of government, to the degree that they were qualified "by their education, ability and integrity." By 1861 a beginning was made to re-

*Reprinted from the Book Review Magazine of *The New York Times*.

deem this promise by surrounding the Viceroy and the Governors of provinces with councils, which included distinguished natives of India, who were free to give advice but had no effective votes. In 1892 these councils were expanded.

In 1909 John Morley, who had been made a Viscount, was Secretary of State for India. As a good Gladstonian Liberal Morley felt it to be his duty to extend to India the principle of democracy, which, in association with Lord Minto, then Viceroy, he proceeded to do by introducing a very limited election into the councils, though they still had only an advisory capacity.

Eight years later came the famous Montagu Declaration, and then, in 1919, the Government of India Act, embodying what are called the "Montagu-Chelmsford Reforms." The Act of 1919 created a Legislature for each of nine provinces, of which Madras, Bengal and Bombay are the oldest. It also created a Legislature for the whole of British India, which we may call a central parliament or a federal congress, with the reservation that it is not exactly either of these two institutions. Each of the nine provincial Legislatures, a single chamber assembly, contained certain outstanding members, who were called Ministers, and to whom portfolios were entrusted, giving them authority over the making of good roads, education, public health and similar subjects, but in no case over police, the courts of law, or land revenue. These "reserved" subjects continued to be administered in fact by the members of the Indian Civil Service, who had supervised the whole system of government and all its details since the days of the Indian Mutiny.

The awkward division between these stalwart civilians and the new native Ministers was known by the awkward name "Dyarchy," which has had all the disadvantages inseparable from divided authority.

The Liberal aspirations of Morley and Montagu were not completely realized. Little clouds, such as presage the rains, gathered in the sky. The class of English-speaking native politicians, who had been voicing their ideas since about the year 1885, when the National Congress came into being, expressed themselves as, on the whole, entirely dissatisfied with the Dyarchy. The Montagu-Chelmsford reforms had not gone nearly far enough to please them. Further, the effort of the reform-makers to do justice at the same time to the Hindu majority and the Mohammedan minority had widened the rift between these two communities, each of which was afraid of being overreached by the other; and exactly in proportion as the reforms developed, hostility between the two communities increased, with the result that in India the word "communal" has come to refer to this fundamental religious cleavage. We need not include in this survey incidents springing from the agitation set in motion by Mahatma Gandhi, since the Simon Report was avowedly completed before that complication arose.

So far the historic background, very superficially sketched. Now a word about geography. The fundamental division in India is between that part which is directly under British rule (primarily the nine provinces with their Governors and Legislatures, already outlined) and the Native States,

which are autonomous countries under the suzerainty of the King-Emperor, represented in India by the Viceroy at New Delhi. Since the status of these native states is fixed by treaty, the British Parliament is not in a position to legislate for them. Therefore, the Native States, in area about 800,000 square miles, with a population of about 70,000,000, are not affected by the Montagu-Chelmsford reforms, and enter only incidentally into the report of the Simon commission under review.

With a good many unavoidable omissions, this is the substance of the first volume, "Survey." What are the "Recommendations" which Sir John Simon and his six distinguished colleagues have been moved to make?

To begin with, they openly criticize, even deplore, one element in the Montagu-Chelmsford Reforms of 1919: namely, the provision that the whole field should be reviewed ten years later—as it happened, by their own committee. They say, with entire justice, that this promised, or threatened, revision stamped the whole scheme as provisional; that, so stamped, it could not possibly have a fair trial; that, in fact, it did not get a fair trial. They go on to express the conviction that this time-provision should on no account be inserted in any legislation based on their investigation and report; that, on the contrary, a quite indefinite period should be allowed for natural growth, which would probably follow different lines in the different provinces.

Having thus cleared the ground, they recommend that the system of Legislatures and Ministers for the nine provinces should be continued,

but that the division of authority indicated by the word dyarchy should be abolished. Instead, practically all departments in each province should be turned over to the Legislatures, with their Ministries, and that every effort should be made to create and strengthen a sense of responsibility in a united Cabinet, the Ministers acting as a unit and held responsible as a unit, in accordance with the system at present followed in Britain, whose Cabinet is wholly different from the President's Cabinet at Washington. In general, one may say that the prescriptions for the advance of India are altogether British in spirit and generally also in form. There is very little original creative imagination in them.

If the recommendations of the report were carried out we should have nine provinces, each with its elected Legislature and Ministry, but, effectively, all power would remain, as at present, in British hands. There would be even less change in the central government, which would also remain predominantly British, as would the army, charged with the defense of India as an integral part of the British Empire. The report calls the grouping of the nine provinces and certain other areas a "federation," but the reality is that the bond of union implied by the report is still the British Army. There is large provision for local self-government, though the scheme might be criticised as too uniform, in view of the immense underlying diversities; but there is no doubt whatever that, if the ideas of Sir John Simon's commission are followed, the authority of Britain over India will remain undiminished.

SOME BOOKS ON INDIA

NINETEEN hundred and thirty is a critical year for India and her population of over 320,000,000. Great Britain this year undertakes to come to terms with Indian nationalism. The nineteenth century saw the growth of the nationalistic spirit in Europe, and the concentration of power in the hands of a few great states which seemed destined to rule the rest of the eastern continent. The century closed with Japan coerced by a Russian, French, and German combination, the Chinese imperial court fleeing from Peiping before the allied troops, India under Curzon, her most masterful Viceroy, and Africa partitioned.

Then the tide begun to turn. Resentment at European control had been growing for many years, but resistance seemed hopeless. The Russo-Japanese War was the first demonstration on a grand scale that Europe was not invincible. A new spirit flamed up in yellow and brown and swarthy men. Persia and Turkey demanded and obtained constitutional government, China became a republic, and Japan was recognized as one of the world powers. India received only small concessions that were far from representative government.

Next the great War shook everything that was shakable. It, and still more the diplomatic settlements that followed, blasted in the minds of Asiatics Europe's claim to moral superiority. Wilson's appeal for self-determination might be ignored by the statesmen at Versailles when it presented practical difficulties, but to those under

foreign control it kindled and fanned new ambitions.

Nowhere in the world is there such a vast population with such a great past and individual evidences of such high grade ability as in India. China, Siam, Persia, Arabia, and even Afghanistan are independent with their own national flags. But India is still denied self-government. Indians must admit the long list of benefits resulting from British rule, but they claim that many of these were not disinterested, and that they have been accomplished by racial and economic discrimination. The Indian believes that he has just cause for complaint.

In 1917 England proposed a scheme, the Montagu-Chelmsford system of diarchy, that was to be a first step to self-government. It was to be tried out for ten years and then revised as circumstances seemed to warrant. At the end of the decade a British commission was appointed, with Sir John Simon as chairman, to investigate and make recommendations. The Indian nationalists made vehement protests because no Indian was included in the membership of this Commission. The report was released in June of this year. It is to be discussed at a round-table conference in London to be held this fall. Such is the political situation that brings India into the newspaper headlines.

For the last ten years probably no single human being has been more talked about than an Indian, Mr. Gandhi, now under arrest. Those who criticise his conclusions cannot deny the purity of his character and unselfish devotion to

principle. Christianity may claim a share in such a product. Gandhi says that he is not a Christian, but he freely acknowledges the influence of Christ. He is one of the significant phenomena of modern history.

Naturally the political crisis has called out a great bulk of books and articles. Miss Mayo's caustic "Mother India," which for a time was a best seller in America, was bitterly resented by Indians and provoked both denial and counter-charges. It is not difficult today to find reading matter on the subject.

These are some of the more spectacular features of the situation as regards India. The main direct contribution which American Christianity is making is its support of nearly 3,000 missionaries and the institutional work in which they are engaged. To achieve the greatest efficiency of this work, there is scope for the wise expenditure of much more than America gives. We as Americans should not read about India merely to keep up-to-date or to satisfy idle curiosity but to learn how we may cooperate in promoting India's best welfare.

For the season of 1930-1931, The Friendship Press of the Missionary Education Movement has issued the following books for reading and study:

India Looks to Her Future. By Professor Oscar MacMillan Buck. Cloth, \$1.00; paper, 60 cents.

Dr. Buck, Professor of Missions and Comparative Religion at Drew Theological Seminary, was born in India of missionary parents, educated in America, served as a missionary in India, and recently revisited the country in company with Dr. E. Stanley Jones. He writes with sympathy for the land of his birth and boyhood,

seeking to state the situation as it appears from different viewpoints. His chapters treat of the emergence of nationalism, the great social and economic problems, the groups into which Indian society is divided, the religious ideals to which India most responds, the home life, and the prospect for Christianity. With the wide outlook of a student of missions and comparative religions, and an intimate knowledge of Indian life, the author packs in fervid style a large amount of information and picturesque material into this little book.

A Course for Leaders of Adult Groups Studying India. By T. H. P. Sailer. Paper, 25 cents.

This pamphlet presents two approaches, the first suggesting problems for study and discussion on the subjects treated in Dr. Buck's textbook. The other approach is for groups more mature and willing to study. It divides the main group into sub-committees representing respectively the British Government, the Indian nationalists, the masses of India, the women, the Christians, and the missionary body. Each sub-committee meets separately for a period to prepare a statement of its viewpoint. Later all the committees come together for a series of meetings in which each presents its statement and is questioned by the other. A list of specific references is given on each topic.

India on the March. By Dr. Alden H. Clark. Cloth, \$1.00; paper, 60 cents.

The first edition of this book appeared in 1922 and was one of the most popular textbooks for young people and adults desiring simpler presentation. It has been thoroughly revised and brought up to date. Dr. Clark adopts in large part the excellent method of concrete narratives which illustrate typical situations. He tells stories of Indian villagers and outcasts which bring out clearly the difficulties which Christianity confronts and what it is able to accomplish. The book makes easy and

pleasant reading and also furnishes material for discussion.

Do You Like Our Country? By Ruth Isabel Seabury. Paper, 50 cents.

This pamphlet presents suggestions for a course on India for young people. It is based primarily on Dr. Clark's book, but also suggests how to use a number of other books in a program of study, discussion, service, and worship. It is therefore broader in scope than the usual helps for leaders and should be capable of more varied application. It will help to integrate mission study into the religious education of the church.

Freedom. By Welthy Honsinger Fisher. Cloth, 85 cents.

This story of two students, Gopal and Nalini, a brother and sister in a high-caste Hindu family, coming into contact with the new forces in nationalism, western education, and Christianity is very delightful reading for young people, and adults as well. The book is illustrated with sketches drawn by Indian artist students at Rabindranath Tagore's school.

The Star of India. By Isabel Brown Rose. Cloth, \$1.00; Paper, 75 cents.

This reading book of fascinating stories of old India and also India of today is written for boys and girls of junior high school age. It tells of the adventures of heroic men and women, both Indians and westerners who have helped the Indian people, and who have been decorated with the Star of India. The illustrations, black and white sketches, are by Edith E. Strutton, who lives in India.

Out of Yesterday Into Tomorrow. By Mary Jenness. Paper, 50 cents.

This is a course book on India for leaders of intermediates, based primarily on "The Star of India," but giving other reference sources as well. Like "The Star of India" it treats of old India and India of today, there being two units—yesterday's India

alive today and moves toward tomorrow, covering a series of sessions which provide stories, discussion questions, references, and suggestions for activities and worship.

The Golden Sparrow. By Irene Mason Harper. Cloth, \$1.00; paper, 75 cents.

This course for leaders of junior children contains stories about a group of boys whose families represent the more progressive thinkers in India today. Through the experience of this group, the author, a missionary in India for fifteen years to the depressed classes in the villages, deals with some of the most baffling problems of present-day India. The second part is for leaders and contains background material and original and practical suggestions for the use of the stories.

Bhaskar and His Friends. By Clara G. Labaree. Cloth, \$1.00; paper, 75 cents.

This is a course for leaders of primary children and contains stories and informational material on India with suggestions for its use. These suggestions are based on actual teaching experience in using the material with three different groups of children. The author was for five years a missionary in India, and there taught in the Mary B. Harding Kindergarten Training School, in Sholapur, and also served as principal of the Josephine Kindergarten.

Another interesting book is:

India in 1928-1929. By John Coatman. 416 pp. Published by the Government of India. Calcutta. Agent in America, The British Library of Information, 551 Fifth Ave., New York. \$1.00.

This is a report to the British Parliament on the moral and material progress of India by the Director of Public Information of the Government, and is published "under the authority and with the general approval of the Secretary of State for India." It is a volume of first hand information and judicial spirit—remarkable for its authoritative presentation of a wide range of subjects.

VARIETIES OF TRAVEL EXPERIENCE

Some Things Seen and Heard in Burma, Siam and Malaya

BY DELAVAN L. PIERSON

TRAVEL LETTER NO. 7

IN A tour such as this one is impressed by the vast variety that characterizes God's world. There are both the surface variations and those that go deeper. Interesting and informing articles might be written on "smelling one's way around the world" (how rich and varied are the odors!), or on "chords and discords in many lands"; or on "traffic cops I have met," or on "varieties of bathing experiences." One might write on "modes of travel—ancient and modern." This would include camel, donkey, elephant and horse, goofa (Tigris round tubs) and sampans; mule litter and hammock; tonga (two-wheeled car) and bullock ekka; sedan chair, wheelbarrow and ricksha; two-storied camel and cart and Peiping (springless) cart. There are also the most modern modes such as steamer, tram car, railway, automobile and airplane. There are the varieties in race and color, in speech and writing, in manners and customs. A very interesting story might be told of money and money-changers, or of foods—delicious and malicious. Going deeper we find world-wide varieties in science and religion, in politics and industrial conditions, in the status of women and the training of children.

Similarly we have been impressed by the vast variety in missionary work around the world. Not only are there varied methods—such as preaching and teaching, printed literature and colportage

work, medical service and social uplift, industrial missions and physical training—but there is a rich variation in the types of missionaries in their personal characteristics and ideas; their denominational and theological coloring; their purpose and plans. There is also a striking variety in the native Christians met and in the churches and institutions established, in financial methods and ideals, and in equipment and organization.



A BULLOCK CART IN INDIA

But in the midst of all this variety there is, or should be, an underlying unity. Any mode of travel is useful that helps one to reach the goal; beneath the surface men and women are much the same in their instincts and needs; children are attractive and loveable—in spite of dirt—in all lands; the essentials to happiness and well-being do not vary greatly under all governments and all social and industrial conditions. Righteousness, sympathy and unselfish service spell peace and prosperity anywhere.

Also in missionaries and mission work we find room for almost end-

less variety, if we keep true to the basic purpose and principles laid down by Jesus Christ and the early apostles (missionaries). We have seen that so-called evangelistic work or preaching is not always successful and that educational or medical work may produce even larger results under the right conditions. Some workers under every society and all denominations have evidenced the power of God working through them. The great essential has been proved to be God working through the missionaries and the need for Christ and His Gospel, and their efficacy has not changed. The power of the Spirit of God is the same in every land and at all times. Thus in the midst of endless variety there is, or should be, essential unity.

It has been our privilege to see a wide range of missionaries and Christian work in Asia. Some has evidently been fruitful in abiding spiritual results, while some is apparently barren. Human judgment may be at fault. Wheat and tares must be allowed to grow together until the harvest, but no servant of Christ will knowingly sow tares.

One of our greatest joys on this tour has been to see the unity and loyalty to Christ that characterize most of the Protestant missionaries in Asia. That is the only motive that can make them willing to remain at their task. It is too difficult and too hopeless otherwise. In every denomination and in every branch of service we have found such spirit-filled, loyal workers.

Our visit to Burma was unfortunately too short to permit visits to Ava and other fields where Adoniram Judson worked and laid the foundations of the Church in Burma. The most fruit-

ful work is among the Karens and the animistic tribes of the north. The American Baptist Judson College at Rangoon (with 600 students, about 60% of them Christian) has recently become a part of the University of Rangoon.

There are strong Methodist and Baptist schools for boys and girls in Rangoon, and Burmese and Karen theological seminaries for the training of evangelists.

An impressive and fruitful piece of work is being carried on under Mr. Dyer, one of the Baptist missionaries, with the help of Christian students of the seminary and the college. Each week-end a group of these students go on an evangelistic campaign to some town where there is a nucleus of Christians. This local group has made special preparations and has advertised the event. On Saturday afternoon athletic contests—of which the Burmese are fond—are planned between the local boys and the visitors. All the spectators are invited to attend a concert or simple drama to be given by the Rangoon students in the evening. This is always a strong attraction. Between the numbers on the program the Christian students give their testimony as to what Christ has done for them personally. This witness is more effective than a sermon. It attracts townspeople and greatly benefits the boys who testify. Then the audience is invited to a Christian service on Sunday morning and the afternoon and evening are given up to personal work with inquirers. On Monday the visiting students return to their studies.

The fruits of this evangelism are evident both in the lives of the Christian students who take part in the campaigns and in the number of inquirers who are led to

Christ. In one town near Rangoon some girls of the mission school were so impressed that they became Christians. The Buddhist parents of some became alarmed and thirty-five pupils were withdrawn from the school. It was found to be "dangerous" to have them under such Christian influence. But the school had proved its missionary character. The tragedy of the situation is that while there are funds provided for the educational work, this effective evangelism has no place in the budget and funds must be sought from outside sources.

The omnipresence of the Buddhist priest with his begging bowl carrier impresses one in Burma. The priest is not supposed to "beg," but an attendant carries a bowl into which those who wish to "acquire merit" are permitted to place an offering. Buddhism is much less oppressive and offensive than the Hinduism of India and less antagonistic to Christianity than Islam, but its philosophy of transmigration of the soul, its doctrine of nirvana (the extinction of all desire) and of salvation by works (acquiring merit) are deadening to progress and to spiritual life. The priesthood—into which all boys are supposed to enter for three years—is an incubus on society. The religious monks and nuns and the myriad temples must be supported and without any adequate return to the public. The Shive Dagon, that famous Rangoon temple with its huge gold covered spire and multitudes of shrines, is a fair sample of Buddhism. I saw multitudes of men and women walking barefooted around the temple, kneeling before shrines and making offerings, while priests chanted for them the prayers that they themselves could not utter.

