

COMING EVENTS

- 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.
- December 11-12—INTERDENOMINATIONAL CONGRESS ON MEN'S WORK, Cincinnati, Ohio.
- 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

DR. ELEANOR DODSON, who went out to India in 1895 and has been in charge of the C. M. S. hospital at Multan for many years, received the Kaisar-i-Hind medal, as a fitting tribute to her devoted work for the women of the Central Punjab.

* * *

RONALD D. REES has been appointed as the successor to Dr. Henry T. Hodgkin as British secretary of the National Christian Council of China. This body, which links together practically the whole of Christian work in China, is preponderantly Chinese, but the Chinese themselves have insisted that they shall continue to have the assistance of another Britisher. Mr. Rees is a Wesleyan who went to China for the Methodists in 1922. He is Professor of History at Lingnan University and has traveled widely in China on behalf of the Y. M. C. A.

* * *

THE REV. SAMUEL M. ZWEMER, D.D., LL.D., F.R.G.S., distinguished missionary leader and world famous as "the modern apostle to the Moslem World," was installed in the new Chair of History of Religion and Christian Missions in Princeton Theological Seminary, October first. In his inaugural address Dr. Zwemer pointed out that it is the duty of the theological student and the prospective missionary to study the non-Christian religions in order that giving "full credit to all the elements of truth and beauty" that may be discovered in them, the Christian may be prepared to "preach Jesus Christ who is altogether truth and beauty, because in Him dwells all the fullness of the Godhead bodily."

"Buddhism, Hinduism, Shintoism and Islam are, it is true, disintegrating, but they are themselves conscious of this fact and are therefore everywhere making attempts to hold fast their age-long heritage by adapting themselves to new conditions, by adopting Christian thought or vocabulary, by carrying on active propaganda even in western lands,

by using nationalism as a last defense, and, with their back to the wall, making a final struggle to hold their age-long and world-wide heritage. If ever the Church needed to know the non-Christian religions and philosophies, it is now. If ever the history of religions deserved a place in the theological curriculum, it is today."

Professor Zwemer asserted that the purpose of missions stands sure, and its accomplishment is certain because it is the carrying out of a God-given commission. Nevertheless, he said, sympathy with and understanding of, the other religions is the only means whereby the missionary and preacher can begin his evangelistic work with any hope of success, for they all contain broken lights which are gathered up in the intense light of Christ, who is the Light of Light, and the unique and supreme manifestation of God.

* * *

BISHOP FRANCIS J. MCCONNELL, President of the Federal Council of the Churches of Christ in America, sailed October 22 for India to fulfil his duties as Barrows Lecturer in university centers there. The appointment was made jointly by the University of Chicago, as Trustee of the Barrows Lectures to India, and the Indian Central Executive Council at Simla. Bishop McConnell will remain in India for three months. The theme of his lectures will be the application of Christianity to social problems and movements.

OBITUARY

THE REV. JONATHAN J. SCHRAG, a missionary of the China Mennonite Mission Society, died in India on his way to America. He and Mrs. Schrag went to China in 1908 to work with the newly started first Mennonite mission under the leadership of the Rev. H. C. Bartel in the robber infested district of Tsao-chowfu, in the Province of Shantung. Here they labored untiringly year in and year out for twenty-one years, with only one furlough. For the last six years Mr. Schrag was the main teacher of the men's department of the Bible Training School, preparing most of the lessons and textbooks himself by painstaking study and tedious translation. He was a consecrated missionary whose death is deeply mourned.

* * *

THE REV. WILLIAM MATZAT, missionary of the Lutheran Church, died very suddenly September 2, at Tsimo, China.

* * *

THE REV. JOHN STUBBS, a missionary of the Baptist Mission Society, died July 18 at the Isle of Wight at the age of eighty-one.

* * *

DR. WILLIAM WASHINGTON PINSON, former secretary of missions of the

Methodist Episcopal Church, South, and widely known throughout Southern Methodism, died at his home in Nashville, Tenn., October 7, following a three months' illness. He was seventy-six years old. Dr. Pinson, originator of the Centenary of Missions movement of his denomination, has been writing missionary literature for the Sunday School Board for the last four years.

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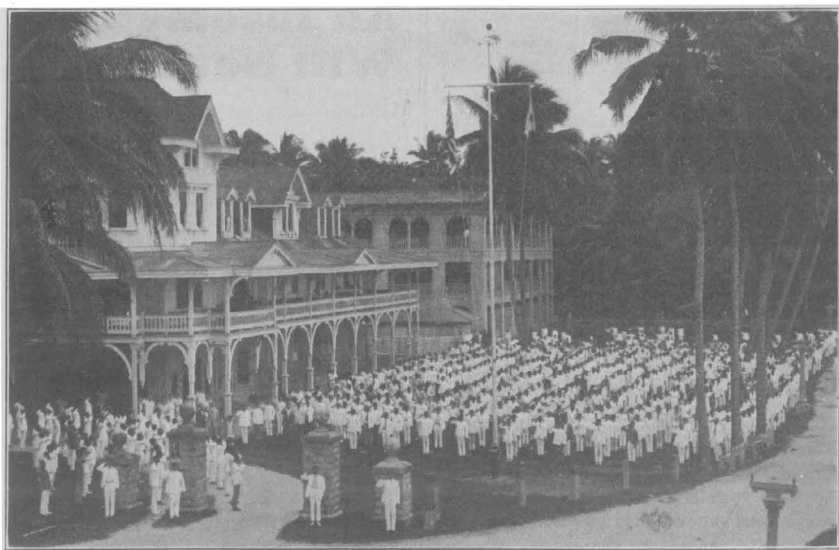
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A STREET SCENE IN MANILA



SILLIMAN INSTITUTE, P. I., ON PARADE



UNDER OUR FLAG IN THE ORIENT

BY THE REV. GEORGE H. TRULL

Secretary for Specific Work of the Presbyterian Board of Foreign Missions, New York

FLAGS were at half-mast for ex-President Taft when we landed in Manila. He is remembered with high regard in the Philippines for it was he who, as Governor, inaugurated civil government July 4, 1901. The visitor today is impressed with the appearance of the water front, the fine harbor, the splendid docks, the well-paved boulevard leading into the city, other fine streets, the substantial public buildings, and the air of busy activity so typical of the average American city. There is an older section with narrow streets and buildings of Spanish type, as well as native houses of the familiar nipa and bamboo construction, veritable tinder boxes. This was proved when a fire broke out while we were in the city. In an incredibly short time it destroyed several hundred houses over an area of five blocks and left 2,500 people homeless.

There are 7,038 islands in the Archipelago, many of which, however, are little more than a few rocks, but there are 466 with an area of more than one square mile each, and eleven of substantial size. The total area of all of the islands is 114,000 square miles, about

equal to the size of New York and the New England States.

The country reminded us of Siam with its rice fields and water buffaloes to work them, its forests of cocoanut palms and the beginnings of groves of rubber trees and teak, and the people cordial and friendly. The population of the entire archipelago is about 12,000,000. Spanish is the language of culture, English that of commerce, and there are several native dialects. One has no difficulty in being understood in English, wherever schools are found, as this is the language in which education is given. In one of the provincial high schools we noticed this slogan on the wall of a corridor, "Speak English and Talk to the World."

"Is the independence movement strong?" I inquired soon after my arrival. "A group of the educated class are promoting it, while the great mass of the folk know little about it and are content with existing conditions," I was told. It would be strange indeed if the Philippines, autonomous since 1915 and lying so near to the lands that within the last two decades have experienced such tremendous political overturnings, were not

imbued with the nationalistic spirit. We drove past the residence of Aguinaldo, famous insurrectionist leader of the early days of America's occupation. He is now a loyal supporter of American sovereignty in the islands and has not identified himself with the Independence leaders. Personally, we feel that the question should be decided on other grounds than that of the amount of Philippine sugar or other native products that should come into the United States. There are deeper questions than that of the dollar that enter in.

In spite of any mistakes and criticisms, America has in the past thirty years, with the cooperation of the Filipino people, wrought a marvelous transformation in the islands. There is now political and religious liberty; municipal and provincial government are elective; the Governor General, the Vice-Governor, the Insular Auditor and the nine Justices of the Supreme Court, five American and four Filipino, are the only appointees from Washington; thousands of Filipinos are in government employ, things unknown under Spanish domination. Formerly epidemics of cholera, plague and smallpox were common, now unknown. The public health service is one of the best in the world. Illiteracy has been reduced from 70 per cent to less than 50 per cent. We saw schools everywhere we traveled throughout the islands. Railway mileage has been increased tenfold and over 6,000 miles of good highways have been built. Within a six hours' drive through two of the provinces in Luzon, we covered about 100 miles through valleys and over mountains. We crossed streams and gorges on well-built bridges, crossed and re-crossed the railway

line, passed substantial public buildings and splendid high schools in three principal centers. "All of these evidences of progress are the result of the work of the past thirty years," said our companion. More progress has been made in popular education, in the building of highways and railroads, in inter-island communication, in municipal government and reform in the past three decades than in the previous four centuries.

One sign for motorists attracted our attention on the outskirts of one of the provincial towns. It read, "Drive slow and see our town; drive fast and see our jail." Perhaps it would have a good psychological effect if used on American highways. We kept out of the calaboose in this Filipino town, but our casualties for the trip were one dog and two chickens. These animals and also pigs frequent the road in considerable numbers. The dogs seem to enjoy taking siestas either by the roadside close to traffic or in the middle of the road. They are loth to move until a car is almost on top of them. The carabao, or water buffalo, is also a slow mover when it comes to getting out of the way, but fleet of foot if angered by a foreigner and after him. They seem to know readily the difference between natives and foreigners. With their long horns they can inflict dangerous and even fatal wounds. As we came along we saw a Plymouth roadster a complete wreck in the ditch, result of 35 miles an hour attempt to avoid contact with a water buffalo. As in other parts of the Orient, the motor car has come to the Philippines in large numbers and it is breaking down provincialism here as everywhere else. Crowded buses passed us on all the roads.

If any person asks why there are foreign missionaries in the Philippines, the reply is because of the need of evangelical Christianity there as well as in our own towns in the United States. Protestants therefore went to the Philippines, and they have been welcomed, in spite of opposition and considerable persecution in the early days. From the first, comity has been largely practiced and distinct areas have been agreed upon for cultivation by different branches of the evangelical bodies. Within less than a month, of Admiral Dewey's victory at Manila Bay, the Presbyterians planned for entering the Philippines. The Rev. and Mrs. James B. Rodgers, were the first pioneers. They were transferred by the Board from Brazil, where their experience in a Latin-American field peculiarly fitted them for the problems to be faced in the Philippines. The first station was opened in Manila in 1899. Two years later the Evangelical Union, composed of seven of the nine denominational missions operating in the Philippines, was organized and has been a powerful force ever since. In 1928 there was a union of the Filipino Congregational, United Brethren and Presbyterian Churches to form "the United Evangelical Church of the Philippine Islands." All evangelical churches in the Islands were invited to join and at the present time several have indicated a desire to enter the union if the way becomes clear. At present the United Evangelical Church has a membership of about 30,000 which, together with the membership of other evangelical churches, constitutes a combined strength of approximately 100,000 communicants as already mentioned.

The day of our arrival in Manila

the Twenty-third Annual Commencement of the Union Theological Seminary was held. This institution is maintained by the Methodist, United Brethren, Disciples, Congregational and Presbyterian Churches. It confers the B.A. degree as well as the B.D., and also the degree of Bachelor of Philosophy. The valedictorian of



ELLINWOOD BIBLE SCHOOL
GRADUATES

the Arts graduates was a young woman, whose address was extraordinarily good—sermonic in form and substance. The address could be used effectively as a sermon in any pulpit. One of the young men graduating as a Bachelor of Philosophy is blind. His relatives and classmates read his lessons to him. He stood high in his class. He is a lovable character and idolized by his fellow students. He has his Bible in the Braille text for the blind. It constitutes a library of thirteen volumes, which when piled one upon another reach a height of six feet.

The Ellinwood Bible School for Girls furnishes preparation for young women as deaconesses or as evangelistic workers. The Union High School provides excellent training for both girls and boys under Christian auspices. The dormitories house not only pupils enrolled in any of the schools mentioned, but also students in the University of the Philippines near by. There are Filipino congregations in other parts of the city and in the outstations of Pasig and Cavite near by. These houses of worship are very plain and simple, but doubtless within the means of the congregations to sustain. As yet Protestantism has not won to its outspoken support many of the Filipinos of large means. Roman Catholicism for more than four centuries has held sway, and has the allegiance of the cultured classes, nominal in many cases however. To become a Protestant means to break family ties in the majority of cases, and to invite to some extent social and commercial ostracism. This is the price which some have gladly paid, while others hesitate or are secret disciples. It is well, perhaps, that the growth of the Evangelical Church should be slow. It is far better that it be composed of persons of deep religious conviction and who value the principles of Protestantism, than to be crowded with a large group whose profession might be merely that of nominal Christianity. Manila is today a city of the modern world, with all the problems of secularism and materialism that one finds in an American city. These forces challenge the Christian Church for control of the lives of its inhabitants.

Next to Manila in size and importance is the city of Cebu, on the island of the same name, 400

miles south of Manila, and the trade and shipping center for the entire southern district of the Archipelago. It is also an educational center. The University of the Philippines has a Junior College here and there are also a government normal school and a large provincial high school. In order to reach this large student body the Mission has established hostels for girls and for boys and a Student Center which attracts large numbers daily. There is a ready welcome here, an atmosphere of friendliness, and a Christian uplift that cannot fail to impress those who enter. Bible classes and church services are held regularly and also a weekly class in Christian Stewardship. The large auditorium for church services and other gatherings is the finest of its kind that we have seen in the Islands. This institution was a mighty good investment. It affords a fine opportunity for direct personal contacts with the large student body.

Bradford Memorial Chapel in memory of "A Christian Mother," as the tablet on the wall indicates, particularly attracted me because of its simple architectural beauty and because I knew personally this godly Christian mother as one of the most devoted members of the Fifth Avenue Presbyterian Church in New York. I could not leave the building without a prayer that her beautiful spirit might continue to influence the lives of those who knew and loved her, and that the church's influence through its present membership might spread far and wide through the community and beyond. There is a vast district to be reached from the city of Cebu as a center, for the Island is larger than Rhode Island and has a population of over one million.

Our southern itinerary took us as far as Dumaguete, on the Island of Negros, a night's ride on the boat from Cebu. Though we arrived before 6 A. M., there was a large committee from the station to meet us. Dumaguete is synonymous in missionary vocabulary with Silliman Institute, the outstanding evangelical educational institution of the Islands. The story of its growth is a romance. When I was a student in Princeton Theological Seminary, I had no idea that the quiet, unassuming fellow student, David S. Hibbard, would become the guiding genius of an institution on the other side of the world whose name would become a household word in mission circles. He has insisted upon resigning from the presidency to which he has given twenty-nine years of his life, feeling that the future demands of the work are beyond his strength. In the college annual issued by the graduating class this year, it is said of Dr. Hibbard that "His Catholicity of sympathy and humanity of outlook, and his faith in the Filipino people have actuated him to sacrifice much in order that he might carry the Gospel of an abundant life to our country, and whose sterling character we respect and admire." In 1926, the Provincial Board of Oriental Negros, the Province in which Silliman Institute is located, presented to Dr. Hibbard a bronze tablet, now upon the wall of Silliman Hall, reading:

In sincere appreciation of 27 years of unselfish service and loyal friendship and because of his unflinching sympathy in the hopes and aspirations of the Filipino people, the Provincial Board of Oriental Negros has declared David Sutherland Hibbard to be an adopted son of the Province. In testimony thereto this tablet has been here placed, April 25th, 1926.

The Institute began with enrolment of fifteen boys in 1901. Now the enrolment is 974 from 39 provinces in the Philippines and from Siam. The students are Filipinos, Chinese, Siamese and Americans. Thirty Americans are engaged in teaching, twenty-nine Filipinos and forty-nine student instructors and assistants. In the Bible School department there are ten American instructors. During the twenty-nine years of the school's existence, more than 15,000 students have been enrolled. Alumni and former students have become governors of provinces, members of the legislature, professors in universities, prominent lawyers, physicians, nurses, Y. M. C. A. secretaries and ministers of the Gospel.