The Burmese are, as a rule, a quiet, peaceful people, but they show no satisfaction in their faces and no power in their lives. The most effective Christian evangelism has been done among the Karens and other animists who have not been brought so fully under the sway of Buddhism.

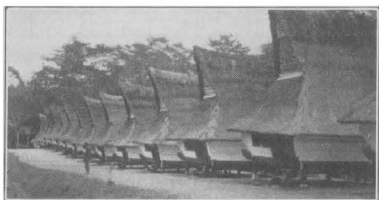
Siam is the only absolute monarchy left in Asia, and almost the only one in the world today. The people are mild and peaceful like the Burmese, and with their Buddhist philosophy. Unfortunately time did not permit us to go further than Bangkok, the capital and city of canals. The land is so low that anywhere you dig a trench near Bangkok a canal appears. Consequently the drainage is poor and malaria abounds. (Mosquito bags are always provided for the legs of guests at dinner.) In Siam too, the most fruitful missionary work has been carried on in the North among the Laos who are animistic Buddhists.

One peculiarity about Siam is that the country is almost wholly an American Presbyterian mission field. The Baptists have had a work among the Chinese who have been coming to Siam in increasing numbers, and recently Seventh-Day Adventists and Plymouth Brethren have begun work. The American Bible Society is also an important factor in the evangelization of Siam.

"Is it an advantage for one denomination to have exclusive responsibility for one field?" I asked some missionaries in Bangkok. I had in mind the oft repeated objections to "denominational rivalry." "Not altogether," they replied. "Unfriendly rivalry is a detriment, but there is a stimulus to workers in the presence of workers from another society." There is even in

religion a competition that promotes efficiency. Monopoly has its disadvantages.

Siam and the Lao country have been wonderfully fruitful, but recently missionary progress seems to have been retarded. The Government is friendly. The King was educated in England but continues his Buddhist worship and the priesthood and superstitions have a strong hold on the people. In front of the house where we were staying, and before many homes and shops, was the little birdlike "spirit house" in which



DUTCH MISSION LEPER COLONY—
SUMATRA

offerings of rice are made daily to propitiate the spirits.

In Siam, as elsewhere, there is only one power, one plan, one personality, that can prevail. "What message shall I take to the people of America?" I asked a Christian teacher of mathematics in Bangkok Christian College. He was an earnest and intelligent Siamese who had been a Buddhist and had given up all to follow Christ. I visited his home and found his mother still a Buddhist. He devoted part of his time on Sundays to preaching and teaching the Gospel. After a thoughtful silence, he replied: "Tell the Christians in America to send us only those whose chief desire is to bring our people to know and follow Christ. Send us those who put Christ first."

From Siam we passed into Malay Peninsula, where inde-

pendent Federated States (under British supervision) and Straits Settlements (under British control) exist side by side. The British forbid direct Christian missionary work among Mohammedans so that the Malays are practically untouched. No such tale can be told here as in the Dutch East Indies, where 45,000 former Moslems have become Christians. Most of the mission work in British Malay and Federated States is among the Chinese who are the chief bankers and employers. Many are wealthy and build large, expensive houses that look like consulates or embassies. They are, however, not accustomed to such style and usually live in the kitchen or outbuildings, only opening the front of the house for state occasions. These Chinese come from South China and are generally wide awake and eager to learn English. They therefore like to attend mission schools and colleges, which are commonly called "Anglo-Chinese." The American Methodists have taken advantage of this eagerness and have opened many large and well-equipped educational institutions. Altogether they have 15,653 under instruction in British Malaya. It is a great opportunity. They teach the Bible and conduct chapel services, but the vast majority of their students and many of their teachers are non-Christians. Educationally these schools and colleges stand high, but comparatively few of the students become Christians.

As in other mission fields, there are many representatives of smaller missionary societies at work in Malaya. Some of these are accused of being too prone to "poach on others' preserves" instead of doing pioneer work. Others are doing excellent work.

We attended an inspiring conference of Christians, conducted at Kuala Lumpur by the Plymouth Brethren, during the Easter holidays. Here we found a devout band of about 200 Christians, many of them young men and young women, who had come from a radius of 200 miles on a three-day holiday for conference and prayer.

The morning meetings for prayer were especially uplifting and the Sunday morning Communion Service will not be forgotten. Here for two hours, with no leader but the Holy Spirit, the prayers, songs and testimonies continued to make God's presence felt.

While in Kuala Lumpur we met a Tamil from South India who showed strength and refinement in every line. His wife and family were at every meeting. A few years ago he came, as a Hindu, to Singapore for a holiday. There he met a friend who persuaded him to come to one of these conferences. He came, was impressed by what he heard and saw and ultimately became a Christian. As a result, he moved to Malaya for Christian fellowship and service. Many such instances might be told.

Singapore, one of the largest shipping centers in the world and the mingling place of all races and tongues and nations, is now a city of over 500,000 inhabitants and has a wonderful harbor which 10,000 foreign vessels enter every year. One hundred years ago it was not much more than a fishing village on a mud flat. Sir Stamford Raffles saw its possibilities as a port for British trade of the East India Company, and acquired the island from the Sultan of Jahore. What has been done by the British in transforming the mud flats into a great commercial center, can be

done by the missionaries of Christ, under the direction of the Spirit of God, to transform the flats and morasses of Malaya social and religious life into a wholesome and active community dominated by the Cross of Christ. It cannot be done merely through commercial prosperity, or by legislation or secular education. Something higher and more powerful is needed.

"Shall the missionaries be recalled?" is the title of a recent



A MATRIARCHAL HOUSE

article in an American periodical. The author expresses the conviction that one half of the missionaries in the field should return home. But which half? He votes for the recall of those whom he declares to be old-fashioned in theology and unscientific in attitude and method. In other words, he would retain only those who could pass an examination in the "wisdom of this world." Our observations on this missionary tour would lead us to vote otherwise. The great work of missions has been and is being accomplished today by those who are most versed in the wisdom of God, men and women who are most given to prayer and whose scientific approach and power are those of the Spirit of God. But only God Himself can infallibly choose those who should go or those who should remain.

A NEW MISSION STUDY TECHNIQUE

RECONCILIATION TRIPS

BY CLARENCE V. HOWELL, *Director*

WHEN we study China let us visit the Chinese in our own city. When we study the Near East let us visit the Syrians and the Turks in our home town, or the Greek, Russian and Armenian Orthodox Churches in our own community. When we study India let us visit the people of India living among us as students or residents. And when we visit them let us do so in the spirit that E. Stanley Jones visits them in their own India. He expects a quickening of his spiritual life by contact with deeply spiritual Hindus and Buddhists and he experiences what he expects. He has a reverence for their sacrifice and his respect for them is increased. He appreciates their culture, their thought-power, and their philosophy of life, and is appreciated in return by them.

We need these personal contacts. We are now like the botanist who had studied books on trees but could not tell one tree from another. So he made friends with a lumberman—camped with him, lived with him, worked with him. There was a transfer of knowledge. This theoretical expert became a practical expert. I do not need to argue the case. You have always wanted to go to the lands about which you studied—not aware that people of these lands have come to us, are right here among us.

Let me be your lumberman. I

Mr. Howell will send directions for conducting such trips to anyone who will send him his address. Trips are being conducted in Chicago, Room 1421, Chicago Temple; Boston, 14 Beacon St. (Boston Friendship Tours); and Philadelphia. Reconciliation Trips, 229 W. 48th St., New York City.

have been in New York City for eight years making these contacts. I have been taking students and others on visits in New York to Negro Harlem, to Chinatown, to Hindus, Buddhists, and Moslems, and to Radical Labor Headquarters. I'll tell you how. Of course, you have questionings. Three questions arise in your mind: 1st—Who am I? 2nd—What are Reconciliation Trips? 3rd—What relation have they to missionary work?

Who Am I?

I am a Methodist minister, a member of the Michigan Conference. My good helpmeet was a deaconess in that Church. We are employed by the Home Board of our denomination—specifically the Department of Evangelism—to be evangels of good will to unchurched peoples as well as to racial groups against which there is antipathy. Our purpose is to achieve reconciliation between groups. By reconciliation we do not mean agreement. The fire glint of true friendship often comes from disagreement.

What are Reconciliation Trips?

Reconciliation Trips are group visits to Chinese, Indians, Japanese, Italians, Russians, Syrians, Jews, Latin Americans and Negroes; contact studies of mystic, psychic, economic, social, political, industrial and labor groups. They are conducted in New York, Chicago, Philadelphia and Boston; but New York is our choice, for it has the greatest variety of races, isms,

religions. The purpose of Reconciliation Trips is to reconcile group to group, as well as person to person—not to convert those we visit, not to be converted. Friendship, fellowship, love between groups have intrinsic worth, regardless of ideas either group holds.

The Method: The *sine qua non* of reconciliation is to bring quarrelling persons, or anti-pathetic groups, face to face at the point of conflict. So we conduct groups of nordic blondes, many southerners, into the heart of Negro Harlem. Our colored hosts show us through their beautiful homes, churches and other centers. Their most talented leaders address us on vital problems which are slurred in newspaper publicity. Their best choirs sing to us Negro spirituals. We eat food prepared by Negro chefs in the Southern way—hot bread, fried chicken, waffles, and potato pie. We conduct the same kind of trips to about thirty other groups.

There are by-products. My likeness has little enrichment to offer my life, for I received the same culture in the same kind of school, the same kind of home, the same kind of church, the same kind of community. But that yellow man, that black man, that "red" man can give me something. He received it from sources I never contacted. Historians often say: "This migration meant progress, for two strange cultures met."

A second by-product is thought-provokers. The new ideas of the "reds" are like percussion caps to our thinking. Their explosions within touch off our thought processes. I have known people who never thought before who thought for six months steady after a trip through Radical Labor Headquarters. John Dewey tells us we must

have a problem in order to think. So Reconciliation Trips make my group think, enrich their culture and bring them into "love and charity with their neighbor" groups.

In dealing with the groups we visit we do not pretend to be superior to them. We do not repudiate their labels. How can we do anything to bring about reconciliation with a group against whom prejudice exists if we feel ourselves superior to them. These are not sightseeing trips. People do not like to be looked over. These are not slumming escapades. People with self-respect resent slumming parties (without return engagements). These are not social service trips. The tone of charity degrades the group helped in the eyes of the doner.

Relation to Missionary Work

Many mission study classes sponsor these trips. They find that the trips make real the knowledge printed in the books. The Business and Professional Woman's Mission Club of Peddie Memorial Baptist Church, Newark, New Jersey, had us conduct them on a trip to the Near East. That was the subject of their study. I shall tell you more of that trip later. They have arranged to have us conduct them on a trip to Chinatown very soon. The Department of Religious Education of Teachers College had us conduct them on a trip to the World's Living Religions in New York City—Moslems, Hindus and Buddhists. They have arranged for another trip to Eastern Orthodox Churches. Professor William M. Gilbert, of Drew Theological Seminary, had us conduct his class in missions on a trip to Union Labor Headquarters. About sixty per cent of our industrial

laborers are immigrants. They comprise the groups which we study in Home Missions. How can we fully know their problems if we ignore their working conditions? A trip studying labor conditions brings us face to face with their everyday life. Professor Gilbert has arranged for us to conduct this class on eighteen trips during three years, six trips each year. These trips are required for credit.

Two Typical Trips

On the Trip to the Near East mentioned above, we had a real Syrian luncheon at the Sheik Restaurant with a variety of Near East foods and Turkish coffee. Here we broke the same kind of bread that Jesus broke and blessed by the Sea of Galilee. It was concerning this bread that Jesus spoke when he said: "The grass of the field which today is and tomorrow is cast into the oven." They cut the grass, the flowers, the weeds today and let them dry. Tomorrow, when they are dry, they burn them in the oven, rake out the ashes and place the thin sheets of dough upon the hot oven to bake. The loaves are some eighteen inches across and as thin as a pancake.

We next visited the Syrian art stores and brass shops. We were fascinated by the beautiful Persian rugs, brass art ware, and Oriental furnishings. The Syrian inlaid woodwork made up of thousands of insects of vari-colored woods created a desire to buy. But they sell at \$250 to \$2,000 each. They call those who create this beautiful woodwork, carpenters. I call them artists. I understand that this furniture and other decorative work goes back hundreds of years. I am wondering if the car-

penters of Nazareth in Jesus time did that kind of work.

Then Dr. Salloum Mokarzel, Editor of the *Syrian World*, told us about Syrians in New York City and the United States. We found that it was not necessary to go to the Near East to find Syrians. They are all about us in Greater New York. There are some thousands in other cities in America. They bring with them their beautiful social life and congenial hospitality. But they become soon assimilated and thereby we lose much of their culture and characteristics which have been developed during the centuries.

We next come in contact with the Moslem Turks in New York. We met them at the Bahai Center. The Bahai faith has about the same relationship to the Moslem faith as the Christian has to the Jewish faith. Mr. and Mrs. Sefa received us most cordially. Their manner and way of life showed the refined culture of the people of Constantinople. Mrs. Sefa brought a Moslem girl friend, an accomplished pianist, who played for us, and Mrs. Sefa sang Turkish songs. She also told us about Turkish social life, changing customs and costumes. Mr. Sefa told us about Turkish economic and political forces. Both speakers answered our questions. The meeting of these refined Turkish Moslems, honored with the title of Bey, would have been a shock to many of the Mission Study groups a decade ago when many of us thought of non-Christian peoples as barbarians. The tremendous revolutionary change in the status of women in Turkey has been effected both from within Turkey and from without. Only a few years ago in Mrs. Sefa's courtship

days, young women were not allowed to know or keep company with their would-be husbands. They were not only veiled but were shut-ins. Today in the prominent centers the customs and costumes are much the same as those in the West. Perhaps the danger is that they are adapting some of the evil ways of the West along with "Occidental freedom."

We had our dinner at a Russian restaurant in a highly decorated room, Russian art scenery with Russian Balalaika orchestra, and waiters from the land of the bear. We became Russians ourselves. We next attended the Russian Orthodox Church service. The congregation was, for the most part, of recent emigres. The church people stood or knelt throughout the service. Special seats were provided for us and the President of the Church Board, Professor Vladimir Peter de Smitt, explained the service and then interpreted the symbolism and Ikanostas. Since this trip our mission study books have become vital with a living interest. We have seen and heard the things whereof the writers speak.

The following day, we conducted over a hundred students and others on a trip to Moslems, Hindus, and Buddhists. This trip was especially prepared for the Department of Religious Education, Teachers College. As an introduction we visited the Liberal Catholic Church, the Church of St. Michael, the Archangel. The Holy Eucharist was sung according to the use of the Liberal Catholic Church—music, chanting, candles and flowers; priest, deacons, acolytes in white and crimson vestments. This church is not Roman Catholic, not Episcopal, but Modernist in out-

look, using a new ritual. The Reverend W. H. Pitkin told us about its basic beliefs and religious freedom. It so happens that most of the members are Theosophists. They welcome into the church as members, Hindus, Buddhists, Moslems, Jews or Atheists.

Within the Bahai Center a Moslem scholar from Egypt told us about the religion of Islam. We became aware, our speaker being Negro, that the Moslem makes no discrimination on account of race or color. Perhaps this is our "Christian" handicap for missionary efficiency in Africa. We are respecters of persons contrary to the teachings of our Lord. The Moslem faith, propagandized by the poorly trained trader and unlettered layman, is walking with great strides southward on the continent of Africa. Setting over against this our color antipathy and the imperialism of the so-called Christian nations enslaving African peoples, how can Christianity compete with the Moslem faith?

At the Jainist and Buddhist Temples, which are located in the Oriental Gallery of the Metropolitan Museum, a Buddhist scholar, Mr. J. Vijaya Tunga, interpreted to us the spiritual and ritualist significance of the elaborate carved work of Oriental symbols in these temples. He has been a teacher in the school of Rabindranath Tagore in Ceylon, India, and a member of the Board of Examiners of the University.

We next went to the Dharma Mandal Society, Hindu. After a period of music and Hindu rituals, we were addressed by two cultured Hindu speakers, Professor Keskar and Professor Chatterji. Both manifested the confidence of an

ancient faith which has grown conservative in its old age.

The Maha Bodhi Society of America put on a special service for us. The sermon was by the Venerable Thera P. Vajiranana, of Viddhodaya College, Ceylon.

Had we taken this trip in the heart of India we would not have

received much more value. And we could not have received as much without a program worked out in advance. In fact, we continually have on Reconciliation Trips missionaries and others who have just returned from the countries whose lands we are representing on the trip.

PERSONAL WORK IN A NEW ENGLAND FACTORY TOWN

TWENTY language groups comprise the parish of a lay missionary in a textile city in New England. The first approach to a family may be conversing with the father seated with his wife and children on a bench in the park Sunday afternoon in mid-summer; or it may be speaking to a man who has been imbibing liquor to his detriment, but who is still gentleman enough to notice and reply to a kind greeting from an unknown friend. The past winter has given ample illustration as to the wisdom of making acquaintances with strange families by means of the surplus Sunday-school story papers which are donated by churches.

The worker began effort among a few families, and was so encouraged that he increased his range of languages until his pastor reported twelve nationalities were found in his Sunday-school, some of whom united with the church.

The introduction is so simple that one would think any Christian could easily undertake the work. Severy Sunday during the severe weather in winter the worker averaged fifteen calls during the afternoon. In a city block and a half on one side of the street he found twelve language groups

while making about twenty calls, and supplied each family with the desired language, adding friendly remarks as he was able to observe the prevailing conditions.

Visits are made to the county jail, the general hospital, almshouse, coffee houses and club rooms, wherever groups may be found. They are very respectful and listen reverently to remarks concerning the things of God. The worker is invited to call again.

Russians are being reached, and they pass on the literature to others and eagerly call for more. Some of these little messages are sent through the mails to foreign shores and have found fruition in hearts long starving without the Bread of Life. Testimonies of Portuguese and Italian recipients show that the Gospel relayed to the homelands by those accepting it here is bearing fruit among members of the same family separated for years by distance.