As we journeyed through the Islands, we were impressed by the large number of students in the elementary and high schools and in the colleges, both in Manila and in the provinces. If one includes all the schools, the number of students in Manila is nearly 90,000. There are 7,000 in the University of the Philippines. There is a school population of a little more than 3,000,000 with an enrolment of 1,111,509 in the public schools and 84,685 in private schools. About 36 per cent of those of school age are enrolled in the schools. In round numbers, it may be said that for every child in school in the Islands there are two outside. Thirty years ago the transport *Thomas* brought nearly 600 trained American teachers to the Philippines to start the American-Philippine Public School System. The work began with an enrolment of about 160,000 pupils and with about 4,000 teachers. Today, there are more than 1,000,000 pupils and 27,000 school teach-

ers. Most of the latter are Filipinos, about ninety-nine out of each one hundred. Roughly speaking, one per cent are Americans. This is a tribute to the success of the system, as, within a generation, the public school has practically created its own teaching force. While there are still many children outside of schools, the present enrolment fills the schools that exist. The immediate need is provision of additional buildings, and the Government aims in time to provide education for every child.

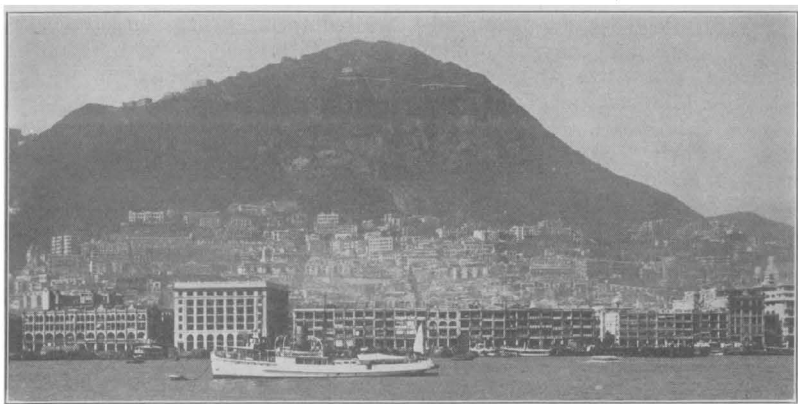
The most popular courses are those which lead to the so-called "white collar jobs." The agricultural and trade schools should have larger enrolments if the needs of the country are to be met. There is a danger of overstock of graduates in the arts, as in India. Effort should be made to correct this situation as far as it is possible to do so, before a situation like that in India develops a large and increasing group of college students too proud for manual work.

There is a great opportunity for personal work among the youth, especially among the students of the provincial high schools throughout the Islands. No religious instruction is given in these schools. The Government has erected fine school buildings, but it makes little provision for the proper housing of the students who come from a distance. Dormitories have been erected in some places by Protestant mission boards to house some of the students, and the Roman Catholics have followed our example, seeing the opportunity for personal touch and influence. In Manila there are about 25,000 students, and in five provinces, south of Manila, there is an area in which there are 9,000 students enrolled in the various

high schools and in the Forestry, Agricultural and Veterinary Departments of the University of the Philippines located in Los Banos.

We visited this area and observed with delight the good work that is being done by the Rev. and Mrs. Hugh Bousman stationed at Los Banos as a center. They are interested in the social activities of the students and in their personal problems. Near the campus of the colleges mentioned, we have a neat and attractive college chapel and reading room, the center of the religious life of all who wish to come. We visited Batangas, within the area of Mr. Bousman's work. He was holding a series of meetings with the high school students every afternoon for a week in the Evangelical Church. Forty-three of the students in this group signed cards at the close of a week's meetings, indicating their desire to lead a Christian life. They were not invited to sever their connection with the Roman Catholic Church, but were told to attend whatever church would best minister to their spiritual need. They were encouraged to pray and to read the Scriptures daily. This is the sort of work that is being done by several missionaries of various evangelical churches among the students, and good results are being obtained.

Four years ago there was held in Manila a convention of nearly 600 Protestant Filipino young people. They drew up a statement declaring their readiness to follow Christ's call to build His Kingdom in the Philippines and to win the youth of the Islands to Him, also their belief in a United Evangelical Church of the Philippines that should carry the spirit of Jesus and His religion to every portion of the Orient where He is unknown.



HONGKONG FROM THE HARBOR

THE CHINESE PUZZLE

Glimpses of a Nation in Transformation

TRAVEL LETTER No. 8

BY DELAVAN L. PIERSON

“FOREIGN devils! Foreign devils.” The children of Canton thus expressed their opinion of us. We thought that we looked harmless and friendly and that the ancient prejudice against white faces and foreign clothes had disappeared since the “Boxer” Uprising. We were unable to penetrate far into the interior of China, as we had hoped to do, for conditions are so unsettled that a return ticket might prove useless.*

China proved an interesting puzzle. Like some sold in gift shops, it is intricate and composed of many curious parts; but, unlike those puzzles, no one either Chinese or foreigner seems to possess the key for its solution.

* We landed in Shanghai on May first, and after visiting many missions, educational institutions and churches and conferring with Chinese Christians and missionaries, we went to Soochow, one of the walled cities, and to Nanking, the capital. Later, we visited Tsingtau, Tientsin, Peking and Mukden. Returning from Japan, we again visited Shanghai and proceeded to Hongkong and Canton.—D. L. P.

When we compare the China of today with the pre-Boxer days, China seems to have made marvelous progress. The antiquated Manchu dynasty with its eunuchs and elaborate court functions, has been overthrown and a Republic has been established—at least in name. In place of five treaty ports, the whole country is open to foreign settlement. Railroads have been built, thousands of automobile busses have been introduced, and airplane routes are in operation. Modern factories have sprung up, equipped with the latest machinery. We landed in Shanghai on May first to find that there was in effect a modern strike which had stopped all the electric trams and motor busses. The police were armed ready for trouble and foreigners were advised to keep off the streets if possible. We did not have time to follow the advice.

Many other modern and foreign institutions have been introduced

into China—clothes, food, a modernized army and navy, foreign education, literature and science, movies and dances, telegraph, telephone and wireless. Women have unbound their feet and men have cut off their queues. Foreign religion has penetrated all parts of the country and Christian churches have been established in thousands of towns and cities. Truly China has greatly changed in the past thirty years—at least on the surface.

When we go deeper or more into the interior, far away from port cities, it seems that China has not radically changed. This makes the Chinese puzzle difficult to solve. Those who have been in the country longest and have studied the people and their customs most carefully, see beneath external changes the same hoary customs, superstitions, philosophy and beliefs. China is too great a country to change quickly and completely.

We sailed in a modern steamer up the Pei-ho (river) to Tientsin. On the way we passed two dead bodies of men floating naked in the stream. No one seemed to care and no man would draw them ashore lest he be accused of complicity in the death. We also passed acre upon acres of land covered with small and large mounds. These are graves, and they are found everywhere in China, occupying land that is sorely needed for cultivation. In Japan cremation has been ordained by the law in order to conserve valuable land, but in China the ancient belief persists that to disturb ancestral graves is not only impious but will bring disaster. In Canton we saw a "City of the Dead" where bodies are kept until some soothsayer declares the propitious time and place for burial. Some bodies are said to have

waited thirty years for the auspicious date.

Ancient transportation is far more prevalent in China than modern modes. Sampans and junks ply the rivers. Wheelbarrows, mule litters, sedan chairs and Peking carts convey millions of travelers who can afford not to walk. Men and women strain at drawing immense loads of stone or iron which in other countries would be moved only by horses, camels, elephants or motor power.

Ancient methods of manufacture are still far more common than modern. Soochow, a twenty-five hundred year old walled city and one time capital of the Wu Kingdom, is only two hours from Shanghai by rail. There we saw cotton cloth being polished by huge granite rollers rocked by the feet of men. Hanging to an overhead pole they rocked the stone back and forth over the smooth surface of a wooden roller, until a few inches of the cloth was polished; then they shifted the cotton and began again. For this labor they receive twenty cents (Mexican) a day, (about seven cents).

In the same way countless other industries are carried on by hand. In Canton we saw small boys of fourteen or fifteen cutting blocks of jade with a metal disk operated by a tread wheel. Other very small boys were carving ivory, for which work they are paid a few cents a day.

Before the world, China's government seems to be based on modern principles, but beneath are found many characteristics of the autocracy and corruption of the days of the Empress Dowager. The same oriental spirit seems to prevail, governed by the idea that a public office is for private gain and to enable the official to grant

favors to his friends. While we were prevented by unsettled conditions and lack of time from traveling far into the interior, we were fortunate in meeting, at the excellent Missionary Home in Shanghai, missionaries from all parts of China. From every district came the word that the Chinese are out of patience with the Nationalist Government.

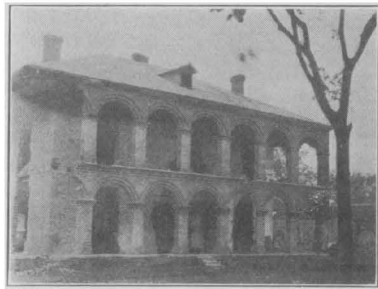
"It is the worst we ever had," is the discouraged statement of many Chinese. Famine prevails in Shansi and Shantung, but the Government does nothing. Bandits and pirates are active, even near the large cities, but the Government is powerless to protect life and property. The taxes are more oppressive than ever, and yet men who pay them receive no benefit. The money collected goes to selfish officials and to maintain an ineffective army and useless navy. "We are compelled to plant opium, in place of food, in order to pay the taxes—and this in the face of famine."

The army and so-called navy, although drilled by Europeans and equipped with modern arms, presents some pathetic sights. We saw a "gunboat" on the Pearl River at Canton that looked like a boy's craft made of Standard Oil tins! We traveled to Nanking with a company of "soldiers." They were mere boys of fourteen to eighteen years of age—cheaper to support and less of a present economic loss if they are killed, but show the present weakness of the country and endanger the future. They are said to be reckless with fire-arms, but many have so little understanding of patriotism and so little interest in the conflict that they wound their own hands to escape from the army. Many

so wounded were brought into the Soochow hospitals.

The old tradition that "saving the face" is more important than saving the country is responsible for much of the present trouble of China. Government officials proclaim reforms to the world, reforms which they do not intend (apparently) to carry out. They thus give an impression of idealism which is not in their real program. To proclaim is one thing, to perform is another.

This seems to be true in the government's educational program. The old Confucian system, with its



RUINED BY COMMUNISTS

virtues and its vices, has been abolished and a new system has been introduced based on occidental textbooks and methods. In every city we saw primary and middle schools with large buildings and often with modern equipment. The Government even desires to take over the foreign mission schools and colleges. They have decreed that all these institutions shall have Chinese principals or presidents and a majority, or two-thirds, of Chinese members on the faculties and boards of control. But China has not now a sufficient number of trained men and women for these positions. The result is inefficiency and even chaos. New Occidental wine is being put into

old Chinese wine-skins—with the inevitable result.

The Chinese are more eager to control their own institutions than to benefit their country. The present leaders have a greater desire to exercise power than to confer benefits. The fact that foreign schools and colleges have been built and are run with foreign funds to help the Chinese seems to have no weight with them. In reply to the statement that in other civilized countries, institutions, not detrimental to national welfare, are permitted under the complete control of foreigners, even so intelligent a leader as Dr. C. T. Wang, (Minister of Foreign Affairs and former Y. M. C. A. Secretary) says "But this is China; we will do as the Chinese think it best to do."

There is still much division of opinion among missionaries as to whether mission schools and colleges should be registered and submit to full government control, or should carry on as long as possible as missionary institutions. The government regulations include (beside a Chinese principal and a majority of Chinese on the faculty and board of control) the elimination of religion from the curriculum, no compulsory religious services or classes, weekly honors (some call it worship) before the portrait of Sun Yat Sen; education in his Principles, in some cases by a government appointed and mission paid teacher, the use of government textbooks, compulsory military drill, and acceptance of all government standards. Many of these requirements would not be objectionable, but others threaten to destroy the Christian character of the institutions. For instance, the Government may at any time require the appointment of a non-

Christian as principal, or the introduction of anti-Christian textbooks, or the installation of unreasonably expensive equipment for which foreigners must pay.

The experience of Cheloo University (Shantung Christian College) is a case in point. The story was told me by one of the professors and the facts were investigated by a Shantung newspaper editor. The students of the College of Arts and Sciences went on strike (a favorite sport in China), and demanded the resignation of the principal, a Chinese Christian of good standing and real ability. The faculty, the majority being Chinese, voted to confer and compromise with the strikers. They finally yielded to the student demands, and the principal resigned. The students returned to classes for a time, but struck again for more modern equipment and a better library. The students already enjoyed more modern plumbing in their dormitories than was found in some of the homes of foreign professors, and the library contained several thousand volumes. The faculty put up notices on the bulletin boards, which were torn down by student strikers and their own substituted. By vote of the Chinese majority on the faculty, another conference was called. The strikers occupied the directors' seats in the board room and intimated that they had the power to cause the resignation of any member of the faculty. Foreign members of the board were in favor of drastic measures, but Chinese members voted to temporize, pleading with the students to return to classes. Finally, some demands were granted and the strike was called off for a time. Next, the employees of the University were induced by the students to strike.

This shut off the light, heat and water and endangered the lives of the sick in the University hospital. When girl students refused to join in the latest strike, obscene and blasphemous posters were put up on the campus and the girls were charged with immoral relations with professors. A threat was made to burn the library so that it was necessary to guard it night and day.

At this juncture, a committee of foreign members of the University Board was named to take action. They declared the College of Arts and Sciences closed for the remainder of the year and ordered all the students to go home. They communicated with the Nanking Government, visited the dormitories with police, and enforced the order.

The real cause of the trouble here, which may be repeated elsewhere, has been that the Nationalist Party Commissioner of Education for Shantung (who was educated in France) is strongly anti-foreign and anti-Christian. He and the local *Tung Pu* (political party organization) incited and directed the students, who established a Nationalist Party headquarters on the University campus.

Some of the mission schools and colleges in China report little trouble as a result of registration, but visits to some of the leading Christian schools and colleges, and interviews with missionaries and Chinese in and out of direct educational work, have led to the conviction that Christian education in China is in a precarious situation. It is a puzzle without any solution in sight.

The Religious Puzzle

The religious situation in China also presents a puzzle. The old

Confucian ethics are giving way before Dr. Sun Yat Sen's "Principles." (Extracts from these "Principles" are even posted in some mission schools.) The old Buddhist and Taoist religions are fast losing influence over the young, and temples are increasingly neglected and are falling into decay. Since there are over 400,000,000 people in China, many temples still attract throngs of worshipers, but irreligion is rapidly growing.

So China is a puzzle, economically, politically, educationally, religiously. What is the solution? Multitudes of the Chinese appear to be discouraged. Poverty has ground them down; famine and taxes have added to their burdens; their old religions seem to have failed them; their high hopes in Dr. Sun Yat Sen's program and the success of the Nationalist Government have been disappointed. Some who take an interest in China's welfare desire a change in government. But will a change mean an improvement? Where are the leaders and program that they can trust?

China has changed remarkably in many ways; it has not changed in more ways. Herein lie the perplexing factors in the Chinese puzzle. The Chinese are discouraged, and yet they are not discouraged. Millions go on their way as if nothing had happened and nothing were happening. No doubt many do not yet know that there is a "Republic" or that the Empress Dowager is no more.

The Elements of Hope

There are two great elements of hope, yes three, for the solution of the present Chinese puzzle. First: China has been loosed from her old moorings and roused out of her

age-long complacency. Her very foundations have been shaken and she has seen her ancient institutions tottering and falling. China is awake and is looking for new and firmer foundations and a better superstructure. China has not achieved modern ideals for it lacks ideal leaders, but China is in the process of development, and in time strong leaders will be developed. "It will take at least ten or fifteen years for China to become stabilized and at peace," we said to a missionary of long experience. "You are an optimist," he replied; "we think it will take fifty or one hundred years, unless progress is much more rapid than it has been in the past."

Second: There are forces at work that are changing Chinese character and laying new foundations. These are living forces, not materialistic; they are divine forces not merely human. Christian truth has been planted in China and is growing and bearing fruit. Christ is living in the hearts of thousands of Chinese and is changing their characters and preparing them for service. Many Christians are ignorant and weak, and in many places the Church is ineffective, but in multitudes of Chinese, Christ is a living force and many churches are proving themselves not merely arks for safety, but power houses for service.

Third: God must be reckoned with in China today as in the past. It is impossible for Christians to believe that one-fourth of the human race is left out of His program of redemption. His will cannot be defeated; He knows the solution of the Chinese puzzle, and He will reveal it in due time.

We might have been discouraged

at the outlook in China had we looked only at external, material conditions or at human forces and leadership. But we are not discouraged or pessimistic. We met hundreds of Christian missionaries who have given their lives to China. We never met one who showed discouragement. In spite of bandits, warfare, famine, government opposition, anti-Christian sentiments, and other difficulties and dangers, they are prepared to carry on in faith and with faithfulness. We met missionaries who had been captured by bandits, whose property had been destroyed, whose work had been broken up, and whose mission buildings have been occupied by communist soldiers; but one and all these missionaries are ready to carry on. Those who have been called of God to be His witnesses in China are not ready to resign at the first, or the twenty-first, barrier or threatened danger. The spirit that dwelt in Morrison and Hudson Taylor, in Calvin W. Mateer and Griffith John, in Horace Pitkin and J. Walter Lowrie is not dead, and will not die.

In Peiping (Peking) we had the great privilege of hearing from Dr. Ingram, an American Board missionary and one of the survivors of the Boxer Uprising, tell the thrilling story of the siege of Peking. Seated in the chapel of the British Legation, where thirty years ago the lives of hundreds of foreigners and thousands of Chinese Christians were sought day and night for fifty-four days by a blood-thirsty mob of Chinese, we listened to the story, dramatically told. The result of the faith and fidelity of missionaries in that time of persecution; of the loyalty of Chinese and foreign Christians

even unto death; of the fellowship in testimony and in suffering of missionaries and Chinese, were evidences of the power of God and of the truth of the Gospel of Christ. The result was a wonderful awakening, after the subsidence of the Boxer movement, and great ingathering into the Christian Church. Many more were won to Christ in the decade between 1900 and 1910 than had been won in the one hundred years from 1800 to 1900. God is not dead! He has not left Himself without witness in China today. Similar faith and fidelity, under trial, similar love and Christian fellowship between Chinese and other Christians, similar courage and witnessing to Christ and His salvation today, must, we believe, bring victory.

We saw many signs of this coming victory, and the Power at work. There are Christian institutions where "the Word of God is not bound"; there are schools and colleges in which the chief purpose is to win students to Christ and to train them for His service; there are hospitals where the healing of the soul is held to be of even more importance than the healing of the body; there are churches where the members are taught that to be saved is not enough, they must go out to save others.* The work in the great cities like Canton, Hankow, Shanghai and Peiping is important for they are strategic centers, but perhaps the greatest work and that which is most surely transforming China is to be found in the interior far from the port cities, far from the eyes of tour-

ists, from the seat of war—but not far from the notice of God.

Success in China, as elsewhere, is not dependent on great institutions, or fine equipment, or abundant financial resources. As has been clearly proved all through the ages, success depends on the whole-hearted and intelligent response of men to the call of God.

The Chinese puzzle is perplexing—almost baffling. So was the Palestine puzzle in the days of the apostles; so was the European puzzle in the days of the Reformation; the world evangelization puzzle in the days of Carey; so was the Moslem puzzle in the days of Raymund Lull, and the Indian puzzle in the days of the Sepoy Rebellion. The God who solved these puzzles will, we believe, solve the Chinese puzzle in His own time and way. Then the political and educational tangle will be straightened out and laws and customs will be in harmony with the laws of God. What a wonderful day that will be, when China, with all her natural wealth and her human resources, with her wonderful faculty for patient perseverance under difficulty and her readiness to suffer or to serve in the cause of an accepted Master, places all these at the feet of Christ.

In the meantime, we at home can accept our part in the solving of the Chinese puzzle—a partnership in sympathy, in prayer, in testimony, in sacrificial giving and service. It is a partnership with the missionaries, with the Chinese Christians, with the Lord Jesus Christ. The Chinese puzzle is not yet solved, but it is being worked out by those who are in this partnership.

* We hope to tell the story of some of this work later in *THE REVIEW*.—D. L. P.

REGISTRATION OF CHRISTIAN SCHOOLS IN CHINA*

BY THE RT. REV. FREDERICK R. GRAVES

Protestant Episcopal Bishop of Shanghai

CHRISTIAN colleges and schools in China are now in great difficulties and have to face what amounts to deliberate persecution. In many places their buildings have been occupied by soldiers and greatly damaged or left in such a filthy state that they had to be entirely renovated. Some have been destroyed, others have been seized upon by Chinese who started schools in them for their own profit, others have been prevented from reopening by powerful local enemies.

To give a concrete instance. The Mahan School at Yangchow was widely known throughout the Province of Kiangsu as an institution of the highest standing. It was seized and occupied by the soldiers in 1927. The furniture was destroyed, the books burned, and the interior and grounds left in an unspeakably dirty condition. The loss amounted to Mexican \$30,000. No compensation has ever been paid and no regret has been expressed. Furthermore, the local Board of Education has prevented the re-opening of the school. Such histories could be duplicated in any number concerning schools of the various missions in different parts of China. It is important to note here that not only Christians but Chinese of all classes are eager to send their children to mission schools when they can get the opportunity, because they are convinced that they will receive a sound intellectual training and also

proper discipline and moral care. The opposition is political and revolutionary.

Matters have gone very much in this way for the last years. Military occupation is only one of the troubles; the standing difficulty all along has been the policy of the government.

Ever since the meeting of the World Christian Student Federation and the visit of the Educational Commission in 1922 the anti-Christian forces in China have directed bitter attacks against Christian schools. In 1925 regulations were promulgated for registering schools in order to bring all schools under the control of the government authorities. In 1927 further regulations were published. Section 5 of these regulations reads "The institution shall not practice any religious rites or ceremonies and shall not have as its purpose the propagation of religion." In 1929 there was added, "If there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools."

A good many missionary schools, however, have registered or are preparing to register, hoping to preserve their schools at all costs and trusting in the assurance of Chinese friends that the government only requires submission and that the regulations will not then be too strictly enforced.

To our friends in America it may appear that there is no objec-

* From *The Living Church*, September 6, 1930.

tion to registering our mission institutions with the Nationalist Government. Let us see what it implies:

1. The school that registers ceases at once to be a private school and becomes a part of the government system. The control passes out of the hands of the mission.

2. The school must teach the party propaganda of the Nationalists as part of the curriculum.

3. The teaching of Christianity in the school is forbidden.

4. A teacher of the propaganda and another who is in charge of the discipline of the institution must be appointed by the government, the salaries of both to be paid by the Mission.

These are the chief points in the government requirements which make registration impossible. And note that the only privilege which the mission would retain is the privilege of paying all the bills.

The spirit of the campaign against Christian schools is well illustrated by the action of the Shanghai Kuomintang, which appears in the newspapers of May 22. The position and influence of the Shanghai Kuomintang is very like that of the Jacobin Club in Paris in 1789. It is not the government but it succeeds generally in imposing its will on the government. The *North China Daily News* of May 22 reports the regulations as follows:

The following "anti-Imperialistic cultural invasion measures," decided upon by the Propaganda Department of the Shanghai District Kuomintang on Wednesday, will be enforced in Shanghai as soon as they are approved by the Executive Committee of the local Tang-pu.

Associations organized by persons of non-Chinese nationality shall not be permitted to establish primary

schools, kindergartens, or normal schools for Chinese students;

All teachers of primary schools and kindergartens shall be of Chinese nationality;

As from 1930, graduates of Christian schools shall not receive treatment on an equal basis with graduates of non-Christian schools;

Schools having theological courses or the faculty and students of which hold religious services in the school buildings shall not be granted registration;

All Christian schools having failed to register shall be closed within a specified period;

Inspectors of the provincial or district educational bureau shall, from time to time, investigate the conditions of registered Christian schools in order to find out whether the authorities of these are engaged in religious propaganda;

Presidents of registered Christian schools shall be appointed by Chinese government organs, but the right of supervision shall rest with the board of directors of these schools;

Religious organizations shall not hold religious courses for Chinese students and organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members;

Those ignoring this order shall be suppressed without hesitation;

The Young Men's Christian Association in the various provinces, which is supposed to be founded for the promotion of four virtues, having been found to engage in propagating the Christian religion, the native educational organs shall immediately take over its control;

All publications issued by religious schools or organizations shall be censored by the local Kuomintang headquarters.

But behind all this matter of registration there is a clear indication that the policy of the Board of Education is, as a Chinese educator expressed it to me, "half

Bolshevik and half Columbia University," that is, that they have determined not only to have a system of government education which is entirely secular, but to prevent anyone from teaching religion in any form. They have made it quite plain that they will either close Christian institutions by order, or place them under such disabilities that they will wither up.

There have been cases recently where a passport was refused to Chinese students going to America because they intended to take

courses in religion, and two months ago a petition from representatives of a number of Christian bodies, who as Chinese Christians asked for religious toleration in their schools, has been peremptorily refused.

Christian schools and colleges have been of immense service to China, but in the face of present conditions it would seem that the best service they can give to China would be to refuse to yield their principles, and show that they value their religion above any advantage.

METHODIST CHURCH IN MEXICO ORGANIZED

BY BISHOP FRANCIS J. MCCONNELL

I HAVE returned from the Conference at Mexico City which set in motion the final machinery for the organization of an independent Methodist Church in Mexico. The final meetings of the Commission were marked by entire unanimity and complete cordiality of spirit. In a word, the two Methodisms in Mexico are merged into one body with a General Conference of its own.

There is to be a cooperative committee with representatives from the various organizations in the two Methodisms which have property and financial interests in Mexico, but the work of this committee is chiefly consultative and advisory. To all intents and purposes Methodism is now independent in Mexico, with only fraternal relations existing with Methodism in the United States.

If any body feels that the new movement is radical, let him remind himself that it had become

necessary under the Mexican law. I had my usual experience in crossing the border of being taken off the train and sent back to the United States because I signed myself as a Methodist minister. Of course, as soon as I could get into telegraphic touch with the authorities at Mexico City, I was at once admitted, but my being repeatedly taken off the train on my various trips to Mexico is an indication of the difficulty that confronts a Methodist Bishop from the United States as soon as he reaches the Mexican border. Other and more serious difficulties are waiting for him as he moves into the country. Any religious work in Mexico under the authority of anybody outside the country is seriously handicapped.

Mexican Elected Bishop*

The Methodist Church of Mexico was formed in Mexico City in

*By W. W. Reid—Board of Foreign Missions, Methodist Episcopal Church.

July of this year by the Union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church South, from the United States. It now becomes a wholly independent Church, all its ministers being native-born.

The Rev. J. P. Hauser, missionary in Mexico, gives this account of the Conference:

The General Conference of the new Methodist Church of Mexico met in Mexico City, September 16th in the historic church of Gante No. 5. Ninety delegates, ministers and laymen in equal numbers, came together representing the two Methodisms. The sessions were opened by the Lord's Supper under the direction of the eight district superintendents. Dr. Pedro Flores Valderrama, who is just completing fifty years in the ministry, gave the inaugural address.

The Conference was organized the first morning and on the second day the Committee on Episcopacy brought in its report, which contained several radical measures, such as that the bishop shall be elected for four years only and that there would be no re-election.

With deep interest the delegates awaited Friday morning the 19th when the election of the new bishop took place. Mr. Pascoe was chosen on the eighteenth ballot, and he was consecrated in an impressive service the following Sunday.

Bishop John Nicanor Pascoe was born forty-three years ago in San Telmo, State of Mexico. He went through the mission schools and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife who was attending the Methodist Training School. They came back to their native land and Brother Pascoe has held the important churches of Balderas, Mexico City, Chihuahua, Saltillo, Allende, San Antonio, Texas, and

Monterey, where, after being pastor, he became superintendent of the district of the same name.

He has always been an outstanding leader in the young peoples' work and has been the heart of the Nationalist movement in Mexico. Mrs. Pascoe is quite as widely and favorably known as her husband in her activity in women's work. She is the President of her Conference Missionary Society, of the National Union of Women's Societies of Mexico, as well as the Evangelical Confederation of Womens' Societies in Latin America, a union of women's work in the Carribean Area, effected last year in the Havana Congress.

The finest of spirit prevailed in all the deliberations. The Methodist Church of Mexico thus starts out on its new career with a Bishop that is widely known and well-beloved and it also has a body of trained leaders. The new organization has over 15,000 members and includes the central states of Mexico, Morelos, Puebla, Tlaxcala, Hidalgo, Queretaro and Guanajuato and the border states of Sonora, Chihuahua, Durango, Coahuila, Nuevo Leon and a part of Tamaulipas.

The new Church begs the prayers and loyal support of the home Church. It is independent, but will maintain a vital relation with the mother Church through a committee of sixteen known as the Council of Cooperation and consisting of representatives of the Boards of Missions of each Church and the General Conference of Mexico. This present organization is the result of the work of the Commission of Unification which was ordered by the General Conferences of the two Methodisms and which met in Mexico City last July. One of the fraternal delegates to this Conference expressed the hope that some day the Methodist Church and the Congregational Church in Mexico might unite. May we not hope that what the Methodisms of Mexico have done, the Methodisms of the world may some day bring about?

MEXICAN PRESBYTERIAN CHURCH COMES OF AGE*

BY THE REV. L. P. VAN SLYKE

Secretary of Religious Education for the Synod of Mexico

ONE of the most noticeable phenomena in Mexico's life is the national consciousness. I was going to say "the growing national consciousness," but it would be more correct to say "overgrown." For it is an exaggerated consciousness, very much like that of the boy just out of high school. It is "Mexico for the Mexicans" with a vengeance. A government postmark bears the legend "National manufacturers can compete with foreign goods." A systematic educational campaign is being waged to get the Mexican people to believe in themselves, their products, their art, their destiny. And this exaggerated national consciousness has as its special antipathy our own United States!

It hardly needs a sociologist to understand that such an attitude on the part of nearly the whole Mexican people cannot but have a powerful effect on the churches founded by American missions in Mexico. It would be very strange if the leaders of these national churches were not applying to their churches the principle of "Mexico for the Mexicans" in the sense of complete self-determination for these churches. This application has been hastened by the present enforcement by the Mexican Government of the constitutional provisions prohibiting the exercise of ministerial functions by foreigners. I think that it can be said without exaggeration that one of the most outstanding character-

istics of the various Mexican Protestant Churches is their demand that the leadership of the evangelical cause in Mexico pass from the missions to the national churches.

There is nothing revolutionary in this desire on the part of our Mexican brethren. The fulfillment of this ambition, when the time is ripe, means the achievement of the great aim of Foreign Missions, that is, the establishment of a self-governing, self-supporting and self-propagating national church. Not only so, but it means the removal of a great hindrance to the Gospel itself, namely, its apparently foreign character, its foreign sources of support, and the control of the evangelical enterprise by foreigners. Above all is this true in Mexico, where the Catholic propagandists exert every effort to convince the people that the preaching of the Gospel is merely a subtle form of infiltration by the American Government with a view to later political control, and that to become a Protestant is really to become a traitor to Mexico. Hence, national control of the Protestant enterprise is a positive advantage to the gospel cause.

The goal of self-government was attained by the Mexican (Presbyterian) Church in 1901, when the Synod of Mexico was formed and made independent of the General Assembly in the United States. Slow progress had been made toward self-support by the larger congregations, when in 1916 the withdrawal of our Boards from the

* From *The Presbyterian Magazine*.

Presbyterian field in the north of Mexico in accordance with the redistribution of territory among the different Protestant Boards under the Cincinnati Plan of Cooperation, brought about unexpectedly a long step forward in self-support and self-control.

In September, 1928, a convention of the Mexico City Presbytery was held, notable for the large representation of laymen present and for their prominence in the proceedings. The aim of the Convention was the consideration of the problem of self-support. Patriotic enthusiasm marked the gathering. It was voted to recommend to the Presbytery that beginning April 1, 1929, it take over the entire support of both ministers and lay workers, and the direction of all evangelistic work in its territory. This was made the official action of the Presbytery.

In its official communication to our Mission, the Presbytery petitioned the Mission to turn over to it the full responsibility for the support of all evangelistic workers (Mexicans), both ordained and lay, and the full direction of all evangelistic work, including social centers and dispensaries. I shall never forget the sweet spirit of our Mexican brethren, as they presented to the Mission in its meeting last December the desire of the Presbytery to assume the responsibilities of manhood, and as they expressed their personal gratitude to the Mission for what it had done for them individually in giving them their knowledge of Christ, their education, and their opportunity to serve in the Christian ministry. The Presbytery also asked that all church buildings and manses, as well as the properties used as social centers and

dispensaries be turned over to it. This was more sweeping than had been expected, but believing the time had come to take the Presbytery at its word, their requests were granted without qualification.