Efforts begun eight years ago among a few neighboring families have broadened until approximately five hundred families and hundreds of individuals outside family groups are provided with Gospel literature at no expense to them. — *Extracts from a letter from a friend in Lawrence, Mass.*



TOPICS OF THE TIMES



Should Missionaries Leave on Advice of Consuls?

THE announcement, July 30, that the American Legation at Peiping, China, had "urged all Americans in the provinces of Hunan, Hupeh, Honan and Kiangsi not to remain at exposed posts but to withdraw to places where they can be adequately protected," raised again the old and yet oft recurring question whether missionaries should abandon their stations in such circumstances because their legation or consulate advises them to do so.

Manifestly, such advice should be given due weight, but manifestly also the missionaries concerned have both the right and the duty to exercise their own judgment in view of the circumstances in a given case. They have usually lived longer in the country than their minister or consul. They live among the people and know them and their language better than their diplomatic and consular officials. Missionary work has been slowly developed through a long series of years. Local initial hostility and suspicion have been gradually overcome. A prosperous medical, educational and evangelistic work has been built up representing self-sacrificing labor and large expenditure. Its beneficent character has become known and appreciated by the people of the community. Should the missionary run away and leave that property to be destroyed, the work to be disorganized, and he himself exposed to the charge of failing to stand by the Chinese Christians, who as a rule, are in greater danger than he is? Of course, the advice of a consul should not be lightly disregarded; but diplomatic policy is naturally prudential. It does

not take into account the character and purpose of missionary work or the consequences of abandoning it.

Whichever course missionaries take, they are criticised. If they leave, they are charged with timidity and contrasted unfavorably with consuls and Roman Catholic priests who stay. If they refuse to go, they are sneered at as foolhardy. There are undoubtedly times when they can do no good by remaining and when it is wiser for them to withdraw temporarily. Our point is that they should be trusted to do what is best in view of the circumstances in a given case, and have in unstinted measure the confidence and the prayers of the home churches.

A. J. B.

Criticisms of the Church

TWO classes are criticising the churches, and from opposite sides. One class asserts that they are "losing their hold" because they are not sufficiently "modern," adhering to "out-worn creeds" and not adopting up-to-date methods. How then do these critics account for the fact that the churches which have abandoned the historic creeds and impose no creeds at all are no more prosperous than the churches which continue to hold them?

As for adapting modern methods, how do the critics explain the fact that the Roman Catholic Church in America, which makes no concession whatever to "modern" methods and prides itself on its unchanging teaching, is thronged with worshippers, many of its churches being obliged to hold three or four successive services Sunday morning to accommodate the multitudes, including a high proportion of young men and women?

The other class of critics allege that the churches are weak because they

are "too modern," revising the doctrinal statements of former centuries in the effort to express the truths of Christianity in twentieth century terms and emphasizing a social Gospel instead of an exclusively individual one. How then do these critics account for the fact that the churches which are doing these very things are thriving as well as the churches that are not doing them?

A line drawn between the most prosperous churches and the least prosperous churches would not run parallel with lines of theology or methods but would run right across them, with conservatives, liberals and advocates of a social Gospel on each side. Evidently, if the churches are dying, which we do not believe, it is not because of their attitude toward either creeds or methods.

If there were only one church available, so that a given man had no choice between attending or not attending, there might be some excuse for outsiders. But churches are numerous and with such varied types of teaching, methods and organization that anyone who loves Jesus Christ and desires to witness for Him should have no difficulty whatever in finding a church with which he can work. With several denominations and a dozen or more churches within easy reach, if he does not get into some one of them, it is fair to assume that the fault is in himself.

Some dissatisfied Christians assert that it is the fault of the churches that more people do not attend them and that if Christians of today were as consecrated in their lives as the early disciples, the world would flock into the churches and soon be converted. Well, how did the world treat those early disciples whom we are exhorted to imitate? It stoned Stephen, persecuted the Church so that "they were all scattered abroad," scourged Peter and John, mocked Paul, beat him with many stripes and cast him into a dungeon, drove hundreds of devout believers into the arena to be torn to pieces by wild

beasts, and tied others to stakes, smeared them with pitch and set them on fire. Undoubtedly Christians of today ought to be more consistent than they are, and undoubtedly too their inconsistencies often bring reproach upon the churches. But there is no authority in either Scripture, history or experience for the statement that "the world is hungry for the Gospel" and would throng the churches if they were better. James spoke of the world as at "enmity with God," and our Lord Himself, whom the world crucified, plainly warned His disciples that they would be persecuted. "They shall deliver you up unto tribulation, and shall kill you, and ye shall be hated of all the nations for my name's sake." A. J. B.

The Dominican Disaster

WIDESPREAD sympathy has been evoked by the appalling calamity in Santo Domingo when that fair island was swept by a terrific hurricane, September 3. Distressing details from the outlying districts continue to come in as THE REVIEW goes to press, but it is already known that the number of dead exceeds 2,500 and of injured 10,000 or more; that the property loss runs into millions, and that tens of thousands of survivors were rendered homeless and destitute. As usual in such circumstances, physical relief for the hungry and naked was promptly rushed in from neighboring islands and the United States, but the effects of such a disaster will be felt for a long time to come.

Relatives and friends of the missionaries and supporters of the fine missionary work on the Island were deeply troubled. Their anxiety for the safety of loved ones was relieved by a cable received September 5, by the Board for Christian Work in Santo Domingo, 419 Fourth Avenue, New York City, stating: "CAPITAL WORKERS SAFE. CHURCH DEMOLISHED. HOSPITAL FUNCTIONING." A further cable September 8 read:

Reports Mission workers fully confirm serious losses Santo Domingo. Besides Red Cross relief, Union Mission evidently will have large responsibilities for several months since this interdenominational mission is only one functioning for Dominican people at Capital where we have hospital with trained staff prepared for emergencies now overwhelmed. Recently built church, Capital and workers' homes demolished, hospital and mission partially wrecked but still functioning. Suggest editorial urging contributions from churches be sent to Board for Christian Work, Santo Domingo, four nineteen Fourth Avenue, New York City. Full description, Union Mission Santo Domingo found in chapter six, Inman's "Trailing the Conquistadores."

The following statement and appeal, since issued by the Board, so clearly states interesting facts and the duty and privilege of the churches that we gladly comply with the request for its publication in THE REVIEW.

A. J. B.

The Board for Christian Work in Santo Domingo, whose secretary is Dr. Samuel Guy Inman, has been at work in the Island Republic for the past ten years. It represents the combined Presbyterian U. S. A., Methodist Episcopal and United Brethren Churches, and maintains a hospital, social service and evangelistic work in the Dominican Republic.

The "Hospital Internacional" (International Hospital), conducted by this Board has been striving to prepare Santo Domingo for just such emergencies as the present one, by training Dominican nurses (an unknown profession among Dominicans before the American Hospital began its work), and building up a Dominican hospital and medical staff to care for public health needs. This work is extremely difficult and time-consuming and such situations as the present terrible disaster serve to demonstrate more clearly than ever the great need which exists.

With a population of approximately a million people, Santo Domingo has but ten hospitals, some of which are private institutions, and, except for the Dominican nurses trained in the "Hospital Internacional," trained nursing service does not exist in the Republic. At this time there are probably available in Santo Domingo, about twenty-five trained nurses, ten of whom are at present students in the hospital.

The "Hospital Internacional" is being conducted in an old Spanish building. Its thick old Spanish walls withstood

the hundred and fifty mile gale, despite its exposed position, and it is calling for assistance from friends in the United States. The old roof, in very bad shape previous to the hurricane, was torn away by the raging storm. The Hospital is hoping to move into a new building, begun some two months ago, near the American Embassy and the Presidential Palace. The demolition of the church building, referred to in the cable, represents a heavy financial loss to the Board.

Hospital facilities in Santo Domingo, in normal times, are entirely inadequate and there is pressing need for public health work. It is estimated that there is only one physician to every 8,700 people, many villages being without trained medical service, and organized charities, here as in many other Latin American countries, are little known. "I rode into a town of over 3,000 people," writes one visitor, "where there was neither doctor, nurse, drugstore or health service of any kind."

Last year, when economic conditions in Santo Domingo made it difficult for Dominicans from the interior to travel to the capital, the hospital, nevertheless, was treating 1,220 patients a month; operating a baby welfare station (the only one in the Republic) and registered patients came from 200 towns and villages throughout the country, some coming as far as 225 miles. These folk travel a-foot, in ox carts, or on donkey back. Some are fortunate enough to have a Ford; others are brought in on improvised stretchers which friends or relatives bear on their shoulders.

The Board for Christian Work is the only American missionary agency with a Spanish-speaking staff in Santo Domingo City and is prepared to do relief work in the present emergency. The Board is hoping to cooperate with any who desire to assist the distressed Dominicans.

Lambeth and South India

CHURCH union is a live topic throughout Christendom. Wealthy congregations are strong enough to get along as they are, but not the small ones, particularly in village communities in the home mission field where five or six denominational churches are struggling to live in communities which can adequately support only one church. On the foreign field, union is even more imperative. Face to face with the stupendous obstacles that confront Christianity in the non-Chris-

tian world, missionaries and their boards and supporters at home are more and more clearly realizing that the churches simply must get together if they are to meet their problems in any adequate way. We have said many times, and we expect to say many times more, that a divided church can never save the world and that it is no part of the missionary duty of the churches to perpetuate the present sectarian divisions.

It is good to be able to add that the movement toward union is making progress. Several organic unions have already been consummated in the United States, Canada, Great Britain and on the foreign mission field, and plans for other unions are at a promising stage. Thus far, however, no mutually acceptable formula has been found for union with the Anglican Communion. The World Conference on Faith and Order at Lausanne discussed the vexed question of ordination, but felt unable to go beyond a few generalities.

The South India Proposal

The first concrete effort to solve the problem was made by the churches and missions in South India, the main points of which were given in the January number of *THE REVIEW*. It was reported to the Lausanne Conference Continuation Committee, at its meeting in 1929, which devoted a whole session to it. The sympathy of many members of the Committee was outspoken, but the fears of others and the policy of the Committee to make only unanimous deliverances prevented anything more than a rather feeble and non-committal reference to the subject in the official findings.

More definite action was expected from the Lambeth Conference of all the bishops of the Anglican Communion throughout the world at its meeting in August of this year and it was awaited with mingled eagerness and anxiety. The Conference had no legislative power and the bishops could only express their opinions. But, in the words of the editor of *The Living*

Church, "These opinions will carry great weight throughout the world, and particularly throughout the Anglican Communion." The resolutions of the Conference were published in full, August 30th, in the two Protestant Episcopal papers in America, *The Churchman* and *The Living Church*. They cover a wide range of topics, but that which particularly interests missionary workers is the one on the South India Plan. The subject is of such widespread interest from the viewpoint of home and foreign missions that we append the full text of the deliverance, which was drafted by the Archbishop of York.

South India

17. The conference has heard with the deepest interest of the proposals for church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Church of South India, and expresses its high appreciation of the spirit in which the representatives of these churches have pursued the long and careful negotiations.

18. The conference notes with warm sympathy that the project to which the Proposed Scheme for Church Union in South India bears witness is not the formation of any fresh church or province of the Anglican communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian communions, on a basis of sound doctrine and episcopal order, in a distinct province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

19. The conference observes further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made

and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will.

20. The conference thinks it wise to point out that after the union in South India has been inaugurated both ministers and lay people of the United Church, when they are outside the jurisdiction of that church, will be amenable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes the formal action to change its regulations.

21. The conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the churches of the Anglican communion, confidently leaves in the hands of the bishops of that church the task of working out in detail the principles which are embodied in the Proposed Scheme.

22. The conference gives its general approval to the suggestions contained in the report of its committee with regard to the Proposed Scheme for Church Union in South India, and commends the report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

So far as we can judge from the editorials and articles in a considerable number of religious papers, this deliverance has not wholly satisfied either the advocates or opponents of the Plan. *The Christian Century* indeed characterizes it as "wholehearted and unanimous support." *The Churchman*, however, says: "The Conference apparently decided that it was wiser to avoid a possible acrimonious dispute or even a schism by giving no categorical approval or disapproval to the South India Union; yet it hailed this as the most hopeful augury of coming unity." *The Anglo-Catholic Living Church*, which deems the Plan unwise and dangerous, calls attention to the fact that the accompanying Encyclical Letter of the Archbishop of

Canterbury recognizes "that the constituency that we represent is not universally convinced about all the provisions of the scheme and wishes to see how it works out before committing itself to definite approval"; and adds: "General approval does not become an endorsement. After all, South India is put on probation and is warned that it will be held responsible for the results of a questionable experiment."

Each reader will doubtless form his own conclusion. We need only add that, whatever interested parties may read between the lines, it is clear that the Conference did not disapprove the Plan, as some opponents had hoped it would do, but, on the contrary, gave it definite encouragement. This is a great gain. The disapproval of such an influential body might have blocked the movement. Now the way is clear for advance. Official action is yet to be taken by some of the ecclesiastical bodies concerned, and many prayers will be offered for their guidance by divine wisdom and the Spirit of Christ.

Why Be Pessimistic About China?

LET Americans, who imagine that the tumultuous conditions in China for a score of years mean that the Chinese are incapable of self-government, read the following statement of Andrew White, former President of Cornell University and Ambassador to Germany, in his essay on Grotius, on page 55 of his volume entitled "Seven Great Statesmen":

From the middle of the 16th century to the middle of the 17th, throughout those 100 years, was waged (in Europe) a war of hatreds—racial, religious, national and personal; of ambitions, ecclesiastical and civil; of aspirations, patriotic and selfish; of efforts, noble and vile. During all those weary generations Europe became one broad battlefield—drenched in human blood and lighted from innumerable scaffolds. In the confused struggle great men appeared—heroes and martyrs, ruffians and scoundrels: all was anarchic.



METHODS FOR WORKERS



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A DEVOTIONAL SERVICE

MESSAGES FROM THE PROPHETS

Secure from the Boston Public Library a colored copy of Sargent's "Prophets" or find the same in a book on painting in your public library.

Secure nineteen women to impersonate the prophets depicted by the great painter. Allow these to study the picture thoroughly that each may visualize Sargent's conception of the person she is to portray. Use the very simplest costuming, just enough to suggest the oriental garb. Nine can use sheets, six should find brown blankets or strips of dark brown cloth, two may use slate blue or navy blue blankets or cloth and three need rose or violet blankets. For the central figure use full yellow robe and cut panels (3"x18") from a large corrugated box to represent the tables of the law which Moses holds in his hands. Mark these with simulated Hebrew characters as in the picture. Other properties include two scrolls six inches wide and two feet long, with Hebrew characters, a sling or rope for Amos, a staff for Elijah and a sword or a short stick to suggest a sword for Joshua.

Select from the words of each of these men of God a characteristic prayer, imprecation, or command and have each woman memorize hers. Then let a leader speak briefly of the mighty influence of these men of prayer, and if she desires give outstanding characteristics of a few, the power, nearness, and almightiness of Moses' prayer, Elijah's miracle-working prayers, the sympathy and patriotism of Jeremiah, the boldness of Daniel, etc.

Have the nineteen women stand in a row in the postures given by Sargent. When all are ready draw the curtain, and call on them one by one in order. Following portions of Scripture were used at Northfield. Others might be chosen by the women themselves after a study of their prophets. This will make the ancients vivid to participants as well as beholders.

Zephaniah: Zeph. 3:17.

Joel: Joel 2:28; 3:14-16.

Obadiah: Obadiah verse 15.

Hosea: Hosea 6:1; 14:1, 4.

Amos: Amos 5:14.

Nahum: Nahum 1:2, 5, 7.

Ezekiel: Ezekiel 34:26b; 35:4, 9.

Daniel: Daniel 2:20-23.

Elijah: 1 Kings 19:14; 18:37.

Moses: Ex. 15:11, 18; 20:2-17.

Joshua: Joshua 3:5, 9, 23-24.

Jeremiah: Jer. 29:13; 31:3.

Jonah: Jonah 4:3; 2:2, 7, 9.

Isaiah: Isa. 6:3, 8; 55:6, 7, 8, 9, etc.

Habakkuk: Hab. 3:2.

Micah: Micah 7:18.

Haggai: Haggai 2:22.

Malachi: Malachi 3:7-10.

Zechariah: Zech. 4:6, last sentence; 9:9.

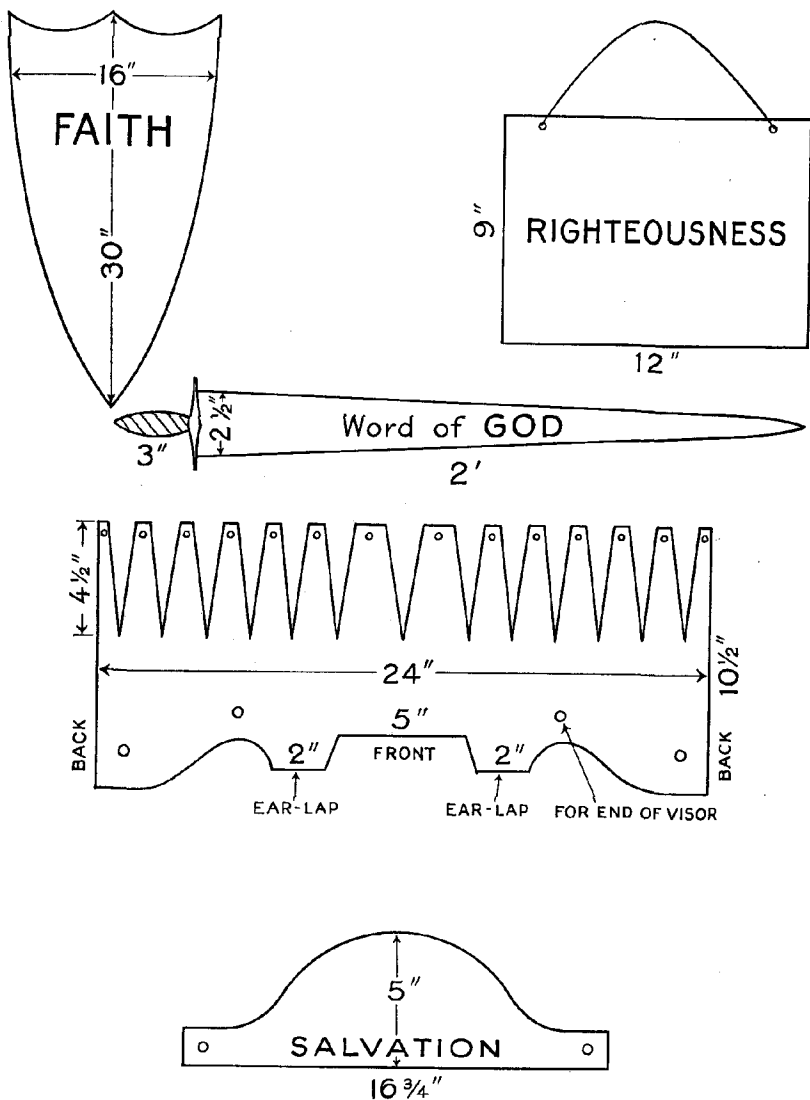
"THE ARMOR OF GOD"

Properties

Bible, helmet, breastplate, shield, sandals, sword.