The turning over of all the evangelistic work within the limits of the Presbytery seemed to mean that the evangelistic missionaries would no longer be needed in this territory, but the Presbytery made known that if a missionary were willing to work under its direction, it would gladly welcome his services.

The Presbytery is manfully facing its task, and going about it in a business-like manner. So far, it is meeting with a large measure of success. It is both supporting its work and really directing it, showing considerable initiative and enterprise.

With the attainment of self-support by this section of the Mexican Church, the great majority of the Presbyterian churches in Mexico have become self-supporting. This being the case, it is entirely natural and right that the leadership of the Presbyterian work in Mexico should pass definitely into the hands of the Mexicans, and that the foreign missionaries should from now on take the place of servants of the Mexican Church. This is being done. At the request of another Presbytery, one of its missionaries is being sent to Yucatan to take charge of the Bible School in the capital, Merida. At the Synod's request another man has been turned over to the Synod as its Secretary of Religious Education. A Joint Commission of Mexicans and missionaries has been formed, through which the Mexican Church will be able to have a real influence in forming the policies of the missions.

YOUTH AND MISSIONS

BY SUE WEDDELL

Secretary for Young Women's Work of The Reformed Church in America, New York

“YOUNG people are much more interested in personal matters than they are in World Affairs,” exclaimed a member of a conference committee recently as a missionary program for youth was being discussed. “Yes,” contributed another, “when we put up a poster announcing a missionary meeting, that’s their signal to stay away.” “Perhaps they haven’t much time for such things,” a timid voice sounded. “They’re kept pretty busy in school these days and the schools seem to cover a great deal of the ground that the churches used to cover. Their world citizenship programs are pretty far-reaching.” “Young people seem to have time enough for the movies and the talkies and for parties and things,” said another—“and have you ever noticed how much time they spend just sitting around talking. What do you suppose they talk about?” “It would be interesting to have one of them here to tell us,” was the pointed rejoinder, “I’ve noticed that when they express themselves on a subject they usually have something worth saying.” “And I’ve noticed,” added an eager voice, “that when you give them a job to do it gets done. Perhaps we ought to let them plan their own conferences!”

At which the members of the committee fell to and went on with their task.

Let us look at this partial picture of youth thrown hastily on the imaginary screen. Rather than taking it as food for argument for or against the youth of today and

indulging in wishful thinking, let us use it as a recipe for the making of a program that will fit them as they are.

The world has for some years looked upon youth as a problem, and we have done with this problem what we have done with many others—cast it into a form and discussed it pro and con, *ad infinitum*. Not long ago a modern girl entered the Girls Department of a certain Y. W. C. A. The secretary had a few books lying on her desk which she had been using in preparing a talk. “What Ails Our Youth?”, “What’s the Matter With the Girl of Today?”, “Youth in Conflict,” and other titles stared up at the girl as she walked in. Her eye ran hastily over the desk and in a resigned voice she said to the secretary “I wonder what they will say about us next?” She was acutely conscious of being a problem and being talked about.

There is no denying the problem, but so often when we begin to think of a perplexity as a problem the question itself begins to lose reality. President Glenn Frank, who declares that we Americans have a “problem mania,” tells us that questions when relegated to the problem class become formal and academic and abstract, and that we indulge in a general consideration of theories instead of making a specific search for the effective thing to do under the immediate circumstances. “It is,” he says, “far better to consider ways and means for getting good milk to the Indian babies than to call a meeting to hear a paper on ‘The

Milk Problem Among Indians.'"

Just so, in our consideration of "Youth and Missions," it were better for us to attack the subject not as a problem but as a program, taking our cue from that neat little adage, "the cure of a problem is a program."

Using our very inadequate picture of youth as a recipe for such a program, let us search for the ingredients that would make up the kind of world friendship activities which young people would in their own terminology, "eat up." What should be the make-up of such a program of activities?

1. Make it pictorial. All our lives we have heard the Chinese proverb that "one picture is worth ten thousand words," and yet we continue to use words many times where pictures would serve far better. A missionary, recently returned from India, illustrated this point well when she described a first visit to an Indian village. The children crowded around her and she tried to give out little Testaments and talk to them about Jesus. They seemed uninterested and moved away. She set up her stereopticon and started to show the pictures of Jesus' life, and one by one the children stole back and she held them all spell-bound for an hour. The power of pictures has been capitalized by the continuation schools which portray on the walls in their waiting rooms and classrooms, pictures and diagrams which show how to get on in the world, how to hold a job, how to apply for work. They decide what they want to teach and then they "say it in pictures." Why do young people go to picture shows? Because they like to get ideas that way! Make your missionary program pictorial.

2. Make it personal. Are young people more interested in personal matters than in world affairs? Probably. It is natural. It is a time of personal adjustments, personal realizations; new and vital personal relationships are just beginning. It is an easy time to begin a permanent interest in other countries through a personal contact that might develop into real friendship. It is a time when understanding of other races may come through meeting some immediate and intimate human need openly and honestly. Not long ago a young people's president was mourning because he could not get his society interested in Africa where his church had work that needed support. He said "I had an interesting program all worked out on our African work for last Sunday, but it fell flat. Unfortunately, we had had a race riot in our town last week and I couldn't get the society members off the subject, they were so stirred up over it." The question of the Negro next door instead of in Africa, a question so vital to his society members that they couldn't get it out of their minds, could have been the very finest starting point for a study of Africa, had he only made use of it. Knowing how to turn such personal experiences into wider world contacts and responsibilities is one of the most important tasks in the leadership of youth. It is one of the "tragedies of waste" in our great country, that we so often let such opportunities slip by.

3. Make it discussional. Exchange of ideas and ideals is undoubtedly one of the most fruitful of exchanges. We exchange much these days. "You have a dollar, I have a dollar; we exchange. Now

you have my dollar, I have your dollar; we're no better off. But—you have an idea, I have an idea; we exchange. Now you have two ideas, I have two ideas; that's the difference!" Very little needs to be said today as to the value of the discussion method. It has proved itself. Most of our mission study books employ it. Probably our reason for using this method so little in our missionary programs is because of our lack of trained discussion leaders. It is not only a natural means of expression for young people but it is stimulating and they like it. "This is the best hour of the day," said a young delegate at a recent summer conference as she approached the auditorium for the discussion hour. Held after three continuous periods of class work, it still drew practically the entire conference. "We talked far into the night trying to discover how we can get a line on what young people are thinking and doing in other countries," said a member of the Toronto Youth Council. But who would dare hold an evening meeting with the usual speaking program beyond a certain hour! Give youth a chance to talk about real things, together, and with wise leadership.

4. Make it a partnership. So often we plan *for* and not *with* our youth. We wonder why they don't carry more responsibility when we don't offer it to them. Check up on your church. What does it expect of its youth? Big things? Responsible things? Or are they asked to wait on table, give a play, usher at special events, speak once a year after conference. "I'm a member of our Consistory," explained a boy proudly to a group of his friends who were discussing

a young people's missionary budget, "and I have a chance to vote on our missionary budget. I know what we have to raise and it makes me want to give more when I'm on the inside like that." It is being "on the inside" that makes all the difference in the world to young people. Taking them in on the planning of the year's missionary program, the discussion of finances, will enlist their understanding and support as nothing else will. One of the most outstanding characteristics of youth is their response to a big challenge and a big trust.

5. Make it recreational. Listen to a group of kindergarten children as they play their singing games. They sing about the cows in the pasture and the foaming white milk and the rosy cheeks that come from drinking the milk. While they are having fun playing a game they are learning an important fact of health. Drinking milk is made attractive to them because it is associated with something they like very much to do. Not only important facts but qualities of character, such as good sportsmanship, courage, frankness, are learned every day in the playing of games—from the kindergarten child up to the college athlete. Why not use the play method more largely in giving facts on missions and creating fair attitudes toward people of other lands and races? Young people will work out such games for themselves if they are guided a bit by an enthusiastic leader. Edna Geister's method, used to promote wholesome entertainment for the soldiers in army camps during the World War, is one we could well employ, taking the old familiar children's games and adapting them in theme and

action to suit the occasion. At a recent Young People's Conference the class in recreational activities was asked to spend part of its class time in working out missionary games, and the result is eight very interesting games, instructive, stimulating,—and much fun besides. Burton Holmes suggests this idea of learning by playing in an article called "The Most Stimulating Pastime I know."

I wonder how many people ever try it, this game I so often play by myself, the most stimulating pastime I know! The rules of the game are simple. All you need is an atlas or globe, and imagination. If you use an atlas, just open at random. If a globe, twirl it and let it stop where it will. Who can say where you will find yourself?

The atlas opens, say, at India. Or when the globe stops, your finger is on Baghdad. That famous carpet! If you could ride the carpet now, where would you go?

Paris, of course! Turn the globe again, or find the place in the atlas. Now you've caught the spirit of the game. Why, you're actually there! You can see the Place de la Concorde, the Seine, Notre Dame. And while your mind is on cathedrals, where are Chartres, Rheims? You find them and on the way to Cologne you stop at Brussels, thence to the Netherlands, windmills and dykes.

Suddenly you remember the boy who stopped the leak with his finger. Hans Brinker, too. How old were you when you read those stories? There's the Rhine. Remember Bingen-on-the-Rhine, the rats and the Bishop?

So the game goes. The best part of it all is that it is never twice the same. A real game of chance, for chance alone decides where you will start, where you will end up.

A profitable game, too. You learn geography by the most painless of all methods. What makes it most stimulating, is that it evokes so much of

what is already in your minds but more than half forgotten. Here's a game that helps keep your education alive. Learn to play it!

Not only does such a game keep your education alive but it gives a very good background for further study and it is easy to take the next step into the missionary side of the picture. It is a simple transition to make when the mind is refreshed and open and active. Let us re-create the mission field with our youth.

6. Make it musical. The man who said: "I care not who shall make the laws of a nation if I may be permitted to make its songs," spoke wisely. A true song comes from the heart and goes to the heart. The words we sing, if we mean them, enter the heart and gradually produce action. It makes a great deal of difference what we sing and a great deal of difference whether we sing. The development of music is one of the most interesting trends of the past few years. So much is being done in group singing. The idea is not new; it is a revival of ancient peoples. The Greeks used music in their educational system, defining different effects on people of different kinds of music.

In the march of civilization it has been somewhat lost sight of, but now it is returning in all of its forms and cannot be ignored. The public is deluged with music of varying degrees of worth; some of us have absorbed the beautiful, some the unbeautiful. All of us have been touched by it. Educators, conscious of its influence, are working today to control it and conserve its great worth. They are starting with children and young people. Shall the missionary forces not fall in line and make

real use of this powerful agent for unifying a group, for stimulating to action, for concentrating attention on an idea? We could so well use its interpretive power. A song well chosen re-enforces ideas and ideals in a very forceful way and in an incidental way. When we sing a thing often enough we may come to believe it and practise it. World friendship and brotherhood and goodwill must be deep in the hearts of young people who sing over and over again

In Christ there is no East nor West
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

or

Join now in brotherhood, spreading
the Gospel
That warfare and discord may cease
Let us in humble devotion march forward
And follow our Christ, Prince of peace.

There is little enough singing time in our programs and so often we use it by saying: "let's sing a hymn," and one is selected on the spur of the moment. Preparation and thought given to the musical part of our meetings will bring almost unbelievable results. The schools know it. In a certain observation school in a foreign neigh-

borhood where the children need to learn to understand and love their little classmates from many lands, this is the type of songs they often sing:

Katrina came to our school,
She sat right next to me,
She used to live in Amsterdam
Beside the Zuyder Zee—

Her cheeks were pink as cherry bloom,
Her lips ten times as red;
But none of us could understand
A word Katrina said.

She always comes to school on time,
Her dress is just as neat,
I'm sure I'm twice as careful
Since Katrina shares my seat.

It makes me have some new, new thoughts,
Some kindlier thoughts to know,
That though I cannot speak to her
I love Katrina so.

Stella George Stein;

Music by W. E. Hoefche.

An editorial writer in one of our large dailies makes a statement that leaders of youth might well ponder. He says the future of America is in the hands of two men, or women—the investigator and the interpreter. We have, he continues, an ample supply of investigators, those who are engaged in research and writing and inventions and new discoveries. But he raises a recruiting trumpet for the interpreters, those who will stand between the layman whose knowledge of all things is indefinite and the investigator whose knowledge of one thing is authoritative. The investigator, he says, advances knowledge; the interpreter advances progress. Here we stand, leaders of youth; on the one hand the "world is so full of a number of things"—new discoveries, methods, interesting and worth-while

things to see and do and hear and use. Picture the missionary laboratory that we are, or could be, in touch with—our mission fields, study courses, news sheets, leaflets, writers, speakers, pictures, books. On the other hand there are many, many groups and even more individuals in our churches who are starving for things to do, worthwhile enterprises, richer and fuller Christian lives. To the degree that we can be adequate interpreters the one to the other, to the degree that we can take the knowledge of missionary needs and world events and issues and translate them into the language and activities of our youth today, to that degree shall we be fulfilling our task.

It is a many-sided task. It is a

question of interpreting youth to adult, of interpreting adult to youth, often of interpreting the old and permanent values in terms of new ones, sometimes of interpreting new values to those who look upon them as wild and impossible. It is a question of discovering the real interests and needs of youth today and building on those, knowing that "each new generation must and will be served according to its own needs."

And all through our task we would remember the great central truth that each new generation in its highest moments faces:

If we would build anew
And build to stay
We must find God again
And go His way.

NEGROES HONORED FOR DISTINGUISHED ACHIEVEMENTS*

THE biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation, with the cooperation of the Commission on Race Relations of the Federal Council of Churches, has been accorded to Robert R. Moton, Principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, Executive Secretary of the Commission on Interracial Cooperation.

Other awards offered by the Harmon Foundation and administered

by the Federal Council were made in the fields of education, science, business, literature, music, fine arts and religious service.

In the field of education the awards went to John Hope, President of Atlanta University; W. J. Hale, President of the State Agricultural and Industrial College for Negroes in Nashville, Tenn., and Janie Porter Barrett, Superintendent of the Virginia Industrial School at Peak's Turnout, Va.

Religious Leaders Recognized

In the field of religious service, the awards were conferred upon Bishop Robert E. Jones, of New Orleans, La., a bishop of the Methodist Episcopal Church and founder of the Gulf Side Chautauqua and Assembly, which serves a district of more than four million Negro people; and to A. Clayton

* *Federal Council Bulletin.*

Powell, pastor of the Abyssinian Baptist Church, New York, which has recently built and paid for a new edifice at a cost of nearly \$400,000.

In science the award was given to Theodore K. Lawless, of Chicago, for his studies in dermatology.

Walter White, Assistant Secretary of the National Association for the Advancement of Colored People, was given an award in literature for his two novels, "The Fire in the Flint" and "Flight."

In the field of music, Harry T. Burleigh, the soloist at St. George's Episcopal Church, New York, well-known for his arrangements of Negro spirituals, and Harry Lawrence Freeman, the composer of the first Negro grand opera, were given the chief awards. Another award in this field was given to Carl Rossini Diton of New York, a student now on a scholarship from the Juilliard Foundation.

Awards in Field of Art

The awards for achievement in fine arts went to William H. Johnson, of Florence, S. C., in recognition of his portraits and landscapes; to Albert Alexander Smith, of Manhasset, N. Y., and to Sargent Johnson of Berkeley, Cal.

For special service in the field of business, awards were given to Truman K. Gibson of Chicago, a pioneer in developing Negro insurance organizations, and to John Charles Claybrook, of Proctor, Ark., who, although he has never attended school, has successfully developed a plantation of 1,780 acres, together with an important lumber business.

A few well-informed people have known for some years that the Negro group of citizens, compris-

ing about one-tenth of our population, has great potential power of contributing to the material and spiritual culture of our common life. The general public, however, has known little or nothing about the matter except possibly the contribution of folk music.

The range of these contributions as shown by the accomplishments in the fields in which these recipients of the Harmon awards have been accorded recognition is illuminating, sufficiently so to surprise their friends and confuse the scornful. In four years the roster of those given awards for achievement in the seven major fields of human endeavor furnishes evidence of productive power that will stand the scrutiny of the most critical. In music, in literature, in fine arts, in science, in education, in religious service and in business 55 awards were conferred upon distinguished Negro Americans. In addition, this year a Negro has been given a gold medal and an honorarium of one thousand dollars for outstanding achievement in improving relations between white and colored people in America, the first time such a distinction has ever been accorded to a colored person.