If obtainable, the sandals should be the oriental sort with straps for the great toe. If not available, use low slippers with no heel.

The breastplate may be made of cardboard cut like picture of breastplate in Bible dictionary and covered



with silver paper. Use Denison gummed letters to label it "Righteousness." The shield should be 28" or 30" long of corrugated paper and have the word "Faith" in 3" or 4" letters. Use silver paper for this and the helmet, too. The sword is made of

stiff cardboard about 2' long and 2 1/2" wide, sloped to a point. Cover with silver paper and letter "Word of God." The helmet is made of light cardboard or stiff paper like the accompanying pattern and also covered with silver paper and lettered "Salvation."

Outline

Hymn: Soldiers of Christ, Arise—
1-3.

Scripture: Rom. 12: 1-3, Weymouth translation.

Solo: Follow Me.

Hark the voice of Jesus calling, Follow Me, follow Me!
Softly through the silence falling, Follow, follow Me!
As of old He called the fishers when He walked by Galilee,
Still His patient voice is calling, Follow, follow Me.

Who will heed the holy mandate, Follow Me, follow Me!
Leaving all things at His bidding, Follow, follow Me!
Hark, that tender voice entreating mariners in life's rough sea
Gently, lovingly repeating, Follow, follow Me.

Hearken, lest He plead no longer, Follow Me, follow Me!
Once again, O hear Him calling, Follow, follow Me!
Turning swift at Thy sweet summons (Enter swiftly Youth)
evermore, O Christ would we
For Thy love all else forsaking, Follow, follow Thee!

Youth (in white): I heard the voice of the Lord saying, "Whom shall I send and who will go for us?" Then said I, "Here am I, send me!"

Solo: Follow the Gleam.

Leader: 2 Tim. 3:17; 2 Tim. 2: 15; John 5:39; Col. 3:16. During the recital of these verses, hand Youth a Bible.

Youth: Thy word is a lamp unto my feet and a light to my path. Teach me Thy statutes. Open mine eyes that I may behold wondrous things out of Thy law. (Ps. 119: 105, 64b, and 18.)

Hymn: Open mine eyes, that I may see.

Leader: Eph. 6: 11-13. Pause.
Eph. 6: 14. Place breastplate on Youth. Eph. 6: 15. Hand sandals to Youth who lays Bible on table, kneels, and fastens on sandals.

Solo: Peace I leave with you, or, Peace, perfect peace.

Leader: Eph. 6: 16. Hand shield to Youth.

Hymn: Faith of Our Fathers.

Leader: Eph. 6: 17a. Place helmet on Youth's head.

Solo: There Is a Green Hill Far Away.

Leader: Eph. 6: 17b. Hand sword to Youth.

Jesus said: Mark 16: 15.

All sing, Soldiers of Christ Arise, fourth and fifth stanzas. Youth and leader leave on opposite sides during fifth stanza.

To shorten, omit several songs.

MARY AND MARTHA CLUB—A PERSONALITY AND FINANCE METHOD

Realizing our women and girls are wanting to share in a large way in this Pentecostal year, we are asking that these clubs be formed in every church. As a result of the spirit of the first Pentecost the followers of Christ put all they had into a common fund. Thus they met the need of all. We are trying to meet the needs of our brotherhood through the General Fund of the United Christian Missionary Society. This is the bread and butter fund. Out of it must come the maintenance of all phases of work. Here is where the need is most insistent.

The National Promotional Department is asking for 1,900 churches and organizations within the church to give \$100 more this year than they did last year. In some places the church alone, the Sunday-school and other organizations will each give \$100 over last year. In other places it may take the combination of two or more organizations to meet this aim. In a few instances it may take the combined effort of all to reach the \$100 increase.

In our adult missionary organization department we now have the biennial membership. If an individual member gives a special gift of \$50.00 over a period of two years she becomes a Biennial member. If, in this Pentecostal year, she gives \$50.00 as a special gift into the General Fund before

June 15th she is counted a Charter Biennial member. These Biennial memberships will count on the \$100 extra gifts asked for by the National Promotional Department. We believe many more than 1,900 churches and organizations and individuals will give this extra love gift of \$100.00.

Well, what does all this have to do with the Mary and Martha Club? Just this. We believe many women and girls have more time and talent than they do money. We want to help them convert this time and talent into money by going into partnership with the Lord.

1. As a member of the Mary and Martha Club you agree to invest from 10c to \$10.00 in some way to bring in returns from the investment, *all* of which is to be given as a special gift into the General Fund of the United Christian Missionary Society.

2. You may invest your time in giving lessons, caring for children, typing, washing and ironing, sewing, cooking, etc. All this to be done as individuals in partnership with the Lord, praying daily for His guidance, and blessing on all the world-wide work. We are to have the "Martha hands and the Mary mind." Dig up the buried talents. Don't be afraid nor ashamed to work with your hands. Christ was a carpenter—Paul was a tent maker—Lydia was a seller of purple. God will surely add His blessing to this consecration of time, talent and money. Don't put a limit on what your gift may be. Make a real honest effort and you will be greatly surprised at the results. This is a Love Gift over and above regular dues and offerings and *will not count on regular aims.*

I DO IT UNTO THEE

Lord of all pots and pans and things;
since I've no time to be
A saint by doing lovely things or
watching late with Thee,
Or dreaming in the dawn light, or
storming heaven's gates,
Make me a saint by getting meals, and
washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord I find.
I think of how they trod the earth,
each time I scrub the floor;
Accept this meditation, Lord, I haven't
time for more.

Warm all the kitchen with Thy love
and light it with Thy peace;
Forgive me all my worrying and make
all grumbling cease.
Thou didst love to give men food, in
room or by the sea,
Accept this service that I do—I do it
unto Thee.

(This prayer was written by U. K. H., a girl 19 years of age, who is in domestic service, and was read to a large congregation by Dr. G. Campbell Morgan at Westminster Chapel, London. Reprinted from *The Westminster Record*.) Printed in the July, 1929, issue of THE MISSIONARY REVIEW.

As a member of the Mary and Martha Club I agree to invest a sum of money (10c to \$10.00) with the Lord as my partner to work earnestly and persistently that all the returns from this investment may be my second mile giving in Pentecostal sharing with others that the need of all may be met.

I will put no limit on the amount to be received from the investment. Praying and working, this is my adventure in faith with Him. *This gift will not count on regular aims.* It is to be sent through my missionary organization to the General Fund of the United Christian Missionary Society.

List of Members

	Name	Amount invested
President,	_____	_____
Vice-Pres.	_____	_____
Secretary,	_____	_____
Treasurer,	_____	_____
Lit. Secy.,	_____	_____
	_____	_____
	_____	_____

The following helpful Junior Material was furnished by Mrs. C. K. Lippard, of the Lutheran Board:

For the Leader Who Says, "We Can't Afford"

Save sheets from your large advertising calendars. The blank backs make good poster mounts.

Brown or gray wrapping paper make excellent scrapbooks if carefully folded, creased and cut. Also can be cut into camels, elephants, etc.

Laundry cardboard and suit boxes are excellent for poster backs and for construction boards.

Current magazines furnish all sorts of nature pictures, foreign land pictures, ships and travel pictures that make missions alive to a child.

Used Christmas cards furnish stars, camels, Madonnas, etc. Covers of Christmas numbers of magazines are often more beautiful than expensive pictures. They may be used for posters and scrapbook work.

If children are asked to look for and bring certain pictures from home they almost always find them in old magazines. Villages of different countries can be made by larger boys and girls out of material collected from "trash" if they are encouraged to find, bring and use materials in their own way.

Peanuts and potatoes make excellent animals. Sponges make bushes; pieces of glass, or silver paper, rivers and windows. Any boy who has a printing press or a set of letter stencils is proud to be asked to use them to letter posters, notices.

A group of noisy boys was once held and interested by being allowed to make a church window by putting together pieces of colored paper on the back of an old window shade. It took months to finish the window, collecting the paper bit by bit and putting it together again and again until the right effect was gained. When the shade is hung in a strong sunlight against an open window or clear glass, even strangers exclaim at its soft beauty. The boys look at their window at once when they enter their

classroom. It seems to give them a feeling of reverence and holiness, as well as of achievement.

Contacts with foreigners near by sometimes cost nothing, yet bring about world friendship in the most natural and fitting way possible. Friendliness to the Chinese laundryman and the Italian fruit man in your neighborhood may be more valuable than a series of lessons.

A letter to a missionary or a child in a foreign land costs little but means much and often brings an answer that makes world-children seem nearer and dearer.

THE MAN WHO MEANT TO GIVE

BY HOWARD W. POPE,
St. Petersburg, Florida

He was a good man, kind and true,
Who often told what he would do
When he was rich and had the means,
And lived no longer on baked beans.
And this he said from day to day,
Until his best years slipped away—
Not knowing God will close the door
To wealth—unless we help the poor.

When hard times came and all around,
Bread lines were formed in every town,
He gave no cash, he gave no bread;
Instead of that, he often said—
"Next year I will begin to give,"
Not knowing surely that he'd live—
The same old story newly told,
Though every day he laid up gold.

When mighty Mississippi wrought
Death and destruction, dearly bought—
And calls were made on every hand
To help the suffering of the land,
God spake to him a hundred times,
But he would not give even dimes;
But daily to himself he lied—
With good intentions satisfied.

And when the sick could no more wait
For his intentions which were late,
They simply died and passed beyond
All chance for that man to respond.
Last week that man lay dead and cold,
And all he left behind was gold.
He had no friends—he never had,
Because his life made no one glad.

Here is a lesson all should learn—
Give what you can—but quickly burn
Your good intentions which bring naught
But bitter heartaches, dearly bought.
Today's chance we can now secure—
Tomorrow's is by no means sure.
If we let this chance slip away,
It may not come another day.

WOMAN'S HOME AND FOREIGN BULLETIN

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

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

Executive Secretaries of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions

I AM THE MISSION STUDY CLASS

Apologies to the author of
"I Am the Immigrant"

I am the Mission Study Class—join me.
Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.

My footprints are found in many churches.

I am often in some homes.

I even enter the colleges.

I am glad when I mingle with the members of the young people's societies, for I help them to reach the highest standard of efficiency.

I delight in the company of those in the young women's missionary societies.

I serve at the men's clubs and help them to know world affairs.

I pass wonderful hours in conversation with the women of the missionary societies.

I am found in some Sunday-schools, always in those doing the best work. I consist of a few congenial people, preferably from six to ten.

I meet once a week for one hour or more at each session, for a course lasting six weeks; or one full day a week for three weeks.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I encourage benevolence.

I increase and vitalize prayer.

I develop strong, active Christian character, and provide missionaries.

I present for study a literature which excels "in truth, in pathos, in dignity, in simplicity, in its contribution to scientific research, in its direct bearing on great world problems."

And yet, there are some who say they have no time for me.

I am one of the "worthwhile" things and you should learn to "put first things first."

If I can be fused into the church work, I will do you good.

For information on textbooks and leader's helps, write to your own denominational headquarters.



WILLIAM CAREY AND THE WORLD PROBLEM

In a recent letter from a board came a little leaflet on which were the above picture and wording. Enquiring for permission to use this material in THE REVIEW, we were told the following story.

It seems that some fifteen years ago the Missionary Education Movement printed this as a leaflet—in much the same form. Mrs. Charles L. Fry, of the Lutheran Board, secured permission to reprint it and borrowed the cut. The cut was returned and when the Movement merged with the Inter-church World Movement, it was either destroyed or lost.

A year ago finding neither photograph nor cut available, Mrs. Fry sent to the Missionary Education Movement of London for the photograph and, slightly revised, the leaflet "in the ego" once more came forth. It was so well liked that two other denominational boards secured permission to print it, and now Mrs. Fry has kindly loaned us the photograph and given permission to publish. May this personification of the Mission Study Class continue to do good service.

F. E. Q.

THE FOREIGN-LANGUAGE CHURCH

Findings of an interdenominational conference held under auspices of the Joint Committee on City and New Americans of the Home Missions Council and Council of Women for Home Missions. (Slightly adapted.)

The purpose of the Conference on the Foreign-Language Church held in New York City on May 8, 1930, was to evaluate the work being done among the foreign-language groups; to appraise the methods, programs and results of the work; and to determine the best possible lines of work for the future.

In the last fifteen years, dating from the beginning of the Great War, immigration from Europe has averaged only 207,000 a year and an average departing to Europe of a little less than 100,000. Accordingly our net increase in population from the European countries has been about 100,000. This has bearing upon the work of our foreign-language churches.

The foreign language work being done in Greater New York, and the Presbyterian work in Philadelphia were reviewed, as cross-sections of the entire task. The following facts were represented:

In Greater New York there are now one hundred and two churches or church enterprises conducting Protestant work in some foreign language. In this list are not included the churches for the older immigration, such as German, Scandinavian, French and Welsh, as they do not constitute a home mission problem in the main. Forty-eight of the one hundred and two enterprises are for Italians. Fifteen of these are separate organized churches, sixteen are missions, and seventeen are departments of American churches.

There are several elements of discouragement, based mainly upon decreased immigration; increased prosperity, causing removal of these families from the old neighborhoods; and the increased use of English. On the other hand, there is unanimous confidence in the need and in the possibility of Italian evangelization. Results indicate that slow but real prog-

ress is being made. A bi-lingual leadership is absolutely necessary. The pastor must preach in English to reach his young people. There is an increasing tendency away from the establishment of separate churches and missions, and toward departments of American churches. We have been guilty of the sin of denominational competition. Large sums are spent on Italian evangelization, and the progress of the people in giving toward self-support has been slow.

The four Hungarian churches are large and strong and show progress toward self-support, but little progress toward identification with American life.

The Czechs are rapidly being absorbed into our American churches.

The Spanish-speaking work is most encouraging. There are 15 centers now operating.

The other languages now being used are Greek, Polish, Russian, Ukrainian, Estonian, Latvian, Armenian, Syrian, Filipino, Chinese, Japanese, Korean.

One hundred and seven English-speaking Presbyterian churches in Philadelphia were studied. Of these, in the last ten-year period there was a gain of six per cent in membership, while the city shows fifteen to sixteen per cent gain in population. There was a fourteen per cent loss in Sunday-school enrollment. Of forty-seven Hungarian Presbyterian churches in the United States, in the ten-year period the gain in membership was twenty-seven per cent while their Sunday-schools gained fifty-six per cent.

Of seventy-one Presbyterian churches using the Italian language, over the ten-year period there was a gain of eighteen per cent—7,000 members—and twenty-one per cent gain in the Sunday-schools. The Slavic group includes Slavic churches in New Jersey, the Pittsburgh region, and also a group of Czech churches in the middle west. They showed a gain of forty-one per cent in church membership and six per cent only in the Sunday-schools.

The per capita for the Presbyterian Church in 1929, for 2,004,000 members, was \$18 for current congregational support, which takes out buildings. The 6,000 Italian members gave \$11 per capita; the Slavs \$15; the Hungarians \$17, almost on the level of the whole Presbyterian Church. The average Christian in the foreign language church is giving relatively more per capita from his slender resources than our English-speaking people.

Conclusions of the Conference

So far as we can measure the foreign-language churches statistically, they have made encouraging progress. Whether they have now reached the peak or not, remains to be seen. They are certainly facing a period of transition and deserve the continuing sympathy and loyalty of our home mission agencies.

Foreign language work should be of at least three types — separate churches, missions in separate buildings, and departments of the American church. The type of church depends altogether on conditions. The church must adapt itself to its environment. As long as the attitude of the American church is, "we do not want these foreigners," we must have these racial groups keeping by themselves. We must promote a Christian spirit among the American churches. We have to *outgrow* the day of the foreign-language mission church.

The unorganized neighborhood house or church has value and should be continued. This type of work has won its way, has established its place, and has served both foreign-speaking and English-speaking people in both large and small cities. Social settlements have had a large influence in shaping social legislation, and in changing social conditions. Christian social centers, and other so-called institutional churches, ought to be regarded as "listening posts" and ought to have a means of communication back to the Church.

Religion to be secure must be indigenous; it must grow out of the

group; the group must express itself in leadership, in forms of thinking, and in responsibility. Today we are thinking in terms of self-support, not to save our budgets, but to increase the effectiveness of the group. Self-support is an educational process. In Europe the churches received state support. The Hungarians are making good contributions on church property, but not so good on pastors' salaries.

A strong local leadership is absolutely necessary to a successful work among foreign-speaking groups. Stability depends upon leadership.

The custom of some foreign-language churches to loan their buildings to secular nationalistic organizations for meetings was questioned by some, but the consensus of opinion was that it is legitimate, provided the morals and ethics of the church dominate all proceedings. They can be beneficial to the church, and also exert a wholesome influence upon these groups.

There is considerable concern about the ability of the foreign-language churches to hold the young people. The facts in the case are not very encouraging. The consensus of opinion was that the pastor is the hope in the situation. It very largely depends upon him. He must be youthful in spirit, sincere, earnest and sympathetic. The entire family must be reached, and the church built upon a family basis.

The regular American churches are having varying degrees of success in absorbing the second generation young people. Fifteen churches responded to the question, "What success are you having in absorbing second generation young people in your regular American church?" The answers may be classified as follows:

1. Churches where children of foreign groups are practically nil and where there is no special interest in the subject.
2. Churches where the situation obtains to a certain degree and they are at a loss to know just what to do.
3. Churches that deal with the situation through their associated or branch churches, thus relieving the main church, as they see it, from any special responsibility.

4. Churches, like the Madison Avenue Presbyterian in New York City, whose enrollment in the church school consists of practically 50% of children born of foreign parents (in this particular church Czecho-Slovakia) and where 50% of the new members received into the church from the Sunday-school would be these children of Czecho-Slovakian parents.

5. Churches, like the North Presbyterian Church in New York City, where they have a great many children from Swedish, Armenian and British parentage and non-Roman Catholic background "who have usually been assimilated as Americans with little or no national distinction."

6. A large group of churches which, through their Daily Vacation Bible School, summer activities and Sunday-school, have a number of children whose parents are affiliated with the Roman Catholic and Eastern Church report that these children are absorbed "into the group of our young people as are children of American parents."

The indications are that the foreign-language work has neglected too much the use of literature. The power of the printed page, and the use of colporteurs was stressed very strongly. The possibilities of united work in the field of literature for foreign-language groups were considered to be great. There is need of an interdenominational training school for workers among foreign-speaking groups and especially for the training of colporteurs. Interdenominational bi-lingual papers are very much needed.

Social programs for foreign-language groups and churches are absolutely essential and should be promoted. Religion is a spirit that can be communicated, passed from one person to another, and the social approach to boys and girls permeated by the Christian spirit is essential.

The present immigration situation is producing important changes in programs. Pastors are giving more emphasis to the distinctively religious phases of their work. A pastor said, "Ten years ago I had to teach English, but now I can spend my evenings in prayer-meetings, and more time can be given to religion." They are studying programs of religious education,

programs of church worship, giving much attention to the instruction of children in the Sunday-school, and more time to the preparation of their message to their people. The whole question of religious educational methods and material for foreign-language churches was considered of primary importance, and requiring careful study. The entire matter, including the question of proselyting, was referred to a small committee for careful study and for report to the Joint Committee on City and New Americans.

There is an increasing tendency for English-speaking churches to come into some kind of relationship with the foreign-language churches. There is in many places a merging of the English-speaking and the foreign-speaking churches. There is a strongly felt need for yoked or united churches. Federation and other forms of interdenominational adjustments looking toward greater efficiency and better service, were thought to be desirable. In a number of centers there was thought to be overlapping. By reducing the number of projects and centering upon the more likely ones, the total results would be greater. This whole matter of mergers, consolidations, and federations was referred to a small committee to work out practical plans.

READERS' COURSE

Prepared by National Committee on the Cause and Cure of War, Room 1116, Grand Central Terminal Bldg., New York.

It was agreed at the conference in Washington last January that the Readers' Course should be continued and that as many delegates and friends of the Cause and Cure of War as possible should be urged to join in the reading.

In view of the fact that the London Naval Conference succeeded in getting a treaty on disarmament, that a Committee of Preparation for Disarmament under the League of Nations is considering a program for another Commission on Disarmament, and that the outcome of these two efforts has clearly shown that disarmament is a

measure difficult of accomplishment and yet imperative in its need if the world is to achieve peace, it seems very important that we should understand the problem of disarmament better than any of us do.

Therefore, we shall devote the Conference in January, 1931, mainly to the question of Disarmament and devote the first section of the Reading Course to Disarmament.

SECTION I

Section II will appear in a later REVIEW.

Compulsory Reading Course

No one can take this course and say she has completed it unless she has read these books. It is the only list that is compulsory, but the three books it contains *must* be read. The total cost is a little more than \$5.30.

Navies and Nations by Hector C. Bywater. Houghton, Mifflin Co., 386 Fourth Avenue, New York (1927). \$4. A discount of 50c may be deducted if ordered through the National Committee on the Cause and Cure of War, checks made payable to that Committee.

America's Naval Challenge by Frederick Moore. Macmillan, 60 Fifth Avenue, New York. \$1.50.

Naval Disarmament by Hugh Latimer. A brief record from the Washington Conference to date. Royal Institute of International Affairs, Chatham House, St. James Square, London, S. W. 1 (1930). A limited number may be had of the Council of Foreign Relations, 25 West 43d Street, New York. \$1.

Light Reading

Issued in form of stories, the object of which is to make the readers desire to join the forces of peace. These three light reading books, which it would be a pity not to have read, cost \$7.50.

German Students' War Letters by Philip Witkop. Translated from original edition by A. Bredd. E. P. Dutton, 286 Fourth Avenue, New York. \$3.

The Wet Flanders Plain by Henry Williamson. Read and join the crusade. E. P. Dutton. \$2.

Stepdaughters of War by H. Z. Smith. Not nice reading. "Savage and unsentimental." E. P. Dutton. \$2.50.

Reference Books

Certain reference books are added with the request that these books shall be secured by your library or by someone in your group who will serve as volunteer librarian for the reading group in your town. Two are compilations on Disarmament; one is a compilation on the *Pact of Paris*; several are on *The World Court*, any one or more of which may be selected. They are especially good for speakers, debaters, essayists, or for other utilitarian needs.

Selected Articles on Disarmament compiled by Mary Katherine Reely. H. W. Wilson, 960 University Avenue, New York. \$2.25.

The Pact of Paris compiled by James Thayer Gerould. H. W. Wilson. \$2.40.

Reference Shelf—Disarmament compiled by Julia E. Johnson. H. W. Wilson. 90c.

The World Court (History, Organization and Work); also *The World Court, Fifty Questions Answered*, and accompanying leaflet. The American Foundation, 565 Fifth Avenue, New York. Free.

The Root Formula and the World Court. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 10c.

United States and The World Court by Philip C. Jessup. World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. \$2.

The World Court, 1922-1929, by Manley O. Hudson. World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. \$1.75.

THE PEACE MOVEMENT IN CANADA

BY HELEN M. STRACHAN

In the promotion of peace through the League of Nations, the Churches of Canada have played a large part by keeping before their members the aims and ideals of the League. The Women's Missionary Societies of a number of the churches are also vitally interested. The Woman's Missionary Society of the Presbyterian Church in Canada is a corporate member of the League of Nations Society in Canada, and our women are therefore closely allied with this greatest modern movement for the peace of the world. This Society, by lectures and literature, extends the knowledge of the League's doings and publishes the *Interdependence* monthly. This information is given to our women through the medium of our missionary magazine.

Another interesting movement has been the formation of a Canadian branch of the World Alliance for the promotion of International Friendship through the Churches. The Alliance has its branches all through the Continent and Britain. With this Canadian Branch are connected the Angli-

can Church, the Baptists of Ontario, Quebec and the Maritimes, the United Church, the Presbyterian Church, the Salvation Army and the Quakers. Among its activities are included an interchange of preachers in many of the border cities of the United States and Canada, and the observance of the Sunday before Christmas, on which prayers are said for the promotion of peace and goodwill.

There is also in Toronto the Inter-Church Committee of the League of Nations, a woman's organization comprising not only the women of the Protestant Churches but of the Jewish and Catholic faiths. Frequent meetings are held during the year, when addresses are given to stimulate the attitude of church women against aggressive war, and to bring before them what is being done by the women of other countries in the interest of peace.

The interest of our Canadian church women was quickened last year by the appointment of Dr. Caroline Macdonald to the Labor Conference at Geneva, as interpreter and general assistant to the Labor Delegate from Japan, and her report on her return at a public meeting under the auspices of the Inter-Board Committee. Dr. Macdonald carries on in Tokyo a large work among prisoners and girls in industry. She is called by the Japanese an ambassador of good will between the two nations. Two of the Woman's Missionary Societies of Canada give grants to this work. That a Canadian woman should be chosen to interpret for a foreign power at a gathering which was striving to relieve in all nations the misunderstanding between capital and labor and help usher in a new and better day in industry, was a tribute to Christian missions.

Believing, as we do, that world friendship and prevention of misunderstandings among nations is one of the chief concerns of Christian churches, who represent on earth the Prince of Peace, we can do nought else as church women but throw our whole might into the promotion of peace.

WHAT SHALL OUR POLICY BE?

BY OWEN D. YOUNG

When our political policy in international affairs becomes cooperative in spirit, which need not involve us in entanglements or alliances; when our economic policy looks to the economic development of the world as a whole and the improvement of living standards everywhere; when our tariffs and our treaties are made to evidence this spirit (because we are under suspicion now); then we may hope for effective plans for farm relief, for reduction of our surplus of raw materials and manufactured goods, for relief of unemployment, and for—what is most important of all—a better spirit of all nations towards us and towards each other. That means peace, and peace thrives in a world of contentment and mutual welfare. It cannot live in a world or in a nation where there are great inequalities and injustices caused by man-made barriers.

What shall our policy be? Whatever it is, it must be a large and all-embracing one. We cannot have a world-wide economic program if it is to be defeated by a narrow political policy. It does no good for businesses to send their representatives to foreign countries to sell our surplus goods if, politically, we ruthlessly offend the very customers they are trying to create. We may tax ourselves in huge amounts to buy a farm surplus, but we will have to move it out of America or that program will fail. After all, the consuming power of the world has to be raised but little to take care of the surpluses which cause so much disaster to ourselves.

We, more than anyone in the world, need an era of good feeling, not only in our own country but elsewhere. I beg the leaders both in politics and economics to cultivate it. He who makes bad feelings at home or abroad is not only a destroyer of our prosperity today, but he will be the cause of far worse things tomorrow. America has no use, nor has the world, for professional manufacturers of bad will.



WORLD-WIDE OUTLOOK



CHINA

Roman Catholics Gain in China

RECEIPT of an official report of the apostolic delegate to China showing a total membership in the Roman Catholic Church in China of 2,473,619, an increase of 47,637 last year, was announced May 13.

The report, made public by the Rev. James G. Keller, superior of the Maryknoll Junior Seminary at Los Altos, California, showed that, aside from the regular clergy there are nine Chinese bishops, 1,371 Chinese priests, more than 5,000 Chinese nuns, and approximately 4,000 Chinese young men preparing for the priesthood.—*New York Times*.

Child Slaves of China

FOR many years Mrs. F. J. Dymond has been doing a splendid work on behalf of the child slaves of South-West China.

In the Preface to her book, "Yunnan," Mrs. Dymond quotes from a League of Nations publication the statement that there are three million child slaves in China. She fears that of the eighteen provinces of China, Yunnan has the largest proportion. She does not mince her words in showing what this traffic in slaves means. In "Yunnan," Mrs. Dymond does not deal exclusively with this problem, but gives vivid word-pictures of this part of the country where she has spent so many years.—*Missionary Echo*.

The Institute at Tsinanfu

THE people visit the Institute in as large numbers as ever. Rarely do the figures fall below 400,000 annually, which is about equal to the whole population of Tsinanfu city.

Visitors come from the remotest parts of the country, and the most inaccessible parts of the province.

Last spring an exhibition dealing with improved agricultural methods and village life was visited by over fifty thousand people, while nearly five thousand students of the local Government schools came in relays.

The Institute is taking a part in the nation-wide movement against illiteracy, and schools for both boys and girls are operating regularly. Sunday-schools of three grades meet on Sundays, in which a total enrolment of 250 is now recorded.—*Missionary Herald*.

A Legation Staff Observer on the China Famine

DR. CLAUDE BUSS of the staff of the American Legation in Peiping recently traveled into one of the famine sections with John Earl Baker, director of the China International Famine Relief Commission to investigate famine conditions in places where there are no roads or railroads and to ascertain how the contributions from America for famine sufferers could best be used. He writes:

Oh! The sights in the famine area! Beggars everywhere, homes with roofs torn off to provide fuel, corpses always naked, lying by the side of the road to provide food for dogs and flies. Everybody lean and haggard for lack of food. One old man so far gone we gave him money to buy a meal but he didn't want it. Not enough energy left to even want. He fell down and practically died at our feet. Swollen ankles from weak hearts, swollen stomachs from eating poisonous weeds—such is a famine region. And even worse, every house is a nest of lice, scorpions and bugs. The bites of these insects spread plague and typhus. Two weeks of that, and you can imagine how glad I was to get home.—*Letter to China Famine Relief*.

Girls School at Shuntefu

OVER the entrance of the mission school for girls at Shuntefu, China, is this significant title, in Chinese characters, translated literally, "Refining furnace pure character female learning school." The happy girls I saw inside were a good exhibit of the effect of the pure character training they were receiving. One feature of the school is very practical. Simple living rooms fitted up as a home are located near the gate apart from the dormitory. Here groups of four girls, two older and two younger ones, live together under supervision of the faculty, with full responsibility for the housekeeping. They must buy their food, cook it, serve it, keep the accounts, and attend to all other housekeeping duties for a month at a time. In this way they learn by doing, and their own homes later will be the better managed for such training.—*Letter from George H. Trull.*

C. Y. Cheng, Great Chinese Leader

OF THOSE who recently crowded the City Temple on the occasion of the annual sermon of the London Missionary Society, a few, no doubt, were present at the Edinburgh Conference twenty years ago. These will have recalled the impression that C. Y. Cheng made as a young man at that historic meeting.

Since then he has grown steadily in power and influence, and is to-day one of the greatest Christian forces in his own country, and highly regarded by the universal Church. Dr. Mott has repeatedly referred to him as "the great prophet of China."

The London Missionary Society claims him as its own, and certainly has every right to be proud of him as one of its "old boys." Dr. Cheng's father was a pastor in Peiping under that mission for a quarter of a century.

Little Ching-Yi was baptized when he was five years old, and grew up in a home fragrant with holy influences.

He attended the L. M. S. schools, first in Peiping and afterwards in Tientsin, where he studied theology under Dr. Jonathan Lees. In later life he seized various opportunities for fuller education, taking a two years' course of study in Bible Training Institute, Glasgow, and spending another two in America at Columbia University and the Union Theological College. He received his D.D. from Toronto and was the first Chinese to become a Doctor of Divinity of a western university.

When the China Continuation Committee was formed as the result of Dr. Mott's visit to the Far East, he became its Chinese secretary, and removed to Shanghai. As is well known, the National Christian Council a few years later succeeded to this committee. When this happened, Dr. Cheng passed from the secretaryship of the one to that of the other, and still retains that position.

He presided over the National Christian Conference in 1922, that epoch-making occasion on which half of the thousand delegates were Chinese, and in the various committees the proportion was far larger.

In 1927 he was appointed the first Moderator of the Church of Christ in China. The following year he represented his country at the International Christian Council in Jerusalem, and took a prominent part in its proceedings. He is a vice-chairman of the International Missionary Council, representing practically all of the Protestant missions in the world. The high positions that have been accorded to him are an indication of the fact that he is universally regarded as a great spiritual force.—*Christine I. Tinling, in The Christian, London.*

GENERAL

The Patriarch of Alexandria

MELETIUS, the Ecumenical Patriarch of Alexandria, was one of the notable figures at the Lambeth Conference. He is one of the best-known characters in the whole orthodox communion. Greek by birth, he

first rose to importance as Archbishop of the Church of Cyprus, and a political colleague of Venizelos, by whom he was drawn to the throne of Athens. At the next vacancy of the patriarchal throne, the influence of that statesman, then as now dominant in Greek life, procured his election to Constantinople.

As Patriarch he was a leader in the various reforms that the best men in the Orthodox Church then saw to be needful. But when the Turk came back he was one of the immediate objects of their vengeance. Soldiers were sent to arrest him. A telephone message to the British embassy brought down a boat crew on the instant, and they found the prelate actually being forced into the motor car which was to take him into a captivity where he would have vanished forever. The sailors prevented the arrest, thereby undoubtedly saving his life, but the Turks were able to insist on his resignation of the see, and he retired to a monastery on Mount Athos. Thence he was summoned to the throne of Alexandria, from which he is the ruler of all Orthodox in Africa, including the considerable body at such centers as Johannesburg. All men would agree he is one of the most forceful characters in the Orthodox episcopate of the day, and a prelate whose career has a note of the picturesque and the adventurous that is not too common in this century.—*Living Church*.

Dr. Jefferson Leaves the Broadway Tabernacle

DR. CHARLES E. JEFFERSON has preached his last sermon as pastor of the Broadway Tabernacle, New York City. With the end of that pastorate there comes to a close one of the most influential ministries in the history of the American pulpit. For thirty years Dr. Jefferson has been preaching in the great church which stands so close to the business center of the metropolis. And for thirty years that church has been filled, not with curiosity seekers, but with a real

congregation which gathered there for worship and went out from there for vital Christian service. Words that he has recently spoken may wisely be pondered by his brother ministers throughout the country. "People," he has said, "are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."—*Christian Century*.

Dr. Bowie on Marriage

IT IS time that Christian ministers should recognize the danger of becoming mere adjuncts to a social function and should become increasingly the priests and interpreters of God's meaning for marriage. There ought to be a difference between religious marriage and nonreligious marriage. There ought to be a difference between Christian marriage and marriage which is entered into with no thought of the spirit of Christ. If men and women come to the church to be married, then they ought to desire not simply that the church shall solemnize the marriage ceremony, but that it should contribute its continuing inspiration to their married life.