In estimating the significance of these achievements one should bear in mind that the recipients of the awards have overcome barriers of poverty, ignorance, previous condition of servitude and unreasoning prejudice such as no other element of our American population has faced. Viewed in relation to the depths from which they came, the heights to which they have climbed take on an extraordinary impressiveness.

These distinguished Americans who have received such recognition

from their white and colored fellow-citizens are only the advance guard of larger possibilities, of greater achievement of larger numbers in the future. These achievements over so wide a range and of such a quality should encourage all those who in the darker days of the past have believed in the human possibilities of these people and should stimulate many today to hold out brotherly hands of encouragement. Especially should the churches be gratified; some of the men and women who have been recognized by these awards received practically their entire training in some of the schools and colleges supported by the churches, and some of the Negro educators who have achieved distinction are carrying forward the work begun by the missionary teachers of a generation ago.

As the Negro population shifts to urban centers and as conditions change in both town and country, more and more there is need for greater emphasis by the churches upon equality of opportunity irrespective of race or color. With the barrier broken down we may expect larger contributions from Negroes in all the other fields of our varied culture and civilization.

"What the Negro Thinks"

This book by Dr. Robert Russa Moton has been awarded a prize of \$1,000 as the most noteworthy contribution to interracial cooperation during the past year. The principal of Tuskegee wrote:

In the midst of all this the Negro thrives. Segregation, disfranchisement, prejudice, injustice, lawlessness—in spite of them he prospers. Above it all his voice rises singing, and the note of his joy has become the symbol of our modern America. Whatever he hides in his heart, whatever he

may think in the back of his head, he turns to the world a smiling face, and in spite of itself the world, when it turns to look, is captivated by that smile; when it stops to listen, is thrilled by that song. And all the while he presses steadily onward . . . determined to let no man, no movement, drag him down so low as to make him hate his fellow-man.

American Negroes should be proud of the sane, eloquent teacher who wrote those lines.*

Spingarn Medal to Another Negro†

A Southern educator, Prof. Henry A. Hunt, Principal of the High and Industrial School of Fort Valley, Georgia, received the Spingarn Medal, awarded annually to an American Negro for distinguished achievement in some field of human endeavor. The award was in recognition of "twenty-five years of modest, faithful, unselfish and devoted service in the education of the Negroes of rural Georgia and to the teaching profession in that state." The presentation was made by President W. A. Neilson of Smith College. Among previous recipients of the medal have been Roland Hayes, the singer, Dr. George W. Carver and Dr. E. E. Just, internationally known scientists; President Mordecai Johnson, of Howard University, and a number of literary men who have attained distinction.

Guggenheim Memorial Awards

Included in the announcement of the John Simon Guggenheim Memorial Foundation of this year's awards of more than \$200,000 in fellowships to eighty-five scholars, novelists, poets, composers, sculptors, and painters who will go abroad to do creative work and research, are the names of one Negro

* *New York Times*.

† *American Friend*.

novelist and one Negro scholar. The novelist is Nella Larsen Imes, who is the author of "Quicksand" and "Passing." The scholar who will receive an award in order to devote time to an economic study is Dr. Charles Wesley, professor of history at Howard University.

Striking Facts About Negroes*

1. Of the estimated population of 117,000,000 in the United States today about 12,000,000 or approximately one-tenth are Negroes.

2. Eighty-five per cent of the Negro population of the nation is in the Southern States and sixty-six per cent is rural, that is, lives on farms and in villages below 2,500.

3. In 1926 American Negroes operated 1,000,000 farms; conducted 70,000 business enterprises; and had \$2,000,000,000 in accumulated wealth.

4. About twenty-three per cent of the Negro population is illiterate as compared with four per cent of the white population. Negroes have made remarkable progress in this respect, however, dropping from ninety per cent illiteracy to twenty-three per cent in the sixty-five years since emancipation.

5. For the U. S. as a whole the expenditure per capita for Negro schools averages less than one-fourth of that for white schools. Here the figures range from \$23 in Maryland to \$4 and \$5 in extreme Southern states as contrasted with a national average of \$75 for white rural children and \$129 for white urban children.

6. In 1916 there were only forty-four high schools for Negroes in the whole country. By 1925-26 there were 209 accredited four-

year high schools for Negro youth in the fourteen Southern States and 592 two-to-four-year non-accredited high schools. Notwithstanding this progress there are still 281 counties in these states without any colored high school either public or private.

Negro Death Rate Cut†

Instead of dying out, the Negro race in America is steadily growing more healthy and its life span is increasing, according to a statement by the Commission on Interracial Cooperation.

Basing its conclusions on figures issued by the United States Public Health Service and the Statistical Department of the Metropolitan Life Insurance Company, the association said that in the past sixty years the Negro mortality rate has decreased 50 per cent or more, the present rate being 17 per 1,000, as against 34 or 40 in reconstruction days.

The present life span of Negroes, it was said, is about 46 years, a five-year gain in the last decade.

The Negro death rate, however, is still 87 per cent higher in cities and 49 per cent higher in rural communities than is the white.

Chicago Negro Congregations

Chicago has 278 Negro congregations, a fact disclosed by the recent survey of colored churches. These comprise twenty-seven denominations. The largest Negro congregation is Olivet Baptist Church, which has 9,700 members. The pastor is the Rev. L. K. Williams, D.D., who is said to have contributed more to the welfare of the colored people in Chicago than any other Negro.

† *New York Times*.

* Printed by Teachers College, Columbia University, in a program of lectures on Negro Education and Race Relations, 1930.

HOME MISSIONS CONGRESS OF CHURCH LEADERS

BY DR. CHARLES STELZLE, *New York*

WITH an address by President Hoover as one of the main features of the Congress, 500 delegates officially representing the combined Protestant home missionary agencies in the United States, under the auspices of the Home Mission Council, will be in session in Washington for five days, beginning December first, to discover the home mission task in the light of the changes of recent years; to face up squarely, frankly, and adventurously to the question of home mission administration; to find out how to get the cause of home missions before the churches in such a way as to secure a reaction in life, money and service for carrying out the program of home missions, and to discover how the denominations may get closer together for the accomplishment of this purpose.

Three commissions of experts in their special fields have been at work for over a year, covering the Task and Administration of Home Missions; The Promotion of Home Missions; Coöperation in Home Missions. The reports of these Commissions are presented in a data book which has been sent to the members of the Congress in advance of the Washington meetings, so that they will have ample time to study the factual material which is to be considered.

Twelve round table discussions will be conducted, each group to be in session for twelve hours. The members of the Congress will be definitely assigned to the particular round table to which they can make

special or expert contributions, the conclusions of which are to be reported to the main body for further consideration and final action. Each group will have a chairman, secretary and counselor, these constituting a Committee of Findings, which will bring in its report on the last day of the Congress.

In addition to the members of the Congress, experts in various fields who are familiar with the problems confronting the churches in home mission fields today, such as historians, business administrators, educators, and economists, will be brought into the Congress to assist the Commissions in the studies that are being made.

The official delegates to the Congress have been appointed by the home missionary bodies connected with the Home Missions Councils, and in addition to these 500 members, about 300 associate delegates will be appointed, the later participating in discussions but having no vote. Besides these delegates, a considerable number of leaders in the churches connected with missionary and federated work, will become participants in the proceedings.

The Washington City Federation of Churches will act as the local committee of arrangements, although all information concerning the Congress itself is furnished from the headquarters' office of the Home Missions Council, 105 East 22d Street, New York City.

Dr. William R. King, Executive Secretary of the Council, has given nearly two years to the work of

planning the details of this important Congress, meeting with various committees and Commissions and building up a program which, it is presumed, will present the cause of home missions in a more statesmanlike manner than has yet been presented in the history of the church in this country. The data book was prepared by Dr. Hermann N. Morse, and will contain, besides the reports of the Commissions, valuable information on various aspects of home missions, serving as a reference book during the sessions of the Congress. The results of state-wide surveys directed by Dr. Morse, will also be brought to the attention of the delegates, and a home mission exhibit will be prepared by a committee especially appointed to this task.

The Congress will be brought to a climax with a Communion service at noon on Friday, December 5th.

In announcing the purpose of the Congress, Dr. King points out that, whereas in former days home missions meant merely aiding weak churches on the frontier, today the home mission task has shifted from one of geography to one of problems, and that the growth of the city, the changed conditions in the country, the development of industry, increased wealth and modes of living, present entirely new problems to the church, which must be dealt with in a statesmanlike manner. Dr. King further says:

The Commission on the Task and Administration of Home Missions will therefore make an analysis of the work of the various Home Mission Boards and indicate what needs to be done by American churches in the light of these changed conditions. It will show the waste of overlapping agencies and the peril of overlooking certain fields and problems, particularly in

the cities of our country. This Commission will also make a scientific study of the organizational aspects of home mission work to discover what changes, if any, are needed in the machinery now being used and what improvements might be made in directing the church's work throughout America. The relation of national home mission boards to State and regional organizations, of staff organization, of separate Women's Boards, and the size and method of representation on these boards will be analyzed; the cost of overhead and administering the funds of the church in mission fields; the granting of aid to denominational churches in fields in which other churches are already at work, and the values of certain forms of missionary work now being done by the churches will be considered by this Commission.

The Commission on promoting Home Missions will restudy the whole question of general promotion and educating the public with a view of enlisting more fully the entire Church in the work of home missions, and will deal with such subjects as the co-operation of the secular press, church periodicals, the use of pamphlet literature, the motion picture, exhibits, the radio, dramatics, and the entire field of educational and inspirational work among young people in the churches, in colleges and theological seminaries.

The Commission on Coöperation in Home Missions will emphasize the need for comity and cooperation, and will point out the value of joint supervision of certain types of work by all of the churches, the joint use of experts in technical fields, and the common use of publicity methods upon an interdenominational basis. It will also indicate what may be done on a co-operative basis at summer assemblies, in local parishes, particularly in the rural field, in Indiana Government schools, in the downtown centers of large cities, in work among immigrants and migrants, through the Chaplains in the Army and Navy.

WORLD CONGREGATIONALISM AT BOURNEMOUTH

I HAVE been going to conventions at the rate of about one per month for nearly forty years. As a matter of fact, I think I approached Bournemouth rather saying to myself: "Well, it is one more convention."

But it is gratifying to say that Bournemouth was different. It had unmistakable values. In my judgment its influence will abide for many years in the life of the Congregational churches throughout the world.

In the first place it accented an unhesitating, profound conviction in the realities of our religion, and in that broad interpretation which is characteristic of the Congregational churches. Frequent references were made to those attempts in different parts of the world to develop a kind of humanitarian, altruistic type of civilization, without a belief in the existence of God. No delegate could have any doubt concerning the depths of the evangelical purpose of the Congregational churches as he sat through the sessions. But as the program developed, there could be no doubt about the comprehensiveness of the program of our churches throughout the world. Upon the question of temperance and our attitude upon the organized liquor traffic, upon unemployment, economic problems, unity and world peace, there was a ringing declaration.

I think I may suggest that upon the American delegates particularly a very profound impression was made concerning the deep spiritual emphasis given by the speakers and the delegates from

the British Isles. I do not believe they are any more sincere than we are in America. But one could not fail to be impressed with this contrast. I have a very clear impression that in part this is made true by the fact that the Nonconformist churches of the British Isles are having to pay a little dearer price for their liberty than is true of us Congregationalists in the United States. There is not very much of what might be called "real sacrifice" in our American churches. As a matter of fact, it is rather popular now to be a member of one of our churches in an affluent location. But that is not so true, generally speaking, in the British Isles.

All the way through a tremendous contribution was being made to the cause of international goodwill, peace and brotherhood throughout the world. This was evident not only in the specific addresses delivered upon this direct theme, but like a sort of a golden refrain it went through everything.

I do not remember any convention in many years from which I came away with a more genuine sense of thanksgiving to God for having had the privilege of being a delegate than the one in Bournemouth.—*Fred B. Smith, in the Congregationalist.*

Nearly all the social problems of humanity and the imperative needs of the world which we see with varying perspective will only be solved when people are converted to the joy of giving which Christ taught—the giving of life and that which represents life—wealth.

—O. A. Hyde.

WHAT AGREEMENTS ARE NECESSARY TO CHURCH UNION?

The question of church union is to the fore both at home and abroad. Missionaries in all the large foreign fields and home missionary workers in the United States and Canada are facing it as a matter directly affecting their work. Many Christians, who have the cause of unity sincerely at heart, are perplexed by questions as to the extent to which agreements on church government, doctrinal standards and the sacraments are necessary prerequisites to union. At the conference on Church Union, at Buck Hill Falls, Pennsylvania, in June, these questions were discussed by three broadly representative men—Presi-

dent Soper of Ohio Wesleyan University, Delaware, Ohio; President George W. Richards of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.; and Professor William Adams Brown of Union Theological Seminary, New York. They have kindly complied with our request to give THE REVIEW abstracts of their addresses, and we publish them herewith, sure of the interest of our readers in these important statements regarding a subject that is prominent in the thought of Christian workers everywhere at this time.—EDITOR.

IS AGREEMENT ON CHURCH ORGANIZATION NECESSARY?

BY THE REV. EDMUND D. SOPER, D.D., LL.D.

I REMEMBER reading in one of Dr. R. A. Hume's books that he sometimes called himself an Episcopresbygationalist. As a missionary in India he had all sorts of functions to perform as he dealt with the problems of the Indian Church and attempted to lead these young Christians in organizing a form of government which would be both efficient and adaptable. Sometimes it was necessary for him to take things into his own hands; then he was an Episcopos, a ruler of the Church. When he called the older men together and reached a conclusion with them, he was a Presbyterian. At other times he would summon the whole congregation and put the question at issue to vote; he was then a Congregationalist. I have no doubt that in the end, when the Christian

Church shall be united and shall feel itself to be one, we shall be Episcopresbygationalists. There are values in each of these forms of organization which cannot be discarded without loss. They must all find their appropriate place in the Church that is to be.

The question I have been asked to discuss divides itself into two parts. There is the question of government as a means of administrative efficiency. It is what Dr. Hume was trying to work out among his churches in India. It may be the Episcopal, or the Presbyterian, or the Congregational form, or it may be a combination of any two or of all three. The question involved is simply that of securing the best results, of releasing the greatest amount of Christian energy without friction.

We want the impact of our work to be unhampered by machinery which clogs and prevents the delivery of a blow which shall have all the available strength of the Church back of it. It is in the end a question of efficiency applied to the work of the Christian Church.

In this conference, at which no Greek or Roman Catholics are present and only one or two Episcopalians, the problem of organization as it affects Church Unity is a purely practical one. There is sentiment tied up with the question of course, but it does not reach down into our convictions concerning the essentials of the Christian faith. The problem of the existence of the Church, the validity of the ministry and the efficacy of the sacraments do not figure in the discussions we shall have here on the question of church organization. But it is far different when we are considering "Christian Reunion in Ecumenical Light," as Dr. F. J. Hall puts it in his recent volume. When we take into consideration all Christians everywhere, the whole matter presents itself from other and very significant angles.

Then it is not merely the practical question of administration but the deeper question of the very meaning of the Church and Christianity itself. Men of wide vision among Anglicans see quite as well as we do, that church organization as such is a secondary matter; that changes may take place in the course of the centuries; that one form of organization may exist in one country and another elsewhere. Church organization must be adaptable—every one sees that. All this, however, does not touch the problem the Anglican feels so

deeply. With him, the episcopacy is a life and death matter. Without it there can be no adequate provision for the continuance of the Church as the bearer of the grace of God to needy men down through the ages. This grace is conveyed through the sacraments, and a sacrament is efficacious only when it is celebrated by one who has been ordained by a bishop, who is in the apostolic succession unbroken since the time of Christ Himself. To one with such a conviction there can be changes in the form of church organization provided one feature remains unchanged, namely, an episcopacy which assures the validity of the sacraments on which our contact with God depends.