Our new standards for marriage at Grace Church are not conceived in any spirit of compulsion. We are not unqualifiedly asking that women and men should "join" a Christian church. We hope they will join one, in full status as Christian communicants, but we

recognize that this may involve questions of creed and other difficulties of adjustment which cannot be pledged in advance. What we do ask is that they shall "seek to associate themselves for worship and fellowship with a Christian church in the community where they reside." If they do not want this, there is no reason why they should come to the church to be married; and, if they do want it, there is every reason why we of the church should help them to find it.—*From a sermon by the Rev. W. Russell Bowie, D.D., Rector of Grace Protestant Episcopal Church, New York.*

Gifts for Religion Lead

THE strength of religious sentiment in the United States is reflected in the fact that special gifts to religion led all other objects of philanthropy in 1929. The exact figures, as reported by the John Price Jones Corporation, are: Religion, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$278,710,000; health, \$221,510,000; foreign relief, \$132,000,000; the fine arts, \$40,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000. It might further be noted that of the funds given for education a large proportion went to church colleges, and that the inspiration for the \$558,000,000 given to charity had its rise in fundamentally religious impulses. Directly or indirectly, religion operated more powerfully on American pursestrings than any other one influence. It obviously remains a much stronger influence in our national life than may be inferred from certain critics of the organized churches, or from the observations of circles indifferent to the subject.—*Christian Standard.*

Swiss Government Honors Dr. Keller

DR. ADOLF KELLER, the Federal Council's special representative in Europe, was recently the recipient of a very unusual honor, bestowed on him by the Swiss Government through

the Theological Faculty of the University at Zurich. A professorship was granted to him after only three years of academic work at the university because of his distinguished pioneer work in the field of international Christian cooperation.

In the document pertaining to the professorship, the University emphasizes the fact that through his work on behalf of the Stockholm and Lausanne Conferences and their Continuation Committees, and his directorship of the International Social Christian Institute, he is in the happy position of standing in the very center of the most important theological and ecclesiastical movements, and is thus able to lead his students into the newly created "ecumenical theology" which concerns itself with the points of similarity in the conception of the Gospel among the Christian Churches as well as with the weighty social and ethical problems of present-day Christianity.

The Lambeth Resolves

THERE were great searchings of heart at the Lambeth Conference. And there were great resolves of heart, chief of which was that "the Christian Church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration." If this were lived up to by all the members of that particular Church around the globe, and they were joined by all the members of the other Christian Churches, the end of war would be assured.

A citizen following this "resolve" would have normal and spiritual authority of the highest character for refusing to go to war if his country refused to take the preliminary step toward peace. This reservation would carry national patriotism into a higher level than that which often prevails in times of great emotional excitement. The position taken by the conference offers a challenge to every government that has entered into the

pact for the pacific settlement of international disputes. Individuals have dared to go so far under the promptings of their own consciences. But this is the unanimous pronouncement of a body of Bishops representing their constituents in practically all the countries of the earth.

Other resolves relate to matters of more intimate concern to the family life and to individual faith. . . . But out of all the disquieting perplexities which have confronted the Church in modern society, it rises with undimmed faith and confident hope, asserting that with the help of science it is now able to trace "a continuous process of creative development at every stage of which we find the Divine Presence and power." Scientific thinking has given back to us a sense of reverence for a Creator who is "always and everywhere active within the universe."—*New York Times*.

Christian Endeavor—Berlin Meeting

THE last day of the eighth World Christian Endeavor Congress was marked by services in nearly all the Berlin churches to which the delegates from forty-two nations thronged and by an enthusiastic meeting in the evening, the closing session of the congress, to which more than 15,000 came to take leave of one another and repledge themselves to carry on the work of the society in their respective lands.

Dr. Daniel A. Poling, president of the World Christian Endeavor Union, said:

We have opened a new epoch in the youth movement of the Christian Church, I believe. Our organization is active in 112 lands. Eighty thousand one hundred and seven societies are reported.

Germany's welcome to this army of Christian Endeavor members has been spontaneous and unqualified. Everywhere we have been treated well. President von Hindenburg's welcome and our talk with him were particularly significant. His life motto, "Ora et Labora" [worship and work], became the convention message.

In the final hour of dedication these representatives of 4,000,000 young people vowed themselves against all inter-racial

and social injustice, all sectarianism and Protestant division, all lawlessness and selfish nationalism and all attacks on the movement toward disarmament.—*New York Times*.

LATIN AMERICA

Indian Facts

REV. W. CAMERON TOWNSEND, of the Central American Mission, submits the following facts concerning Indians in the Americas:

There are 500 or more Indian languages spoken in Latin America which have not been reduced to writing. Many of these Indian tribes live in the almost inaccessible fastnesses of interior South America. Some of them have never been visited by the white man.

Definite effort is being made by various pioneer missionary agencies to reach these scattered peoples, but the need has not begun to be met.

Protestantism in Argentina

IN ARGENTINA we are being confronted with the immigration problem. Up to within ten years, most of our immigration came from the South of Europe, but now we are getting people from the north: Germans, Poles, Czechoslovaks, etc. A great many of them are Protestants. Years ago, when the Argentine Government took the census of its population, it invariably announced the number of Catholics and Protestants to be found within its territory; but they no longer do that. The Protestant population has increased tremendously within these last years.—*Bible Society Record*.

Venezuela to Pay Off Its Debt

A NEW day of celebrating a national historic event has just been adopted by Venezuela. That country, to commemorate the 100th anniversary of the establishment of its independence from Spanish rule, which took place under the leadership of Bolivar, has decided during the year to pay off its entire national debt of \$4,700,000.

University of Mexico

THE National University of Mexico was originally founded under papal sanction in 1553 by decree of Philip II of Spain. It claims to be the oldest university in the Western Hemisphere, antedating the founding of Harvard College by eighty-six years. It has had a long and varied history, and is now independent alike of ecclesiastical as well as political control, although in part receiving its support from the revenues of the Republic. The President of the United States of Mexico and other high officers are ex-officio members of its board of trustees, the majority of whom are elected from the citizenry of the Republic, the faculty, and in part from the students. Its present official title is "Universidad Nacional Autonoma de Mexico." There are nine thousand students and well organized departments of study and research in the various sciences, including the Instituto de Biologia and the National Museum of Natural History.—*W. J. Holland, in The Carnegie Magazine.*

Cuba

EXTENSIVE public works have been initiated involving the expenditure of more than one hundred million dollars of public funds. A magnificent new highway, extending through the island for more than 800 miles, is now in process of construction and will probably be completed in 1933. A new capitol building has recently been erected at an expenditure of approximately sixteen million dollars. Cuba is a land of great natural resources, under-populated, ideally located, and its future prosperity should not be without a reasonable solution. As in all such instances, this is a time when unselfish leadership is being tested.—*Annual Report Presbyterian Board of National Missions.*

Porto Rico Seeks Tourists

PORTO RICO SERVICE, INC., has been organized. Its purpose is to so advertise Porto Rico as to attract

more tourists to this island of enchantment. A very fine purpose. However, there is one feature of its program with which the writer is completely out of harmony. In its organization meeting the leader, amid hearty amens from those about him, said: "This publicity about homeless people, hungry and naked children, sickness and neglect must be stopped. We must allow nothing but that which is rose tinted and good to be said about our island." No doubt his purpose is good, but his judgment is bad. That is one of the things which has held Porto Rico back for so long. It has not been willing to face right up to its shortcomings and its needs. Perhaps the greatest thing which Gov. Theodore Roosevelt did for Porto Rico was to place its actual conditions before the people of the United States. Porto Rico is definitely a part of the United States of America. Her citizens are citizens of the nation. A weak spot here is a weak spot in the nation. Dying children, nakedness, and starvation here mean that we are permitting such conditions under our own flag, among our own citizens. Porto Rico did not ask to become a part of the United States. We took the island by armed force. We must now see that its people have a chance to become healthy, strong, constructive, happy citizens. Porto Rico is indeed one of the most beautiful spots in the world. It has one of the most wonderful climates No citizen of the United States who ventures out on the sea in boats should fail to spend a few weeks in Porto Rico. At the same time, no one should come expecting to find it perfect. The per capita wealth in Porto Rico is only \$182, as compared to \$1,123 in the United States. To those who have a little imagination this fact will reveal a lot.—*C. Manly Morton, in The Christian Century.*

Government Schools in Mexico

ONE of the characteristics of the present movement in Mexico is that of the spread of education. The Department of the Federal Govern-

ment has been establishing rural schools in every state of the Republic. Besides, every state and town is doing something to establish and support schools for the benefit of the children of the country. There is at present an army of 35,000 teachers engaged in the education of the youth in Mexico. There are more than 1,400,000 children enrolled in all the schools, which shows the largest number ever receiving an education in Mexico.

The present administration headed by President Ortiz Rubio has increased the appropriation for the Department of Education and the department in charge of this important branch of the government is busy distributing that money in new schools, established wherever they are most needed.—*Andres Osuna, in The Missionary Voice.*

JAPAN—KOREA

Growth of Tokyo

IN THE five years between the great earthquake and fire in Tokyo, of September, 1923, and December, 1928, the population of Tokyo grew seven hundred thousand to a total of 2,218,400. In this vast city there are 115 churches, of which about twenty-five are parishes and missions of the *Nippon Sei Kokwai*. Of the other two faiths recognized by Japan as being principal religions of the empire, Shintoism has 232 shrines, and Buddhism has 1,082 great temples.—*Spirit of Missions.*

Japan Growing a Million a Year

ONE million new Japanese every year have mouths to be fed, and need shelter and clothing. Japan has a population about half that of the United States, concentrated in an area about the size of Texas. How the resources of the country are to meet this problem is an ever-recurring puzzle to Japanese officials and scientific authorities.

Just now this question is more acute because, as long as the business depression continues, there is no room

to accommodate the increasing population at home. Japan's principal food supply will certainly run short, if her population should continue to increase and her surplus population should not be afforded an exit.

Certain members of the Population and Foodstuff Research Committee in Tokyo have been advocating the diversion of unemployed at home to South America and the South Seas. But emigration without subsequent financial aid has brought about difficulties in South America. The South Seas declare that they are at present unable to receive Japanese unemployed. *Literary Digest.*

A Japanese Pastor's Library

WE VISITED one day a little station which was opened years ago at Kashiwakubo, some two hours distant from Tokyo. Nowhere else in the world have I seen such constant beauty of landscape as greets one here. On every side were hills covered with fine trees of dense foliage; here and there was a rushing mountain stream and mile after mile, as we travelled along a winding road, now dipping into valleys, now going by tunnel straight through the heart of some mountain, there was no lessening of the grandeur of nature on every side.

The neat little church of Kashiwakubo stands on a bluff commanding a view for miles over the country side and directly in front, perhaps twenty-five miles distant, towers Fuji itself. Surely the pastor here must have constant inspiration for his task. He and a number of his congregation were assembled to greet us and we had a very pleasant time with them, drinking tea which had been prepared from the leaves of the tea tree in the pastor's own garden.

A glance at the library of this pastor was revealing. This was a small rural church, yet here, as everywhere we went, we found well-trained college graduates taking up the task of the ministry. These are some of the books which we found in his library:

Harnack: What Is Christianity?

McGiffert: Protestant Thought Before Kant.

E. C. Moore: Protestant Thought Since Kant.

H. R. Mackintosh: The Originality of the Christian Message.

James Moffat: The Theology of the Gospels.

W. R. Inge: Christian Mysticism.

T. R. Glover: Jesus of History.

P. T. Forsyth: Positive Preaching and the Modern Mind.

James Denney: Jesus and the Gospel.

James Orr: Revelation and Inspiration.

Otto: The Idea of the Holy.

This was not an isolated instance as we found similarly well-stocked libraries elsewhere in small rural fields. It is a matter of deep encouragement that the Church in Japan possesses the spirit of independence and that there is also a highly trained, thoughtful, reading ministry. Possibly the second fact is partly accountable for the first. With these two elements in the situation, we have cause for real confidence in the future of the Church of Christ in Japan.—*Dr. F. M. Potter, in Christian Intelligencer.*

Christian Progress in Korea

IT WAS not until 1885 that organized and definite efforts were made to establish the Christian Church in Korea. That year saw the coming of representatives of both the Presbyterian and the Methodist Churches and marks the real beginning of Protestant work. The progress made during these intervening forty-five years is most impressive, as will be seen by following present-day figures.

Of the total of 474 foreign missionaries, 88 men and 77 women are engaged in evangelistic work; 31 men and 53 women in education; 33 men and 35 women in medical work; 10 in miscellaneous lines (agriculture, etc.); and the balance of 147 are wives, most of whom are active assistants in the whole program.

For the work in hand the several

boards grant annually about 1,900,000 yen, and the native churches contribute about 1,300,000 yen. There are 3,300 church buildings, and 3,800 other places where Christian services are held. The total membership is 108,000 and adherents estimated at about 220,000. Of Sunday-schools there are 4,000, with 15,000 teachers, and 185,000 pupils attending. In education there are 400 schools for boys, with 1,000 teachers and 30,000 pupils; 170 for girls, with 580 teachers, and 14,000 pupils; and about 200 mixed primary schools with 500 teachers and 9,000 pupils. Of kindergartens there are 170, with 330 teachers, and about 7,000 children. There are also 22 hospitals and 25 dispensaries, and 68 medical missionaries in service.

Korean Christian Activities

IN ANY summary, mention should be made of several special institutions. The missions conduct three leper colonies with about 880 inmates in each; there are two Union Christian Colleges and three Theological Seminaries; a Christian Literature Society that publishes nearly 80,000,000 pages per year; a Bible House that has put in circulation copies of the Scriptures during the eighteen years of its existence; a Y. M. C. A., that in addition to its city student and rural work, has an industrial department which has printing presses that now do most of the work that was formerly sent to Yokohama before the 1923 earthquake; a Sunday-School Association whose work covers all Korea and yearly puts into circulation a great volume of its own special books and publications; the Union Christian Hospital at Pyeng-yang, and the world-famous Severance Union Medical College with its associated hospital; and a Woman's College—the only school of this grade in Korea. The Christian Church and its accompanying activities are well established in this land, and are functioning in fitting ways as can be seen from the above condensed sketch.—*Congregationalist.*

AFRICA

Airships in Christian Service

A CHAIN of first-class airdromes has been laid out across Africa from the Cape to Cairo. Dr. Robert P. Wilder, missionary secretary in the Near East, flew recently from Bushire in Arabia to Cairo, 1,098 miles, in seventeen hours, saving in that way eight days of land travel. The Australian Inland Mission of the Presbyterian Church sends doctors and nurses by air to isolated sick settlers, often bringing back patients to a base hospital. Mrs. Osborn says in *The Presbyterian Magazine*: "It is only four hours at the outside limit before help can arrive for a sufferer. Instead of a terrible journey from water-hole to water-hole under blazing sun, the traveling is now done by doctors and nurses who are notified by radio. A properly equipped airplane ambulance takes the skilled assistant to the rescue." The expenses of this service are largely paid by a bequest of the Australian harvester manufacturer, Hugh Victor McKay.

Alongside of this relief work is a splendid system for sending religious and general literature to isolated settlers; and itinerant preachers now itinerate by airplane. So the old order changes giving us in anticipation a picture of the acceleration which is coming in the witness to the Gospel in all lands.—*S. S. Times*.

East Africa

THE development of the Jeanes schools is the most outstanding information about this section of Africa. The Jeanes system of supervisor teachers, so effective in the improvement of rural Negro schools in America, offers the best suggestions for conditions as they are found in Africa. The Phelps Stokes Commission, after a study of education in East Africa in 1924, established five of these Jeanes schools in carefully selected areas of East and South Africa. The Carnegie Foundation, about four years ago, established another of these

schools in Kenya. Already thirty-three teachers have finished the supervisor course and forty-seven more are under instruction at the Kenya school. Those who have finished go out to the villages through the country, helping both teachers and schools by giving them the basic methods of teaching and starting them on local projects including hygiene, sanitation, agriculture, home construction, school crafts and recreation.

A return of these supervisors every year or two for several weeks of renewed instruction is a part of the Jeanes system of training.

Madigas Revival

IN THE Canadian Mission Revival, as significant a phase as any is the movement of the Madigas to Christ in the northern fields, long counted unfruitful. This Madiga community was the one most largely gathered in by the great mass movements radiating from Ongole, and it still constitutes about ninety-five per cent of the 93,768 church members in the A. B. Telugu Mission today. The rural Madiga movement has a persistent element of weakness in the extreme poverty of those involved. But there are great elements of strength as well. The Gospel makes almost a clean sweep of them as it moves through them in a region. They have staying powers of the greatest value. Their humility in learning and their willingness, when lead, to make great sacrifices for education, and progress are beyond praise.

The American Baptist Mission, together with the Anglican, Lutheran, London Congregational, Mennonite and Canadian Baptist Missions, have shared in the steady expansion of this Madiga movement northward and westward. And now a new and mighty movement is sweeping them in by hundreds in the extreme north of the Telugu area. The significance is vast. We know full well the ills of unshepherded converts. Yet we cannot forbear expressing the opinion that the danger of throttling a great move-

ment, and of making lasting hostility to the Kingdom by refusing baptisms because workers are lacking, seems far greater than the dangers from believers being unshepherded for a time.—*Baptist Missionary Review*.

Restraint on Christian Inquirers

AN EXAMPLE of the way in which progress is sometimes discouraged for lack of sufficient workers, comes in a letter to the Church Missionary Society from the Rev. W. J. Payne, of Benin, West Africa. Some Urhobos asked him to visit them and to send them a teacher. At that time there was no teacher available to send. When some months later Mr. Payne visited the place, he found that the people had built a church, and the congregation numbered over fifty. They had provided themselves with a teacher, and subsequently this young man was formally appointed to take charge of the church and school. "When I paid them a second visit," writes Mr. Payne, "the number attending church had nearly doubled, so that it is now necessary for them to enlarge their church. The difficulty is that so many want to learn for baptism that it is almost impossible for one lad to teach them." And the narrative ends not with the words: "So I sent a second teacher," but: "So I had to advise him to reduce the number preparing for baptism."

Sanitary Engineer for Liberia

THROUGH the liberality of the Board of Foreign Missions of the United Lutheran Church in America a sanitary engineer will be sent to Monrovia, Liberia, West Africa, to combat the encroachment of yellow fever in that country. The Liberian Government will contribute \$15,000 annually to the mission board's \$7,500 toward a sanitary department. By special arrangement with the United States Department of State an engineer will be sent out from the office of the Surgeon General of the U. S. Public Health Service.—*American Friend*.

NORTH AMERICA

Protestant Social Work

H. W. HOPKIRK of the Child Welfare League of America recently gathered statistics upon the number of hospitals, homes and other institutions maintained by the Protestant churches, for the Federal Council of Churches. The following data are taken from his report:

Within the United States the Protestant churches support more than 340 hospitals or sanatoria, 310 homes for the aged and 400 institutions for children or child placing agencies. There is considerable variation in the extent to which particular institutions give preference for admission to individuals of their own communion. About one-half the homes for the aged specify that they will take only, or give preference to, applicants who are members of the denomination sponsoring the home. But most Protestant church hospitals and institutions for children do not have such a policy. Frequently an institution for children draws a majority of its population from families of the communion supporting it, but quite often, as is true of church hospitals, the majority of those under care are of other faiths.

Of the organizations caring for children, most are institutions for the dependent and neglected, often known as orphanages, orphans' homes or children's homes. A few institutions and child placing agencies specialize in the care of cripples, epileptics, children with behavior problems, or convalescents. But for the most part the service is not specialized. Probably seventy per cent of the institutional and child placing service under Protestant church auspices is carried on without the benefits of social case work.

Those institutions which add case work to their programs usually find it desirable to diversify their programs so to allow a child to receive foster home care or mother's aid if such service seems desirable, thus reserving the facilities of the institution for those in need of institutional care.

Hard Experiences in Alaska

IN JANUARY, 1929, Miss Helen Lambert, the nurse at Allakaket, Alaska, was severely burned through the explosion of a can of gasoline. Allakaket is one of the most distant and isolated mission posts in Alaska. It is entirely without medical facilities except those supplied by Miss Lambert herself. The nearest hospital is the government railroad hospital at Nenana, more than 300 miles away. Miss Lambert and her fellowworker, Miss Thompson, were finally carried to Nenana by airplane. Bishop Rowe arranged for Miss Lambert to come to the United States for treatment and Miss Thompson was assigned to Nenana.

This necessary arrangement, much to Bishop Rowe's distress, left Allakaket uncared for. He finally asked Miss Amy Hill, who put in three fruitful years of work at Allakaket before her assignment to Anvik, to return to the former post in company with a new recruit, Miss Estelle Wilcox, a teacher.

The uncertainties of Alaskan travel are well illustrated by Miss Hill's experience. She left Anvik, about 500 miles west of Nulato, August 19, to make connections with a mail boat due to go up the Koyukuk August 26. Owing to an accident to one of the river steamers all schedules were disarranged and Miss Hill found herself obliged to wait at Nulato for two weeks. It is one of the most unattractive spots on the Yukon with nothing but a very questionable road house to accommodate passing travelers. "Fortunately for me," says Miss Hill, "the Roman Catholic Mission at Nulato had accommodation for me, and so the stay was comfortable and sociable, as the missionaries there are so kind." While waiting at Nulato, Miss Hill was joined by Miss Wilcox.

Speaking of the experiences of the trip from Nulato to Allakaket, Miss Hill says: "Our seven days' trip on that mail boat, with no accommodations whatever, was enough to initiate anyone. If you did not get sour during those days you never would. The

mail boat was just a scow and we were overcrowded. We certainly enjoyed our beds at the mission after sleeping on the floor for a week."—*The Living Church*.

A University for Pacific Coast Countries

THE University of California has embarked upon an enterprise of education that has no parallel, for the opportunity has never existed before. It is gathering its component institutions into a strong federation with two clear purposes: first, to increase to the highest degree its service to American scholarship; second, to reach out to all those shores washed by the waters of the Pacific Ocean. Its geographical position, as well as the relationships that are naturally taking form, will bring to it students from all Asia and much of South America.

Already the number of students from Pacific lands is large, and there is now being built upon the campus at Berkeley an International House, made possible by the generosity of John D. Rockefeller, Jr. A thing of beauty, Spanish in architecture and equipped to give comfortable and cheerful housing to 331 men and 115 women, International House will speak the word Welcome to the thousands of students studying in the University. One fourth of the residents in this house will be "Americans," and through this fact the visiting students will be brought at once into social contact and fellowship with our people.—*Freeman Tilden*, in "World's Work."

Churches in New York City

ACCORDING to the Industrial Bureau of the Merchants' Association of New York City there are 3,398 churches and synagogues in the Metropolitan district, tabulated as follows according to denomination: Roman Catholic, 900 churches; Lutheran, 540; Presbyterian, 473; Protestant Episcopal, 327; Methodist Episcopal, 300; Reformed Church in America, 245; Congregational, 129; Baptist, 108; Jewish synagogues, 102; Christian

Science, 101; Seventh Day Adventist, 50; Methodist Protestant, 30; Reformed Church in the United States, 21; Unitarian, 20; Evangelical Church, 17; Moravian, 13; Evangelical Synod of North America, 11; Universalist, 10; Church of Jesus Christ of Latter Day Saints, 1.

Studying Peace

THE strife against war takes on a serious form when people will undergo sustained study and training for leadership in the cause. The Friends' Service Commission invited all interested people to attend a fortnight of study at Haverford College, and the school was organized for work, with abundant time for critical discussion and the comparison of different points of view.

Two forms of propaganda were specially developed. The one favored by the Friends and the United Brethren contemplates teams engaged in "car-avanning." Each team consists of two young people who are provided with a second-hand Ford car and \$25 a week with which to keep both the car and themselves in the field. On the other hand, the Methodist agency will operate through another set of young people, each of whom will spend a week in several summer schools, promoting the study and practice of pacifism in the church leaders among young people.

The institute register numbered nearly seventy, and they hailed from all parts of northeastern America. It is safe to say that no one was disappointed. Whatever expectations might have been roused by the announcement were more than realized in the experience which was achieved. — *Christian Century*.

Orientials in America

THE past year has been one of great development in Presbyterian work among the Chinese in the United States. Every one of the Chinese churches under the Board of National Missions shows a growth in membership.

A number of years ago the Japanese churches formed a Japanese Church Extension Board and entered into an agreement that they would take enough reduction in grants each year so as to open a new field. This last year the field at Santa Maria was opened and in the coming year a church will be started at Hayward, California.

A report notes our service among the Koreans thus: This is a small work. Nevertheless the few Koreans are earnest and zealous. The Korean Presbyterian church at Dinuba has just completed a new manse. The people secured all their funds and had them in the savings bank before construction was started, except for grant and loan of \$500 from the Board of National Missions. — *Presbyterian Magazine*.

Youth in Evidence in Toronto Convention on Religious Education

IF 1905 was a convention of adults and a promoter of the Adult Bible Class, then 1930 was pre-eminently a promoter of youth in religious education. During the entire week of the convention two groups of adult youth leaders and young people themselves were in session, and the last three days over 1,000 young people from thirty-six states and provinces, representing over thirty denominations, met in a great youth conference to plan and promote the program of Religious Education as it referred to youth. Probably this was one of the most significant features of the whole Toronto 1930 gathering and had no counterpart in the 1905 meeting. The general meeting in which youth and adults gathered in the great auditorium was the first intimation to some delegates that so much had really been going on in the convention. — *Congregationalist*.

WESTERN ASIA

Beirut College for Women

AT LAST it has started! The American Junior College for Women in Beirut, Syria, is no longer a dream,

but a fact. Daughters of Christians and Moslems are embarking on this adventure and realizing what it means.

A Persian Saint

CAN you imagine yourself without arms or legs? Life would hardly be worth living! But here is Dai Yoosef, who has lost both arms and both legs, and he is one of the happiest men you can meet in a day's walk. I visited him in the hospital after his second arm had been amputated, and he was all smiles and full of joy; and not a word of murmur or complaint. I had taken him a flower, and for the moment I forgot he could not take it. He looked up and, laughing heartily, said: "Sorry, Bishop, but I'll have to trouble you to put it in my buttonhole for me!"

When I sympathized with him about the loss of his arm, he smiled and said: "Surely God needed such a one as me to show what He can do with a man who has neither arms nor legs, but who has learnt to praise Him for all His goodness and His love." Well, I had come to sympathize with him, but he sent me away rejoicing. I could only thank God for the testimony of Dai Yoosef.

Surely the Lord had need of a man such as he is, utterly helpless, but full of joy and gladness, and always able to find something for which to praise the Lord. When you are down in the dumps, follow Dai Yoosef's example, and look for something for which to praise God!—*Bishop J. H. Linton, in C. M. S. Gleaner.*

A Persian Christian Siege of Afghanistan

APERSIAN Christian teacher who has the evangelization of Afghanistan much on his heart, received permission to enter the country as a peddler. He spent a month at Herat, the chief city in northwest Afghanistan, and came back full of enthusiasm over the possibility of Persian Christians going to Herat as tradesmen and artisans and quietly preaching the Gospel there. He urged the church in Meshed, Persia, to send one of its

members at once to Kariz, a town on the border, where all automobiles going to Herat must stop for some hours in the customs, and there open a tea-house. He would form acquaintance with Afghans and give them Christian books to take into their country. The Meshed Christians have fallen in with the plan and sent a recent convert, himself an Afghan, to the border with samovar, cups, dishes, sugar, tea, and fifteen hundred books to see what he can do.

Many free-minded Afghans who have fled Afghanistan in the recent troubles have settled in Meshed, near the Afghan border. They are quite approachable, come to the mission reading room, and show interest in Christian teaching.—*Sunday School Times.*

Koran Translated into Turkish

ARABIC, being a sacred language, the ecclesiastics have cried out against their book appearing in any other tongue. But the Turkish government has in spite of this allowed the publication of three separate translations. Fourteen thousand copies have been sold. Turks who formerly heard the sounding Arabic of the Koran without understanding anything of its meaning imagined it charged with tremendous and mystic meanings. That impression melts away when the Koran is read in the vernacular. It is sometimes enough to place a Koran and a Testament in the hands of a reader and leave him to draw his own conclusions.

It is said that Kemal Pasha in disgust threw the book across the room into a corner. Yet in the Sudan the primary textbook in all the government schools is the Koran, and Islam is gaining ground constantly in the Anglo-Egyptian Sudan. — *Sunday School Times.*

EUROPE

Theologues in Germany Are Increasing

AN INCREASE of theological students in Germany is indicated by the fact that 4,678 students there are

following theological studies; 229 of these being women. This represents an increase over last year of more than 1,000—the highest figure for all time.—*Christian Century*.

London Congress of C. M. S.

"**T**HAT it is highly incumbent upon every Christian to endeavor to propagate the knowledge of the Gospel among the heathen." From this and other resolutions passed by thirteen clergy and eleven laymen in the Castle and Falcon Inn, Aldersgate, on April 12, 1799, has grown up what we today recognize as the great and far-reaching work of the Church Missionary Society. The growth is a wonderful story of God's mercy, leading, and power: His mercy in forgiving many mistakes and weaknesses, His leading in that again and again the sure word has been revealed and followed, His power in that countless men, women, and children have been led from darkness to follow the light of Christ. On September 22-25, the society is proposing to hold a Congress in London, when representatives from all over England, Wales, and Ireland will gather in London to hear from leaders overseas of the great commitments and opportunities which are upon us, to hear also the call from leaders at home to face this great day with renewed courage and with unflinching determination.—*Church Missionary Outlook*.

Economic Conditions in Europe

GEORGE HARRISON PHELPS, special commissioner of the Department of Labor in Washington, who visited France, England, Italy, Spain and Germany, said the economic and industrial conditions in Europe were unfavorable everywhere except in France, where he said he found prosperity on every side.

"There are no unemployed in France," the commissioner said, "and there is more gold there than in any country except the United States. The luxury tax has been reduced from 12

to 6 per cent and the hotels have reduced the rates in Paris under pressure from the official tourist bureau.

"Germany is poor and there are plenty of unemployed everywhere, while the cost of living is high. Italy is not so badly off on the surface because the people do not care to complain under the Mussolini régime. Spain cannot keep the value of the peseta up because she has no gold.

"England is in a bad way because the dole system has broken down under the Labor Administration."—*New York Times*.

A Turk on Turkey's Ignorance

WE ARE ignorant; our ignorance is great. The books issued in a single day in a European country are equal in value to the books issued in ten years in our country. We have not one single scientific book on pedagogy. Translations do not exceed twenty in number. In past years, we used to call "learned" those Hodjas with Turbans! We understood their ignorance and their value has decreased to zero before our eyes. In those days chemistry and medicine were making great progress in Europe, whereas we were sleeping in our ignorance. We were happy, yet so ignorant! We believed that our Sultans had the miraculous power of seventy saints, so much so that they could blind the eyes of a Czar in Moscow by pointing their fingers out in that direction!

Science is in the west. It is in Germany, France, England, Russia, Italy and America. It is everywhere in the west; it is nowhere in our country. What can we do in this state? We have entered into western life. We want to walk together with the western nations. Our goal is good and worthy of encouragement. We must follow the west if we intend to live as a nation in the world. There is no other way. Why should we stand and wait? We cannot walk on this path by talking and by pride only! We have hardly the light of a firefly! We need the light of a sun!

The west is open before us like an ocean of light. We can take as much as we like. Nobody is hindering us. But we cannot take this light merely by the show movements of a false acrobat! We must make real effort. Our ignorance is like the wall of China. We must pull down. We must enter the world of light. — *Kazim Nami, in Uyanis (Turkish) Translation Service of the School of Religion, Paleon Phaleron, Greece.*

Continued Persecution in Russia

LIFE is very hard. We have no clothing, no linen. Food is brought to us by kind people and thus we are still living.... A short time ago many people of our villages were taken to the railroad station, quite a transport went off, but nobody knows where to—that is a secret. It is said by many that Siberia or the Antarctic Sea may be the destination. From day to day we are waiting for our turn.... Yesterday my husband was arrested and sent away. I am in despair.... Just now I am sitting in my bare little room, in the corner is a heap of straw covered with a piece of old sack cloth.... My thoughts are always with my husband.... what sort of a night is he to have?.... Really, if we would not cling to our belief that God will turn all these things into wholesome fruit of justification, we would have to despair or go mad as so many now do.....

May God, the dear Father in heaven, take pity on us and deliver us. We hoped from day to day that the door of our prison would open at last, but in vain. It is a dreadful state not to be safe for a moment. This horrible, nerve-shattering state makes life a torture. And all this under the cover of freedom, equality, brotherhood.....

From a prison camp in Siberia: "Many families are living here. They die like flies. Ice is still in our barracks. We cannot sleep, we are surrounded by vermin. Perhaps this is the last letter that I will write. There is no hope of enduring it much

longer."—*Extracts from letters from Russia and Siberia, published by the National Lutheran Council.*

ISLANDS

Follow Up Evangelism

AN EFFECTIVE plan of keeping in touch with discharged patients has been adopted by the Presbyterian mission hospital at Dumaguete, in the Philippine Islands. A young man visits each former patient about three or four times each year, leaving a tract and other religious literature, though sometimes the journey is 50 miles. The story is told that a patient of the hospital was given a New Testament which he studied, but, being unable to attend any religious services, did not show any deep interest in Christianity. However, he took his Testament with him to his home back in the hills, where he organized a congregation; elders were elected and regular worship was conducted every Sunday in this man's home. There was only one Testament in the little village and when a colporteur of the American Bible Society, who had been told by inhabitants of another town to go farther back into the hills where they were asking for this book, reached this village his stock was soon exhausted.

Rural Y. M. C. A. in Hawaii

Y. M. C. A. first honors for rural work anywhere in America went to Kauai, in the Hawaiian Islands, under the direction of the capable secretary, Mr. Andrew Gross. The work is conducted largely through the public schools and churches of the Island and includes boys' clubs, Bible study classes, devotional periods, basketball tournaments, hygiene talks, socials, entertainments, thrift meetings, and many other activities. An older boys' conference is held and a boys' camping center has been purchased. Since it is always summer in Hawaii the place is used throughout the year. Boys from nine to twelve are cared for in "Friendly Indian" clubs, and the

group from twelve to fifteen in "Pioneer" clubs. Paralleling this program is the work of the Y. W. C. A. which reaches a large number of girls. These two organizations are making a great contribution to the life of these present and future Americans. "Father and Son" banquets are held and, since most of the fathers are Orientals, the occasions are both interesting and picturesque. English classes are conducted for this older group. The chief industry of Kauai is sugar cane, and the Y work is carried on in close touch with the plantation programs. The lives of many hundreds of Japanese-American, Korean-American and Filipino-American are being influenced.

Inventing Written Language

DR. FRANK C. LAUBACH in the Philippines, is adding to his many interesting achievements the invention of a written language. At least he is now struggling to reduce to writing a language hitherto only spoken or used in a very difficult Arabic script. Its nineteen sounds he is seeking to reproduce with one sound for each letter, in order to facilitate the publishing of the Bible and other books needed in the education of the people of Mindanao.

If anyone thinks it is easy to do what Dr. Laubach is attempting, we would suggest his trying it on some language which he has heard but has never seen written in Romanist form.

INDIA

India's New Capital

THE new capital of India may not be as beautifully located amid lovely natural surroundings as Caneberrra or Darul-Aman, the new capital of Afghanistan, or as luxuriously built as Washington, but it has a romance of antiquity which is perhaps denied to its competitors. The imperial city of Delhi, the Rome of Asia, with its surrounding area of forty-five square miles of suburban territory, teems with relics of empires dating back to

several centuries before the Christian Era.

Probably more battles, sieges, massacres, and murders crowd the annals of this town than those of any other similar area throughout the world.

"It is my desire that the planning and designing of the public buildings to be erected will be considered with the greatest deliberation and care so that the new creation may be in every way worthy of this ancient and beautiful city," said George V, Emperor of India, on Dec. 15, 1911, when he laid the foundation stone of the new city.—*New York Times*.

Henry Martyn School, Lahore

THE recently opened Christian school of Islamic Studies at Lahore, India, has been given the appropriate name of the "Henry Martyn School." The missionary societies through whose initiation the project is due are the S. P. G., the C. M. S., the W. M. M. S., the L. M. S., and the Methodist Episcopal Church of North America.

Sam Higginbottom Decorated

AS A recognition of his work the King of England sometime ago presented Mr. Sam Higginbottom with the Kaiser-in-Hind medal, one of the highest honors bestowed by the king upon residents of India. The medal was given this American missionary in recognition of the pioneer work he has done. He introduced better agricultural methods among the native farmers. As a result he has given them a few of the comforts of life, raised their standards of living from that of abject squalor to that of ordinary comforts and sanitation, and in general contributed to the welfare of the people. So well has he done his work that both Indian princes and British government officials have sought his advice about the development of the rural districts of India. His introduction of American agricultural machinery is being watched with interest by the whole Orient. If his experiment succeeds in India sim-

ilar experiments will be undertaken in other places. — *The Presbyterian Advance*.