It is easy to see that organization so far as its administrative features are concerned is subject to the pragmatic test. That form of organization will finally prevail in any country which has met the test of use. If it works well, it has recommended itself by that fact, and there is not much more to be said about it. This is all the more evident since the publication by Dr. B. H. Streeter of his volume on "The Primitive Church," in which he shows that in the earliest day, that is in the first century and for some decades in the second, there was no one form of organization in all parts of the Christian world which could call itself the standard by which the others should be tested. This study and others along the same line no longer allow any group of Christians to declare with confidence that its particular form of organization is apostolic and hence authoritative and binding on all others.

So far as church history has

arrived at any verdict, it would seem to be that forms of organization have had little to do with unity or disunity among Christians. A very close form of organization, that of the monarchical episcopacy heading up in one bishop who gradually assumed an authoritative position over all, did not prevent the separation of east and west. The Greek Church possesses real unity today even though it is divided into about sixteen different churches. One metropolitan or archbishop is sometimes very jealous of another and fails to act in harmony with other leaders of the Greek Church. The Baptists of the world have a very real unity though each congregation is altogether independent of every other so far as ecclesiastical authority is concerned. The close organization of the Methodists in England and America has not prevented divisions. It has in fact

been the cause of some of the separations which have taken place.

One must look elsewhere to get at the secret of unity and disunity. I can only hint at certain answers which might be developed at length. There is pride, based on long established traditions and a sense of social superiority. There is a puritanism in one denomination which causes it to look askance at others which are not so strict. There are jealous and unfortunate episodes in the past which form almost insuperable barriers to genuine unity. All these must be taken into account. They will be found to be more sinister in their separative tendencies than forms of organization; except of course when, as already stated, the episcopacy is looked upon as essential to the existence of the Church and hence becomes a real barrier to those who cannot accept such claims.

IS AGREEMENT ON DOCTRINE NECESSARY?

BY THE REV. GEORGE W. RICHARDS, D.D., LL.D.

THE answer to this question must be given not merely by one man in an address or by a group of men in council, but by the officers and members of the churches that are uniting. I make this point because I have discovered in my experience in church union for the last twenty-five years that committees on union may agree upon a basis of union, but that when it is submitted to the churches for final disposition, it is declared unsatisfactory. The decisions of matters relating to union are with the churches as they now are, and not as they were or ought to be.

The answer must be found in

the light of the character of the original Church as well as of the doctrinal standards of the various churches at the present time. In its beginning, the Church was a fellowship of men and women united by the spirit of Christ in faith, hope, and love. It was the protoplasmic stage of the Church in which there were divine facts and human experiences without formulated doctrinal standards. The future form of these standards was determined largely by the genius of race and nation, the relative degree of culture of the people, and the character of the leaders of the Church.

Doctrinal statements may differ

widely in content and form, or they may vary in form and yet in substance be the same. This may indicate that in negotiations for church union, in an age wholly different from that of the early Church and of the Reformation, it is possible to formulate a common statement of doctrine that will be briefer and more simple than the creeds and confessions of the churches, and yet conserve the doctrines necessary for the being of the Church. The essential facts of the Christian faith may be expressed in language of our time and be true both to the revelation of God in Christ and to the experience of Christians of different churches in this age.

The differences in the doctrines of the churches of the Reformation were the result of causes and conditions that no longer are operative; yet the doctrinal standards then produced are still authoritative. The founders and fathers of the churches regarded them as having the authority of Christ and of the apostles, that is, divine authority. On that account, the contemporary churches have doctrinal statements by inheritance which include far more than was contained in the original fellowship of the apostles or than is now held to be required by Christian revelation and Christian experience. One must keep this in mind

in the preparation of a doctrinal basis for union.

For this reason, various standards have been submitted as a basis among the churches. The foremost proposals are the following: 1. The Nicene and the Apostles' Creed, one or both; 2. The Bible as the rule of faith and practice without an authoritative interpretation in confessional form; 3. Recognition of the confessions of the uniting churches as equivalent; 4. A brief summary of faith in modern terms, usually based on the Trinitarian formula; 5. The Jesus' way of life which puts the emphasis on conduct rather than on creed; 6. Jesus Christ as Saviour and Lord.

The most dynamic and inclusive basis seems to be the sixth—Jesus Christ as Saviour and Lord. It implies a personal experience of the Saviourhood and Lordship of Christ. It has in it the substance of the Nicene Creed, and yet it does not bind one to its phraseology. It excludes on the one hand all forms of humanism affirming the sufficiency of man for his own salvation, and denies on the other, by implication, the adequacy of any other religion of the past or present. It is comprehensive enough to include Catholics and Protestants. If that be not desirable, it will embrace all the evangelical Protestant churches.

IS AGREEMENT ON THE SACRAMENTS NECESSARY?

BY THE REV. WILLIAM ADAMS BROWN, D.D., LL.D.

WHILE less prominent in the thought of contemporary Protestants, the question as to the place and nature of the sacraments is of crucial impor-

tance for the movement for church unity, since it is at this point that the difference between the Protestant and the Catholic point of view comes to clearest expression.

At no point are understanding, and the sympathy which is the key to understanding, more needed; for on both sides there are misconceptions which are a serious obstacle to unity.

Let us take, for example, the central sacrament of the Lord's Supper. On the Catholic side, the misconception has to do with the Protestant view of the nature of Christ's presence in the sacrament. Protestants believe that presence to be a spiritual presence, but not on that account less real. Indeed it was their sense of the solemnity of the sacrament and the momentous issues involved in partaking of it which led to the Protestant custom of infrequent celebration. Catholics not unnaturally regard this as meaning that Protestants attribute comparatively little importance to the sacrament and therefore fail to feel at home in Protestant worship. Too often they miss the note of reverence with which they themselves are accustomed to approach the altar, and the conviction that only one who has prepared himself by discipline is spiritually fit to partake.

The Protestant, on his part, regards the Catholic view of Christ's presence in the elements as involving a magical view of the relation of God and man, which he regards as superstitious. He fails to understand the psychological reason which underlies the *ex opere operato* theory of the sacrament and makes it subjectively efficacious to those who use it as a means of spiritual discipline. To him the custom of reservation seems a denial of Christ's spiritual presence with his people everywhere, and so he misses the help which the physical symbol brings to the Catholic in helping him to realize that

presence. He does not appreciate that one reason why the Catholic is unwilling to admit the practice of unlimited intercommunion is not because he wishes to discriminate between his own people and other Christians, but because he does not wish to break down the standard of preparation.

What is needed is a sympathetic study of the position of Protestants by Catholics, and vice versa; and, what is even more important, a mutual participation in the practice of each by the other.

The latter is rendered difficult by the association of sacramental grace with a view of the ministry which makes a ministry episcopally ordained the necessary condition of the performance of a valid sacrament. So long as Christ's presence in the sacrament is made dependent on the presence of a priest who has been episcopally ordained it would seem as if we were in the presence of an insuperable obstacle.

Yet even here there are signs of hope. Many Catholics, not only of the Anglican but of the Roman Church, admit that, although the Protestant ministry is not from their point of view a valid ministry, it may be an efficacious ministry, and this not only of the word but of the sacraments. If this be true, it would seem as if one great obstacle to a better understanding could be removed by the recognition by Episcopal bodies, like the Lambeth Conference, of occasional intercommunion.

In the meantime, we who are Protestants should rethink the whole subject of the sacraments, and where our practice has fallen below our theory, we should recover the spiritual help and power they are fitted to supply.



TOPICS OF THE TIMES



The Church and the Masses

Some oft repeated statements come to be widely accepted without reflection as to their accuracy. Among the most common of these is the statement that the masses are drifting away from the Church. Well, when have they ever drifted toward it? When has the world ever been in the Church? We have heard Christians, who ought to know better, use the words in Mark 12:37—"the common people heard him gladly"—as if in the days of our Lord the masses of the people were with Him. But the record shows that some were after the loaves and fishes; that others were drawn by curiosity; still others by the report that he was to liberate them from Roman rule and restore the kingdom to Israel; that even "many of his disciples," when He plainly told them His mission, "went back and walked no more with him" (John 6:66); and that the fickle people who welcomed Him with palms to Jerusalem were not in evidence when the throng around Pilot's judgment seat yelled "Crucify him."

Who are the masses today anyhow? If a working man and his family attend church, they are not considered as belonging to the masses; but if they stay away from it, they are called "the masses." As a matter of fact, while the membership of some denominations is largely of the business and professional classes, a high proportion of the members of the four largest Protestant denominations, which together represent a majority of the Christians in the United States, is composed of people who, being of the average American type, may fairly be called of "the masses," while the membership of the largest single body, the

Roman Catholic, is chiefly of the working class. A committee of the Church Federation of Chicago, a few years ago, made inquiries which revealed the fact that 67 per cent of the male members of the Protestant churches in that city were wage earners and that they formed 60 per cent of the personnel of the official boards of the churches.

It is unhappily true that multitudes are outside of the churches and that there are disconcerting facts in the present religious situation. But we do not believe that the proportion of the so-called "common people" who are hostile to the churches is any more marked now than in former generations. The Institute of Social and Religious Research has recently published a volume by Dr. C. Luther Fry, entitled "The U. S. Looks at Its Churches," in which he proves in a comparison of the Government's official census reports for 1906, 1916 and 1926, that church membership in the United States is increasing at the same rate as the adult population of the country. That high authority on church statistics, Dr. H. K. Carroll, after listing the latest available returns from all the churches in the United States, writes in *The Christian Herald*:

One thing stands out unmistakably, the Church is not dying, as some cynics would have us believe. And if it is losing its hold on the people, there is nothing in these statistics to show it. During a year when business receded, when many publications lost circulation, when the membership of hundreds of civil and social organizations dropped notably, it would have been an achievement for the religious bodies merely to hold their own. But they have done better—they have gained, made one of the most remarkable gains, all things considered, since the days before the Great War. With a few exceptions, the worst that can be said

is that some denominations report a falling off as compared with the year before.

A. J. B.

Veterans of Fifty Years

We would like to join the relatives, friends and supporters concerned in honoring the services of missionaries who have served fifty or more years. Their number is comparatively small and every year some of them "cross the River" to meet the Lord whom they have so long and so faithfully served. The Editor will be grateful if those who know of such missionaries will send brief articles about them. We publish at this time the following article written by Mr. Herrick B. Young of Teheran, Persia, regarding the Rev. Dr. James W. Hawkes, which appeared in *Women and Missions*.—EDITOR.

This year the Rev. James W. Hawkes is celebrating the fiftieth anniversary of his arrival in Persia as a Presbyterian missionary. A monumental Persian Bible dictionary numbering 1000 pages, the work of Mr. Hawkes, is being published.

Mr. Hawkes was a graduate of Princeton in the class of 1875, and of Union Theological Seminary in 1880. He and four other pioneer missionaries went out on the long journey, spending almost six months on the way before Teheran was reached.

Mission work in Persia was just beginning and Moslem leaders did not welcome foreigners. Health conditions were very bad, with no doctors in the entire country. The mission station had only just been opened and there was no American diplomatic representative in the land. In November, 1881, he was sent to Hamadan, a newly opened station, for the winter. He became so interested in the place that he asked to be stationed there permanently. The next year a doctor and his wife and a young woman missionary were added to the force. In spite of some opposition from the governor and the people of the city, Mr. Hawkes was able to rent, and later buy, property for mission work. When the difficulties were at their greatest, Nashr-ed-Din Shah, one of the first progressive rulers of Persia, made a grant of \$700 and gave a royal permit for the building of a church for the Armenian community. This established the mission on a firm basis.

In 1883, Miss S. Belle Sherwood came to Hamadan as a teacher in the newly

organized girls' school. She and Mr. Hawkes were married the following year. They worked together for thirty-five years until her death from typhus fever in 1919.

Mr. Hawkes has become one of the outstanding scholars of the Persian language and in 1912 assisted in the revision of the translation of the Persian Bible. Since then he has been in charge of a second edition which is now on the press. In addition to these achievements, Mr. Hawkes has contributed much to the educational advancement of Persia.

Can a Religious Periodical Pay Its Way?

Twenty-eight editors of religious periodicals, in conference last April in Washington, considered this question and approved a report of their Findings Committee which included the statement: "While a few church papers are on a paying basis, as a general rule it does not seem possible to make church papers self-supporting."

Dr. David M. Sweets, editor of *The Christian Observer*, Louisville, Ky., read a paper on this subject in which he said:

Twelve years ago about one in three of the religious weeklies was reported self-sustaining. Today it is probable that less than one in twenty is self-sustaining. Almost every church paper reports that its expenses are exceeding its income. The Methodist Episcopal Church and the Methodist Episcopal Church, South, through the Methodist Book Concern and through Conferences, have furnished many hundred thousands of dollars to pay the deficits of their church papers and keep them in existence. Publications of other denominations are running with deficits, some as high as \$20,000 a year.

What Are the Reasons?

Dr. Sweets answers: "Each copy of a church paper today costs about twice as much as it did twelve years ago. Print paper costs almost eighty per cent more. The wages of printers have about doubled. Other expenses have more than doubled." The editor of *The Christian Advocate*, New York, adds:

Yet the price of annual subscription has been raised little, if any. At the same

time the national advertising patronage has been practically monopolized by a few periodicals of nation-wide circulation, leaving not only the church papers, but practically all the cultural weekly papers, magazines and reviews with only a meager revenue from this source. As a result many denominational organs have gone to the wall—and over it. The mortality is very heavy, and some which still survive are evidently living at a poor dying rate. When Dr. J. M. Rowland, editor of *The Richmond Christian Advocate*, was making a pulpit appeal in behalf of his paper to a Virginia congregation, one of his hearers, a man profoundly unfamiliar with the economics of religious journalism, shot this question at him: "What do you do with the profits?" Doctor Rowland was stunned for a moment, but soon recovered and explained the impossibility under present-day conditions of making a church paper pay cash dividends. "You might just as well ask that question of any mission field, orphanage or hospital," he said, and went on to show that the dividends paid by a church paper had to be figured in gains in intelligence, information, inspiration and action on the part of those who read it and in the interest of the organization which it serves.

The editor of *The Presbyterian Advance*, Nashville, Tenn., effectively emphasizes this:

The publication of a church paper is no more a commercial enterprise than is the maintenance of a "particular church." Christians do not organize a church for the same reason that men form a business corporation. A church is organized with no thought of financial profit at all; purely for the service it can render.

Now, it is for exactly the same reason that a church paper is maintained. It does not seek financial profit.

That situation is the reason why it is proper to call upon the real friends of the paper—those who believe in its mission and desire it to fulfill that mission more adequately—to contribute both time and money to that end. The truth is that the paper is being produced below cost. Some friends urge us to increase the subscription rate to meet the cost. Yet if it is done many good friends of small means will feel unable to take the paper which truly helps them. Hence we should work together to serve the largest possible number at the lowest possible cost.

The Missionary Review

These considerations apply with special force to THE MISSIONARY RE-

VIEW. As an interdenominational magazine it cannot appeal to denominational loyalty, but it does appeal to loyalty to the common cause of Christ. It is not, and from the nature of the case cannot be, a commercial enterprise. It is really an integral part of the home and foreign missionary work of the churches, and as such it should be supported. Ministers, missionaries and laymen should not only know what their own churches are doing but should keep in touch with the work of other churches. THE MISSIONARY REVIEW is a medium through which they can exchange information and ideas, and as the only interdenominational periodical in this field it serves an important purpose. The subscription price is kept at the low figure of \$2.50, which is below cost, so as to make THE REVIEW available to many who do not feel able to pay a higher price.

Several of the denominational boards, The Home Missions Council, representing the home missionary boards of all the leading denominations, the interdenominational Council of Women for Home Missions, the Foreign Missions Conference of North America and the Federation of Women's Boards for Foreign Missions, have repeatedly recognized the important place of THE MISSIONARY REVIEW in the modern missionary enterprise, and both of the Women's Councils and several of the denominational boards are so fully convinced that THE MISSIONARY REVIEW is essential to their work that they make annual grants toward its Maintenance Fund. But the missionary agencies cannot adequately finance THE REVIEW in addition to their denominational obligations. A small number of men and women testify to their recognition of the important work of THE REVIEW by individual gifts. But death in some cases and business reverses in others have seriously affected this source of supply. THE REVIEW confidently appeals to other friends for contributions, just as they contribute to the missionary work of their churches. A. J. B.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK
President of the Federation of Woman's Boards for Foreign Missions

A "FIELD" METHOD

BY MISS PANSY GRIFFIN, CHANGLI,
CHINA

"One outstanding day during the spring term was 'fourth month, eighteenth day' of the lunar year. It came on May 16th. Formerly that was a date for a temple fair in Changli, but disturbed conditions for a number of years had interrupted it. This year, it being very peaceful around us, saw many people out for a fair. But there was none; the present government rather frowns on them. So the people came to the Mission, which is very close to the temple where the fair was formerly held.

"We had only two gates open and managed so that people entered at the church gate. In the church Dr. Lantz had a hygienic display, posters, baby clothes, etc., and the nurse was there to answer questions. The pastor was from the city, Miss Dyer and her assistants were also in the church surrounded by evangelistic posters. After listening to a short talk at the church, the people came over to the Primary School, the Women's School, Alderman Junior High, and then the Boys' School. It was like doing all one's advertising in one day! Over 2,500 people went through before we closed the gate for the noon hour. In the afternoon we didn't count for a while, but there were over 4,000 altogether. We started out having classes so that people could see just how the school ran, but at eleven o'clock the crowds were so great we had to stop classes. Already we are considering plans for next year so that we may make a deeper impression on the people."

THREE PRACTICAL SUGGESTIONS FOR PRESENTING CHAPTER I OF "A CLOUD OF WITNESSES" IN LOCAL SOCIETY OR IN CHURCH CONGREGATION

This same idea may most cleverly be used in the presentation of "India Looks to Her Future." Simply substitute topics for persons.

CHAPTER I

BY MRS. H. H. CLAYPOOLE
Tallmadge, Ohio
(First award, Lakeside Summer School of Missions, 1930)

News-Real

Directions: Pictures and placards to be placed in a double doorway, backed by doors themselves on a folding screen, so that frame of door forms the frame for both pictures and placards. Vitaphone represented by a woman back of scenes, talking through a small megaphone, or in case of music, by an unseen piano.

Scene I

Placard to be hung on closed doors or screen: "Workers in God's Harvest Field."

Music plays softly, "Jesus Calls Us." *Placard* removed.

Picture—Three women in costume representing Persia, China, Africa with name printed on band across them. Stand as if talking with one another while vitaphone speaks for each.

Vitaphone as Selby: "I am Selby of Marbeshoo, the niece of a Nestorian bishop, who was brought by my uncle to the mission school in Urumia, Persia. Here I became a Christian

and at the age of fifteen went to live with my husband in his father's family, already numbering some sixty people. I enjoyed my life among them and tried in every way to help them till on the day my third son was born, my aged husband died and I was treated like a servant. I still continued teaching my small sons what I had learned at the mission school. One son soon died but I have had the joy of seeing my younger son ordained as a minister. Not long ago I had the pleasure of returning to my school for the graduation of my three granddaughters."

Vitaphone continues: Selby was killed during an invasion by the Khurds, staying behind the others with the household goods so that her son and her beautiful granddaughters might escape.

Vitaphone as Wang: "Going from Shantung to Peiping to take an examination, my husband heard, for the first time, the Gospel preached, and asked to be baptized. He came home and won me to the new religion and we in turn influenced our friends and neighbors. I was not satisfied, however, with what he could tell and determined to go to Peiping myself to learn to read. I finally persuaded my son to push my wheelbarrow the 400 miles to the mission and there learned to read my Bible. When I went there I had the bad habit of smoking a pipe but gave this up so that I might add my tobacco money to my contributions. I was the first Bible-woman of the mission and have worked wherever I have been sent. My body has given out long before my will and since my eightieth birthday I have had to be taken from village to village in my wheelbarrow. My son also became a preacher but was killed during the Boxer Uprising."

Vitaphone as Ekot: "I lived in a harem in the Belgian Congo in Africa. I heard some missionaries from across the seven mile wide river, and I became a Christian. I stayed at home and worked among my own people, hoping to win them and my husband

for the Christ. I enjoyed going four times each year to the missionary conference communion service, even though I had to paddle ten hours each way. I always tried to take a generous gift either from my garden or my basket making. One time I had only a poor old broken basket to give as the buffalo had destroyed my garden and my husband had burned my mud house, destroying all my pottery and baskets because I refused to stay at home from the conference. The missionaries hearing my story tried to persuade me to stay with them, but I felt my work was in my own village and I did hope my husband would accept the Christ. Long after my husband died and I became feeble and old. I finally went to the widow's home and there tried to continue my preaching and teaching."

Vitaphone continues: Ekot "went away" while telling the story of the Good Samaritan to those around her.

Scene II

On Placard—"Work of a Child Widow."

Picture—Hariamma in costume.

Vitaphone speaks: "I was born in the palace of a rajah in India. My father died when I was very young and I was betrothed almost at birth, my future husband dying before I was old enough to know it. As a lonely and despised child, I had only one friend, a boy named Gurahati, who was afflicted with leprosy. He taught me to read and together we read many Hindu books, but were not allowed to marry as I was a widow. Finally he was forced to marry a mere baby, but he and I still continued our reading. One day my friend found a leaflet dropped by a missionary and after reading it together, we both resolved to be Christians. He ran away and went to the mission headquarters and was baptized. Months later he sent for me, and I too went to the mission station and was baptized. After some time, his unnatural marriage to the baby girl was dissolved and we were married, but he lived only a few years

after. I remained with the mission and tried to comfort the afflicted and console those who are sorrowful."

Scene III

Placard—Girls who have fallen into the hands of missionaries.

Picture—Philip Sarah, Kondubai, Nameh Shahla, each with her name on her.

Vitaphone: Philip Sarah was raised by a Christian father who heard the Gospel first, then passed it on to those around him. She was early a widow and thereafter continued her preaching in all parts of the mission field. Her children and her children's children are all at work in the mission. She has had good health, a good mind and a feeling heart to carry on her work and though she has been a widow for forty years, no reproach has ever been cast upon her.

Kondubai was born in India and after her father's death came into the hands of the missionaries. She had an extraordinary gift as a story-teller and made all her stories real. She continued active in Christian work after her marriage and was interested in the promotion of temperance and was for many years president of the woman's missionary society in her church.

Nameh Shahla still lives and works in Palestine. She grew up in a Christian home and was graduated from the girls' school of the mission. She is most capable and allows nothing to discourage her. She says, "I'm glad I'm plain and homely. I can preach the Gospel in places where a beautiful woman couldn't possibly go." But to her husband's eyes she is a beautiful woman.

Scene IV

Placard—The Daughter of a *Governor.

Picture—Christiana Tsai (see textbook). Use individual to represent her, or her own enlarged picture.

Vitaphone: "My father was governor of one of the central provinces of China and I was almost the young-

est of 24 children. I entered a government school at the age of fifteen and from there I went to a mission school where my heart was touched by the cheerfulness and happiness of the missionaries. I was eventually baptized with the permission of my family and went home to live where, after a few years, 32 members of my family were baptized. I am now an evangelist with the Presbyterian mission in Nanking and am trying to help other young women with my influence."

Scene V

Placard—In Africa.

Picture—All in pantomime, no vitaphone.

Music—"Swing Low, Sweet Chariot" played through entire scene. Act out story of Nyang Ocinda and her baby as given on pages 46-49 in the textbook with no spoken word.

Final placard to be hung on door: "No influence surpasses in importance that of the woman who goes about among her own people, telling the Gospel story with sincerity and conviction."

"A CLOUD OF WITNESSES"

CHAPTER I

BY MRS. W. W. ENGSTROM

The hostess, a returned missionary, has invited a few guests, who are also missionaries, in to tea. As they arrive she greets them and they seat themselves around a tea table.

While there the talk turns to friends and helpers in other lands. Each in turn tells of some character in the first chapter who has been her friend and helper.

The hostess ends with the story of Ekot Nganga. As she closes the story someone in the distance may sing "Swing Low, Sweet Chariot."

"A CLOUD OF WITNESSES"

CHAPTER I

BY LETTIE ALLAN RUSH

(First award, Northfield Institute, 1930)

Subject—TELL ME A TRUE STORY: Bible Women and Evangelists.

Quiet music—Pianist playing softly, "Jesus Loves Me, This I Know." After a verse or two, a child or children, dressed in foreign costumes, march in singing this children's hymn.

Bible Reading—Acts 1:8, Hebrews 12:1, by leader.

Because Jesus' disciples obeyed this command to witness, in later years Paul was able to speak of the cloud of witnesses. Some of these witnesses have gone to the uttermost parts of the earth telling the true story of Jesus and His love. So, today, we are encompassed about with a great cloud of witnesses in these far off countries, who are beginning again at Jerusalem. This book, "A Cloud of Witnesses," is really another chapter in the Acts of the Apostles. This first chapter is a group of true stories of Bible women and evangelists "who go from door to door, from street corner to street corner, from village to village, into hospitals and prisons, into the market places and the homes of the lowliest, telling the good news of the Gospel."

Women dressed in foreign costumes, sitting in your group will give a story half-hour—Persia, Palestine, India, China, Japan, Africa.

OUTLINE OF CHAPTER I

Subject—Tell me a true story.

(Choose a woman for India, who can sing, and after telling her story have her sing the hymn on page 12, written by a converted Hindu girl: "In the Secret of His Presence.")

At the close of the story half-hour, ask your whole group to read responsively the last sentences in Chapter I, making a few changes, the why of which you will make clear as leader.

"No influence surpasses in importance that of the woman be she Persian, African, Chinese or Indian, Oriental or Occidental, who goes about among her own people, living and telling the Gospel story with simplicity and conviction."

The foreign women then sing a verse of "Tell Me the Old, Old Story," answered by the rest of the group in a verse of, "I Love to Tell the Story."

Sing the whole of the two hymns in this way.

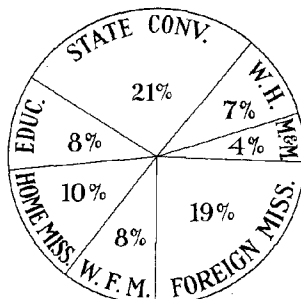
Prayer—Since those who have not heard the true story of Jesus are eager to hear, may we be eager to tell it, that the whole world may sing, "Jesus loves me, this I know, for the Bible tells me so."

"RAINBOW WISDOM," OR "POT OF GOLD"

(A demonstration to teach relation of each Christian to the denominational organizations.)

Properties

Twelve placards 24" x 18" labeled with names of various societies and boards. (If preferred, paper or cloth bands may be substituted.)



One long strip of paper 12" x 10' containing name of denominational organization.

Ten rolls Denison crepe paper 4" wide in rainbow colors. (Ribbon may be substituted.)

Two 12" discs of yellow or gilt cardboard marked in segments to show division of money among various societies. One should be left whole, other cut into segments.

Orange waste basket or jardiniere for "pot of gold."

Paper rainbow for background. (Pretty but not essential.)

Outline

This was written for a Baptist church. With change of nomenclature it will fit any denomination. In describing, will use Baptist names for clearness.

Let the most gifted woman represent the local church, holding one of the 12 placards (or wearing a band across her breast) labeled Local Church. She conducts the entire demonstration, first explaining that the local church is just a band of Christians united to carry out God's will in the world. This introductory speech should be as full and clear as she can make it. She proceeds to show how the local churches go about doing the Lord's work by introducing one by one the organizations which the denomination supports. As each is mentioned, a woman comes to the platform carrying a placard suitably labeled and gives an account of the society she represents. The Local Church should stand on the floor in front of the platform. As the various women appear, she hands to each a strip of rainbow paper, unrolls it and places the other end in the "pot of gold" (i. e., the yellow jardiniere on a table at her side). When ten women have lined up, there is a very effective rainbow extending fan-wise from the pot of gold to the row of ladies. The societies used in this demonstration, were Association, State Convention, City Missions, Publication Society, Home Missions, Women's Home Missions, Board of Education, Foreign Missions, Women's Foreign Missions, Ministers' and Missionaries' Benefit Board.

To unify the presentation, the Local Church explains how the Northern Baptist Convention was formed for all these to meet, consult, and cooperate. Two women lift above the heads of the ten, the long banner with the words Northern Baptist Convention. Last, a Board which brings to the Local Church the financial needs of these societies and returns to them the gifts of the Local Church, may be represented by an agile little woman who gathers from each a slip containing the amount required for the current year's work, brings these to the Local Church, receives from her the segments of the golden disc (dollar) and gives to each the agreed propor-

tion. The uncut disc may be used to explain to the audience the proportions assigned to the various societies from the amounts contributed by the churches.

Close with prayer that every member of every church may do his part to sustain the great work God has entrusted to his denomination.

N. B. The accounts of each society may be pasted on the back of the placards, to assist the memory. The effect is better, of course if they are not read.

WORSHIP SERVICE: OUR LORD'S PRAYER

Chant "Our Father Who Art in Heaven"—Quartette or entire group.

Leader with bowed head says reverently and slowly: "Our Father who art in heaven hallowed be Thy name."

Pianist strikes one chord and all sing one stanza of "Holy, Holy, Holy." Have a strong voice ready to lead off in the entire program.

Leader: "Thy kingdom come."

Person with clear, steady voice recites Oxenham's poem, "Thy Kingdom Come."

Leader: "Thy will be done on earth as it is in heaven."

Recitation—Oxenham's poem, "Thy Will Be Done."

Leader: "Give us this day our daily bread."

Pianist strikes chord, all sing, "Break Thou the Bread of Life." Two stanzas.

Leader: "And forgive us our debts as we forgive our debtors."

Solo—"He Blotted Them Out," or other song of forgiveness.

Leader: "And lead us not into temptation but deliver us from evil."

Pianist gives chord, all sing "Yield Not to Temptation." One stanza.

Leader: "For Thine is the kingdom and the power and the glory forever, amen."

Pianist strikes chord and all sing, "All hail the power of Jesus' name."

THY KINGDOM COME

BY JOHN OXENHAM

Thy kingdom come! and quickly, Lord!
 For life is a tempestuous sea, where
 storm-winds beat unceasingly
 And drive us off away from Thee.
 So, day by day,
 We ever pray—
 Thy kingdom come!
 Thy kingdom come!

Thy kingdom come! Lord, till it comes,
 We are but voyagers who roam with
 straining eyes amid the gloom,
 And seek, but cannot find our home.
 So, day by day,
 In faith we pray—
 Thy kingdom come!
 Thy kingdom come!

Thy kingdom come! For when it comes
 Earth's crying wrongs will be redressed,
 and man will make his chiefest
 quest
 The peace of God which giveth rest.
 So, day by day,
 In hope we pray—
 Thy kingdom come!
 Thy kingdom come!

Thy kingdom come! Ah, grant us, Lord
 To see the day when Thou shalt reign
 supreme within the hearts of men,
 And love shall dwell on earth again,
 For that, Thy day,
 We ever pray—
 Thy kingdom come!
 Thy kingdom come!

THY WILL BE DONE

BY JOHN OXENHAM

Thy will be done! Lord, when it is,
 Earth will forsake her miseries and turn
 again to Thee where is
 Sure hope of full recoveries
 So, day by day
 In faith we pray—
 Thy will be done!
 Thy will be done!

Thy will be done! Until it is,
 Life cannot know the untold bliss of full
 and free and sure release
 From all that now doth mar its peace.
 So, day by day,
 In hope we pray—
 Thy will be done!
 Thy will be done!

Thy will be done, for Thy will is
 Man's deepest, highest, fullest joy!
 Love's purest gold without alloy
 With thought of that our hearts we buoy,
 And day by day
 Full faith we pray—
 Thy will be done!
 Thy will be done!

4

Thy will be done! Thy good will is
 For every man such happiness, such
 freedom from life's care and
 stress,
 As never man did yet possess,
 And so, each day
 With joy we pray—
 Thy will be done!
 Thy will be done!