India's Curse

TWO men of outcaste rank were traveling on a train in India. It stopped at a station, they alighted, bought cups of tea and drank them. Suddenly pandemonium broke loose because they had dared drink from the same cup used by higher caste travelers. Finally the two men were forced to buy the cups. Then, heaping indignity upon indignity, the guard on the train said "Aha, you have cups in your possession. You must pay me four rupees to make it worth while not to take you up for this." A lawyer of low caste origin was also refused tea at a station, but because of his position finally secured the drink. He got his tea, but all the people of his caste in the entire district were for a long time boycotted in the shops. Gandhi does well to emphasize the curse of untouchability. — *Missionary Herald*.

Miss Mayo on India Missionaries

ONE of the two active influences which have affected the status of the untouchables (in India) was, and is, the reclamation work of the Christian missionaries. . . . It is now some sixty years since that work began, and of the five million present-day Indian Christians a large majority are untouchable in origin. The devoted workers (missionaries) have plunged into mud waist deep and set their shoulders to the burden of the slaves. The material result wherever these people have dug in is cleanliness instead of squalor, health instead of rotteness, courage instead of cringing, a percentage of literacy high above that of the Hindu body and, education once received, a frequent willingness to return to the village and live for the less fortunate of the same blood. The fact may as well be faced that the decisive agent in affecting this metamorphosis has been the

militant teaching and the full acceptance of the doctrines of Jesus Christ. . . . From this grim religious obsession of soul-slavery (forced upon the untouchables by the insistent social pressure of the caste system) only an antipodal creed, brought by men themselves white hot with belief in the supreme efficacy of their own faith, could set the victim free. These missionaries have done a job of humanizing work, have aroused a volume of outspoken gratitude and affection, have developed a propagandizing power, not without potentiality in future India."

"Until" Meetings

BISHOP B. T. BADLEY writes in the *Indian Witness*:

"Until Meetings" are being held in villages of the Bombay area, under the leadership of Indian men, where the people come together to pray and wait "until" they receive the power from on high, of which our Lord spoke to His disciples. There is neither fad nor fanaticism—just a waiting before God and a claiming of His promise, the "promise of the Father" and the pledge of Christ.

Will the Moslems of India Remain Loyal?

DR. SAMUEL M. ZWEMER, author of a new book, "Across the World of Islam," is an authority on Mohammedanism. In a recent interview he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a 'minority' of great power in the world of Islam. Indian Moslems exert a world-wide influence through their Diaspora and their press." The reader of Chapters I, II and XVI in Dr. Zwemer's book will have the key to the actual situation. Dr. Julius Richter of the University of Berlin writes: "There is hardly anyone, even among the Orientalists, with such a comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."



BOOKS WORTH READING



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

The Resurrection of Jesus Christ. By William Bancroft Hill, D.D. 160 pp. \$1.25. Revell. New York.

Christians who remember St. Paul's solemn statement that "if Christ hath not been raised, your faith is vain, ye are yet in your sins; then they also that are fallen asleep in Christ have perished," and who are perplexed by the frequent assertions that the doctrine of the resurrection has no historic basis, eagerly welcome good books on this vital theme. The distinguished Professor Emeritus of Biblical Literature in Vassar College, and member of the Board of Foreign Missions of the Reformed Church in America, here gives us such a book. It is an able, scholarly, evangelical and reverent study of the basic fact of Christianity. He carefully evaluates all the accounts of it in the Gospels and all the references to it in the Epistles, and he concludes that the evidence is impregnable. He believes that the churches of today are not availing themselves of an abundant source of power when they fail to give the resurrection a large place in their faith and preaching. "The Christian world is hoping and praying for a new day of Pentecost. Is it prepared to preach with full conviction the message of the first day—Jesus and the resurrection?" No other book of our acquaintance more helpfully discusses this momentous subject or more richly repays thoughtful perusal.

Pioneering on Social Frontiers. By Graham Taylor. 457 pp. \$4. University of Chicago Press. Chicago.

One of the notable developments of modern Christianity is the activity of the churches in applying the principles of the Gospel of Christ to social con-

ditions. Religion of course begins with the individual; but it cannot end there. It affects, and it is affected by, the conditions of his environment. Christ is for all life and all relations of life—individual, family, community, national and international. A man cannot be a true Christian in his private life and a pagan as a neighbor and a citizen.

The author of this handsome volume is widely recognized as one of the leading exponents of the social application of the Gospel. Called in 1893 from a Congregational pastorate in Hartford, Connecticut, to the Chair of Social Economics in Chicago Theological Seminary, he soon became an influential factor in the city's life. He founded the Chicago Commons Social Settlement, was its head resident for over thirty years, and a leader in civic, social, industrial, interracial, educational and religious movements amid the teeming multitudes and surging growth of that remarkable metropolis. This book tells the story of his problems, the struggles and achievements. It is a human document of rare interest, and a contribution of unique value to the literature of the subject.

Nature and Religion. By Charles H. Tyn-dall. 275 pp. \$2. Revell. New York.

The author is a retired minister who has been a life-long student of science. He has written several scientific books and has lectured at many colleges and chautauquas. In this volume he has assembled many facts which modern science has disclosed regarding the universe, the earth, the sea, minerals, plants and animals. He avoids technical terms and presents his information in popular style. The material is arranged for use as a handbook.

The religious bearing of the facts is indicated from the viewpoint of an evangelical believer, and each chapter is followed by questions for review. It is a good book to put into the hands of young people.

The Passion Play of Oberammergau. By Janet H. M. Swift. 161 pp. \$1.75. Revell. New York.

Visitors to Oberammergau this year were fortunate if they read this book before their arrival, for it gave them information that they needed to have. People who did not go have doubtless heard so much about the Passion Play in that famous village among the Bavarian hills that they may well be grateful for Mrs. Swift's account of it. She has written with full knowledge and fine sympathy. She describes the place and the people, the history of the play, the essentially religious character of the performance, the devotional spirit that characterizes it, and the profound spiritual impression that it makes upon the beholders. It is a book of deep and permanent interest.

India in Bondage, Her Right to Freedom and a Place Among the Great Nations. By Jabez T. Sunderland, M.A., D.D. 529 pp. \$4. Copeland. New York.

This most interesting book, first published in India, was promptly suppressed there by the British Government. The author is an American and has visited India twice. He gives the Indian side of the problems relating to self-determination. In all of his conclusions he is violently anti-British, as the titles of some of the chapters indicate: e. g., *British Arrogance and India's Humiliation*; *The Kind of "Justice" Britain Gives India*; *India's Opium Curse*; *India's Drink Curse*; *Crushing Out the Genius of a Gifted People*; *The Truth About the Amritsar Massacre*; *The Great Farce—Britain's Claim That India Is Her "Sacred Trust"*; *The Great Delusion—Britain's Claim That She Is "Educating India for Self-Rule."* These chapter headings indicate what the reader may expect. Nevertheless, the

book is well documented and has its value for those who desire to understand the inner spirit of Indian Nationalism. SAMUEL M. ZWEMER.

Immortality, an Old Man's Conclusions. By S. D. McConnell, 178 pp. \$1.50. Macmillan. New York.

An old man of 85 years, sitting quietly in the evening of life, realizing that the end of earthly existence is near, and meditating deeply upon the mystery of what lies beyond—this is the picture that this book suggests. The traditional arguments for universal immortality do not satisfy him. He thinks that they are post-biblical and were influenced by conceptions of man and the universe that modern science has showed to be untenable. He has "read scores of books on the subject and learned from them just nothing at all." He sees no adequate ground in Scripture, science or reason for the current belief that all the human beings that have been in the world from primitive savagery till now are immortal simply by virtue of birth, and he presents many arguments and cites numerous Scripture passages in support of immortality—by which he means immortality, not as an inherent endowment of every man but as a prize to be sought and achieved through Jesus Christ, and in no other way. He declares that "this whole argument was set forth nineteen centuries ago" by St. Paul in 1 Cor. 15, and he marvels that "its plain meaning has been persistently misread." Believers in conditional immortality will find in this book strong reinforcement. Others, who will not concur in his positions, will respect the sincerity of this venerable clergyman who has had a long and honored ministry in the Protestant Episcopal Church and who writes as one who is soon to "cross over from the life that now is to another."

Gott und die Voelker. By Dr. Martin Schlunk. 3.50 Marks. Furcht Publication House. Berlin.

The author is one of the greatest authorities on Missions in present-day

Germany. Having long served the cause in an executive capacity, he is now Professor of Missions in the University of Tübingen. He presents the Scripture teachings on Foreign Missions in a most original way. The material is divided over a period of twelve weeks of seven days each, so that the reader may have a section before him each day of the week and make his own review on Sundays. The main divisions are: God's Will to Send; God's Command; The Carrying Out of This Command; The Result.

The Scripture passages bearing on each point are stated first and are accompanied by explanatory notes. The author does not state a thesis which he tries to prove, but leaves the reader to draw his own conclusions. It is the most successful presentation of the Scripture teaching on Missions.

C. T. BENZE.

Mystik oder Versöhnung, Dr. Karl Heim and Kokichi Kurosaki. Furche Publication House. Berlin.

This book consists of two essays, the first by the well-known Tübingen professor, and the other an interpretive autobiography of a famous Japanese Christian. Both essays are written from the standpoint of mysticism. Prof. Heim ends with the statement that the secret of the whole matter lies in reconciliation with God; that in the end Foreign Missions means not a compromise but war; and that the Christian is a debtor both to the Jew and the Greek. Kurosaki reaches the same conclusion from the course of his own Christian life. The essays are a worth-while contribution to the missionary cause, written from a modern viewpoint.

C. T. BENZE.

Africa's Dome of Mystery. By Eva Stuart-Watt, F.R.G.S. 214 pp. \$4.50. Marshall, Morgan and Scott. London.

This is a superbly illustrated descriptive history of the Wachagga people of Kilimanjaro, their evangelization, and a girl's pioneer climb to the crater of their 19,000 feet snow shrine. The author, who is a member of the Botanical Society of Edinburgh,

graphically narrates her experiences, the manners and customs of the primitive tribes, their superstitions and dire spiritual needs, and the efforts that are being made to give them the Gospel of Christ. Rear Admiral Sir H. H. Stileman, of the British Navy, writes the preface, in which he says that "the world's store of missionary literature will be richer for this work from Miss Stuart-Watt's pen, written as it is with an intimate knowledge of that fascinating and mysterious portion of the Dark Continent."

Indian Islam. By Murray T. Titus. 290 pp. \$4.50. Oxford University Press. New York.

This is the latest volume in the notable series on the Religious Quest of India which has won a high place in the literature of religious thought. The author is a missionary of the Methodist Episcopal Church who has written out of an experience of nineteen years in India, during which he has made a profound study of Indian life, philosophy and religions. In this book his special subject is the history of Mohammedanism in India. It shows thorough scholarship, clear thinking, and Christian spirit. He says that he wrote the book as a thesis for the Kennedy School of Missions at Hartford, Connecticut, in requirement for the degree of Doctor of Philosophy, but it is a work of permanent value, giving a comprehensive and readable account of the history, beliefs and influence of 70,000,000 people whose attitude must be taken into account by anyone who would understand modern India.

The Faith that Wins. By Roy Talmadge Brumbaugh. 125 pp. 75c. Bible Institute Colportage Assn. Chicago.

This is a small but interesting and helpful book by the pastor of the Presbyterian church at Coatesville, Pa. He discusses faith as walking, witnessing, adventuring, overcoming, choosing, living, conquering, suffering, and he closes with a beautiful chapter on Christ as "The Author and Perfecter of Faith."

PERSONALS

(Concluded from page 721.)

sence, beginning September first, to meet the request of the National Christian Council of India for his services as technical advisor in the rural social survey of the Christian mass movement. The survey, which is financed by the Institute of Social and Religious Research, looks to an inquiry into the economic, social, and occupational status of the new Christians, agricultural people living in small villages.

* * *

MISS MINNIE V. SANDBERG, foreign secretary of the Woman's Foreign Mission Society (Baptist), sailed from Vancouver August 7, for a visit to the mission fields. Miss Sandberg has served as a missionary in Japan, and carries with her not only a practical knowledge of missionary life on the field, but a keen insight into missionary problems as they relate to the home base. During her absence Miss Helen L. Tufts, assistant foreign secretary will be in charge of the foreign work.

* * *

THE REV. SAMUEL M. ZWEMER, D.D., LL.D., F.R.G.S., internationally known as "the modern apostle to the Moslem World," will be inducted into the chair of Christian Missions and the History of Religion at Princeton Theological Seminary on October 1. Dr. Zwemer spent over 30 years in Egypt and Arabia, has written a score of books on Mohammedanism, and is the editor of *The Moslem World* and the founder of the American Christian Literature Society for Moslems.

* * *

RABINDRANATH TAGORE expects to arrive in the United States for his brief lecture tour during October. His tour will be entirely under the direction of the Service Committee of the Friends.

* * *

THE REV. WILLIAM E. STRONG, D.D., Foreign Secretary of the American Board of Commissioners for Foreign Missions, Boston, reached the age limit for Board officers September first and became Secretary Emeritus. He has served the Board with marked wisdom and efficiency for 23 years.

* * *

THE REV. GEORGE DRACH, D.D., rounds out this year twenty-five years of service as Secretary of the Board of Foreign Missions of the United Lutheran Church.

OBITUARY

THE REV. JACOB SPEICHER, for thirty-six years a missionary in China for the American Baptist Foreign Mission Society, died July 17, at Swatow, China, of typhoid fever. His widow and children are in Swatow.

MRS. KATHARINE M. B. FORD, widow of the Rev. Dr. George A. Ford, died July 5, of heart disease in Syria, where she had long been engaged in missionary work. With Dr. Ford, honorable retirement was granted her by the Board of Foreign Missions of the Presbyterian Church, U. S. A., in 1924, but they continued to live in the land of their adoption. Dr. Ford died two years ago.

* * *

DR. ANNA S. KUGLER, first American woman medical missionary to India, and founder of the Lutheran hospital at Guntur, died recently at the age of 74. Dr. Kugler was a graduate of the Women's Medical College of Philadelphia, and has served for 47 years on the mission field. In 1904 she received the Kaiser-i-Hind silver medal from the British Viceroy.

* * *

DR. JESSE LYMAN HURLBUT, long one of the best-known Sunday-school workers in the world, died at Bloomfield, N. J., Aug. 3, at the age of 87. Dr. Hurlbut first came into national prominence when he joined with Dr. John H. Vincent, and one or two others to found the Chautauqua Assembly at Chautauqua, N. Y. Two years ago a movement was started to build a Hurlbut Memorial Community Church at Chautauqua in honor of the veteran leader. For years Dr. Hurlbut served as editor of the Sunday-school material of his denomination, and his books, which were mainly simple re-tellings of biblical narratives for the use of study classes, sold in large quantities. His "Story of the Bible" is said still to be the most widely circulated children's book in its field in America.

* * *

THE RIGHT REV. SIDNEY CATLIN PART-
RIDGE, D.D., Bishop of West Missouri since 1911 and for more than a quarter century a missionary in China and Japan, died from a heart attack on June 22, in Kansas City, Missouri.

* * *

THE REV. DAVID GOURLEY WYLIE, president of the Lord's Day Alliance and for more than a half-century a prominent Presbyterian leader, died suddenly August 26, at the age 73. Dr. Wylie had been presiding at the twenty-first annual General Bible Conference, held at Stony Brook, L. I., of which he was one of the founders.

NEW BOOKS

The Bible in My Everyday Life. Eugene Franklin Reese. 432 pp. \$2.85. System Bible Co. Chicago.

Bhaskar and His Friends. Clara G. Laboree. 110 pp. 75c paper, \$1 cloth. Friendship Press. New York.

A Century Of Anglo-Catholicism. Herbert Leslie Stewart. 404 pp. \$4.75. Oxford University Press. New York.

- Children of the Sea and Sun. Mabel Garrett Wagner. 122 pp. 75c paper, \$1 cloth. Friendship Press. New York.
- Daily Bible Memory Verses. Gertrude Wales. 52 pp. 75c. Revell. New York.
- India in Bondage. Jabez T. Sunderland. 529 pp. \$4. Copeland. New York.
- Pioneering on Social Frontiers. Graham Taylor. 457 pp. \$4. University of Chicago Press. Chicago.
- The Passion Play of Oberammergau. Janet H. M. Swift. 161 pp. \$1.75. Revell. New York.
- Porto Rican Neighbors. Charles W. St. John. 98 pp. \$1. Friendship Press. New York.
- The Star of India. Isabel Brown Rose. 75c paper, \$1 cloth. Friendship Press. New York.
- Sugar Is Sweet. Dorothy McConnell. 75c paper, \$1 cloth. Friendship Press. New York.
- West Indian Treasures. Winifred Hulbert. 75c paper, \$1 cloth. Friendship Press. New York.
- Africa's Dome of Mystery. Eva Stuart-Watt. Ill. 214 pp. 10s. 6d. Marshall Mortan & Scott. London. 1930.
- Annual Report—Board of Foreign Missions, Presbyterian Church, U. S. A. 316 pp. New York. 1930.

- "Aayi!" Glimpses of Rosalie Harvey. A. Donald Miller. 45 pp. 50c. Mission to Lepers. London. 1930.
- African Horizons. John Cudahy. 159 pp. \$3. Duffield. New York. 1930.
- China's Crucifixion. Putnam Weale. 401 pp. \$2.50. Macmillan. New York. 1930.
- Chapters in Church History. John W. Wayland. 154 pp. \$1.50. Revell. New York. 1930.
- Death Valley. Bourke Lee. 210 pp. \$4. Macmillan. New York. 1930.
- Gott und Die Voelker. Dr. Martin Shlunk. M3.50. Furche Pub. House. Berlin.

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