THE BIBLE—THERE IT STANDSA Responsive Reading for
Devotional Service

LEADER	RESPONSE
Century follows century	<i>There it stands</i>
Empires rise and fall	
and are forgotten	<i>There it stands</i>
Kings are crowned and	
uncrowned	<i>There it stands</i>
Emperors decree its ex-	
termination	<i>There it stands</i>
Despised and torn to	
pieces	<i>There it stands</i>
Storms of hate swirl	
about it	<i>There it stands</i>
Atheists rail against it	<i>There it stands</i>
Agnostics smile cynically	<i>There it stands</i>
Unbelief abandons it	<i>There it stands</i>
Higher critics deny its	
claim to inspiration	<i>There it stands</i>
Thunderbolts of wrath	
smite it	<i>There it stands</i>
Flames are kindled about	
it	<i>There it stands</i>
Arrows of hate are dis-	
charged against it	<i>There it stands</i>
Infidels predict its aban-	
donment	<i>There it stands</i>
Modernism tries to ex-	
plain it away	<i>There it stands</i>
Laughed at and scorned	<i>There it stands</i>
But—	
When childhood needs a	<i>There it stands</i>
standard of truth	
When youth calls for a	<i>There it stands</i>
beacon light	
When sorrow calls for	<i>There it stands</i>
consolation	
When weakness searches	
for the sources of	<i>There it stands</i>
power	
When old age calls for	<i>There it stands</i>
an upholding staff	
When the weary seek	<i>There it stands</i>
refuge and rest	
When the hungry soul	<i>There it stands</i>
calls for bread	
When the thirsty pil-	<i>There it stands</i>
grim yearns for water	
When the overwhelmed	<i>There it stands</i>
cry for relief	
When we approach the	
"Valley of the Shadow"	<i>There it stands</i>

(From "The Secret of the Life Sublime," by
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 used with the permission of the publishers.)
 For sale by M. H. Leavis, North Cambridge,
 Mass. Prices: 2 for 5 cents; 12 for 25 cents;
 50 for 75 cents; 100 for \$1.25.

WOMAN'S HOME AND FOREIGN BULLETIN

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

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



OBSERVING WORLD DAY OF PRAYER IN WONSAN, KOREA, MARCH 7, 1930

PRESSED DOWN; RUNNING OVER

As o'er each Continent and Island
The dawn leads on another day,
The voice of prayer is never ended,
Nor dies the strain of praise away.

When the Day of Prayer begins in New Zealand with a sunrise service at five A. M. and ends in Honolulu with an evening service of praise and prayer, just how many hours of worship have been crowded into that precious day? Here is a little problem in the computation of time which for those who have relegated their arithmetic to the days gone by will stir up the old processes and give a new zest to thinking.

By calling in the aid of all the secretaries available on a July day approximately forty hours has been agreed upon as the time when the women of the world are uniting in praise to Almighty God for His great

goodness to His children, and in prayer for health, strength and courage to go forward in the making of a better world. Such a day of nearly forty hours was March 7, 1930, and again on February 20, 1931, the measure of time will be pressed down, running over.

In the various accounts of the observance of the day it is interesting to note contrasts. In general the women of other lands have observed the day as more truly a day of prayer and thanksgiving. The women of America see in it a great opportunity for conveying to those present information and inspiration. The women of the Orient come together to pray. The women of America prepare brief dramatizations and pageants which will portray the needs of the projects, and the cause of Christian Missions.

After all, the program is only the

guiding suggestion, and Chinese, Indian, Persian, Egyptian, Hungarian, and American—all "paint the thing as they see it" and "the God of things as they are" sees the spirit, the love, the effort, and the great underlying desire that brings them all together for a day of prayer and communion.

In general, the women of other lands feel more keenly the great significance of a world at prayer. This word comes from Sakboyenne, Africa: "They came quickly. It seemed as if there had been added new dignity to their bearing. The consciousness that they were an integral part of the praying women of the world made them forget themselves in the thought that they were God's children with other of God's children praying for the same things." And this from Miraj, India: "The women gathered in the chapel, a colorful group with some in their wedding garments. It was a beautiful, heart-searching service. During the minutes of silent prayer, there was such an absolute calm as none of us had ever experienced before in the Miraj Church. Two women testified, and nineteen prayers were offered aloud. After repeating the 'World Family Prayer'—the Lord's Prayer—the women silently faded away." At the same time comes this account from Muskogee, Oklahoma: "Beginning at nine o'clock the organist played softly till ten-thirty when the program began. We used the outlined program 'Looking Unto Jesus.' A light luncheon was served at noon. At one o'clock the services were continued, using the program 'That Jesus May Be Lifted Up.' This was completed at three o'clock, but the organist played softly until four, old church hymns that would direct one's thoughts to prayer. The hours seemed long when announced, but they passed very quickly. An atmosphere of quiet and prayer predominated at all times." Oklahoma and India are very close together, after all, in their spiritual approach.

Four languages were used in the service at Kangpokpi, Manipur, Assam, while in Brooklyn, New York, the

Lord's Prayer was given in 14 different languages. At the time of the service in Ann Arbor, Michigan, the church bells rang throughout the city, and in the Cameroun district of Africa the African drum was heard through the forests and the little villages.

In a little village in China at sunrise the street was a-clatter with the sound of the wooden-soled shoes on the hard little streets as the mothers came carrying their little children to the early morning meeting, and after the sun had gone down at night Martin Smith and his wife and seven children were finding their way back to



THE GROUP IN PODOLI, NELLORE DISTRICT, INDIA

their little cabin in the mountains of Kentucky, over seven miles of rough, muddy road, having walked all that distance to attend the evening service of the Day of Prayer in the little chapel by "Howling Run."

Surely the world is bound by chains of prayer around the feet of God on that day.

Could we but remove ourselves to a great distance where we might view the preparations for this day, and then the progress of the day through its forty hours, we would lose sight of the petty difficulties which confront us in our own circle as we lay our plans, and we would sense the thrill which comes with the feeling that we are a part of something so great and so powerful that we are scarcely able to comprehend its meaning. So great, so far reaching, so powerful is this Day of Prayer.

The program for 1931 was practi-

cally finished in May, 1930. Then it was mimeographed and sent to the mission boards, and by them to all the mission fields where it is translated into some thirty or forty languages and vernaculars. Then in many of the lands it goes to the printers, and the first edition which comes from the press in the United States is about two hundred and fifty thousand copies. The program, translated and printed in Pyengyang, Korea, is sent out for use in one thousand rural churches in that locality. Each group in its own locality makes plans for its own observance, and the Day arrives—first in New Zealand.



THE MEETING IN SHENCHOW, CHINA

Can you picture these services in the little villages in Japan where at sunrise the women gathered to celebrate the day, or perhaps in a little village in China where at five o'clock the women came carrying their babies, and the husbands came to prepare the meals at the church so that the women might spend the entire day there; or the chapel on the river bank, where in the early morning the little boats began to draw up carrying the families for the early prayer service—"twenty-five"—"fifty"—"one hundred"—"one hundred and fifty—only ten per cent of whom could read"—"every woman who ever attends the church"—"two hundred"—"two hundred and fifty"—"six hundred women and girls"—"the church crowded to the doors"—or, "those who came more than filled the chapel, and dozens of women and children remained standing outside the church throughout the service."

Or imagine the meeting at Wonsan, Korea, where the women came to

spend the day in prayer; the Bible women from all over the district came in; Bible Institute students, and a number of young girls from the night school.

And as the day advances we are joined by the groups in India—groups in the villages meeting near a tamarina grove or under a banyan tree; groups in the little chapels and in the larger churches; a group in Kangpokpi, Assam, British India—one hundred and fifty women representing Tangkhul Naga, Anal, Kuki, Kacha Naga, and Tushai tribes, where two languages must be used to make all understand, and where they prayed, each in her own tongue, using four languages. And can't you see the women in their wedding garments, because it is a great day when the women of the world are praying together?

And again the day advances and we are joined by the women of Persia and Syria—five hundred of them in Beirut; the women brought their neighbors, some Moslem, some Greek Orthodox and some Syriac. The women from Turkey join with us in prayer, and scattered groups in the Balkans and Hungary and Germany.

The Cameroun district in Africa has some of the largest meetings, the women coming from miles around and, too, in the little villages they gather, called by the African drum. At the little village of Nkol Mvolan, after a meeting of about fifty women they separated, going back to their homes by three different paths, testifying and praying in the different homes as they went so that the whole district around felt the influence of that meeting.

And still the day progresses—the American church in Rome, and the American church in Paris have meetings. All over Holland groups of women are joining in. In Oslo groups joined for the first time this year, and from them the news was passed on to a group at Tonder, Denmark. A pastor in Wales heard about it and sent for programs, and his people became

a part of the world family, praying together on that day.

The day dawned for America—North, South and Central, and for Cuba and the other islands in the West Indies. Through the courtesy of the National Broadcasting Company and the Greater New York Federation of Churches, for the fourth year a service was broadcast over a chain of some 18 stations, and soon after eight o'clock thousands of people in the eastern areas joined in the observance of that day. In other sections the radio also carried the message. In the United States, meetings were held in every state of the Union. In Canada, from Nova Scotia and New Brunswick to Saskatchewan and beyond, in Mexico, Nicaragua, and the different countries of South America the chain of prayer continued unbroken.

In large cities where a day of prayer must find its place amid thousands of diversions, and in little country districts where the people walk miles over unspeakable roads to attend; in sections where people read, write and speak many languages, and in other sections less privileged, where people speak haltingly, and read and write not at all—the Day of Prayer still finds its way. People who cannot read commit sections of the program to memory, and those who are shut in may still observe the day. One woman on the plains of Texas—a “shut-in”—when the day was bad and her friends could not get to her, read the service by herself, prayed the prayers, sang the hymns, and sent her offering for objects named by the committee.

The native Women's Missionary Society in Sitka, Alaska, came together on that day, and they brought an offering of twenty-five dollars; and far out in the Pacific, the day reached Hawaii.

From the rising of the sun in the East to the going down of the same in the West, March the seventh, 1930, was a day long to be remembered.

When our women come together in

their own groups in their own communities on February 20, 1931, shall we not try to convey to them this sense of oneness with the other women of the world, make them feel the united prayer of women everywhere, so that from our hearts we will further voice the words of the old hymn:

We thank Thee that Thy Church unsleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now, by day or night.

FLORENCE G. TYLER.



THE LEADERS OF THE MEETING, KANGPOKPI, MANIPUR STATE, ASSAM

THE WORLD DAY OF PRAYER AND YOUNG PEOPLE

Preparation

In the word that has come to us of the observance of the World Day of Prayer by young people, we find that the planning for the meeting may be through a variety of channels. There is the local interdenominational group of women, called the Council of Church Women, Women's Church and Missionary Federation, Women's Department or one of many other names. If this is the channel, it seems best to ask for a committee of young women. Usually there should also be included the organized young people's groups: Christian Endeavor, Epworth League,

Baptist Young People's Union, Youth Council, etc. This insures their cooperation. It also means that the young men are asked to participate, and experience indicates that the young women frequently wish to have the young men become interested in the meeting. A central committee may make the plans. All groups whose cooperation is desired should be enlisted from the beginning. To interest the young men, also, possibly the speaker, if one is sought, may be a man.



MOTHERS' CLUB: ONE OF THE GROUPS AT THE MEETING. DUMAGUETE, PHILIPPINE ISLANDS

If there is in the community no women's group to sponsor it, it is possible to ask each pastor for the name of an interested or capable young woman, and together these may meet to form the planning committee. Or the local young people's missionary chairmen may be approached. Include members of various racial groups in the planning and the participation.

While we should aim toward interdenominational observance, yet other plans may be adopted if local conditions make this advisable. Miss Ruth M. Drummond of the North United Presbyterian church, of Pittsburgh, Pa., tells of the meeting of the women's and young women's groups of that church. The printed program was followed and "interesting comments were made by several members on national life, church life and international life. The prayers seemed to reach into all parts of the world." It is not necessary then, for a beginning to have a number of groups meet

together. It may later become town or city wide.

The Hampton Young Women's Society of Gibsonsia, Pa., "voted that each member devote a part of her daily devotions to this cause, instead of holding a meeting."

Publicity

A "Call to Prayer" especially prepared by and for young people has been felt desirable, one so arranged that it can be used as a small poster on a church bulletin board, yet can also be folded for a letter. The printed "Call" from headquarters and any other publicity should be given out at all denominational and interdenominational meetings of young people. It is more effective if a member of the central committee can make the announcement in person, and then distribute the folders.

The meeting of the pastors, in some places held regularly, should not be forgotten as a means of publicity.

The Executive Committee of the women's interdenominational group may well be invited to be present as sponsors or guests, if the meeting is held separately from that of the women.

The daily papers and church calendars or bulletins will welcome, as a rule, the notice of the meeting. An announcement may be placed in the printed or mimeographed young people's bulletins or topic cards and written notices may be given to the pastors and Sunday-school superintendents. The poster, secured from headquarters, may be utilized.

Program

While the printed program as supplied by headquarters need not necessarily be followed closely, yet in almost every place it would seem to be the best basic guide and to give to the meeting that sense of fellowship with other Christian young people that is a most helpful part of the observance. A processional and recessional have been found to be lovely and worshipful parts of the meeting, and

more effective where candles are used in a darkened church.

In McKeesport, Pa., where there was a service from 9:30 a.m. to 4 p.m. and one from 7 to 8 p.m., "the latter was carried out entirely by young people. Most of the churches cooperated and the spirit was fine. The regular program was followed with a different young woman in charge of each part of the program. One of these leaders was a colored girl."

"In one town a young woman went to the chairman of the Committee on Arrangements to inquire whether the young people might have a part in the observance. While at first she was not received very enthusiastically, it finally developed that a group of girls from the girls' guild of one of the churches in the city had a part in the program and that the speaker of the evening was one of the girls who had seen service in a mission field."

Margaret L. Burton of the United Presbyterian Church sends the following account: "All the churches of Piqua, Ohio, joined in a union service on the World Day of Prayer under the leadership of the City Federation of Missionary Societies. A supper was served by the women, who invited the young women as their guests. A short program was given at the tables. The evening program was in charge of a committee made up of representatives from the young women's societies. The national program was used with some changes so that it would not be exactly like that of the afternoon.

"The members of the Young Women's Missionary Societies marched in together, singing 'All Hail the Power of Jesus' Name,' led by girls dressed to represent the four phases of missionary work sponsored by the Federation and Council, namely, a Chinese, Turkish, American Indian and migrant woman, and the girls who were the Moslem women in the pageant.

"To explain the object of the offering, two talks were given (on Union Colleges and Christian Literature, In-

dian Work and Migrant Work) and the offering was taken by the girls who were in costume. During a season of prayer several girls offered prayers, thanking God for what had been accomplished, confessing shortcomings, asking for guidance to do more for the kingdom in the future. A short dramatization, 'Sorrows of Islam,' showing the life of Moslem women, was presented."

The meeting may be held in the afternoon, as was the case in Huntsville, Ohio. "The Senior Society had their tea at the church and by the time they were ready the girls were out of school and arrived in time to be served. We had invited a class of Presbyterian girls and we all enjoyed the fellowship of prayer. We had made an outline covering the need of the world the best we could, which was divided and became a part of each girl's prayer. I am so glad that each of our girls, most of them high school girls, can conduct a meeting as well as our senior members can."

Power

Let us not become too discouraged over small numbers. Neither should we be too anxious to have a popular meeting for young people, in the sense that it would be a "rousing" meeting. From the first, let us be frank in planning a service that is prayerful, worshipful and beautiful. Picturesque? Yes. But every part contributing to the meaning of the whole, and significant. Dramatic, yes, and challenging through the eye, giving that wider fellowship with those around the world as young people unite in prayer and thought and gifts that the kingdom may come.

MURIEL DAY.

CANADIAN WOMEN AND PROHIBITION

BY MRS. R. G. DINGMAN

What is the attitude of Canadian women to Prohibition? The question is probably asked because of the widespread report that, in most of Canada, a new system of "Government Con-

trol" has superseded Prohibition. The answer here offered with conviction of accuracy is:

1. That Canada never had national prohibition in the meaning of the term used in the United States; that the laws which "Government Control" superceded were provincial laws prohibiting only the sale of liquor, the manufacture of liquor having been prohibited only by a war emergency

illicit sales through the continually degrading bootlegging.

The following table shows that "Government Control" is not an adequate name for the various provincial systems of liquor sales, and that private gain is a tremendous factor in the Canadian Liquor Traffic inasmuch as only 575 of the 5,135 liquor establishments are owned and operated by governments:

	<i>B. C.</i>	<i>Alta.</i>	<i>Sask.</i>	<i>Man.</i>	<i>Ont.</i>	<i>Que.</i>	<i>N. B.</i>	<i>Total</i>
Distilleries	4	...	...	2	9	9	1	25
Wineries .....	...	...	...	...	52	...	..	52
Breweries	12	6	8	8	39	9	2	84
Government Stores ..	75	33	29	...	122	104	37	400*
Brewers' Agencies ..	...	24	...	9	105	...	..	138
Beer Salons	267	376	...	217	...	620	..	1,480
Beer Shops .....	...	...	175*	...	...	1,654	..	1,829
Clubs	68	47	...	34	...	148	..	297
Hotel and Restaurant (Wine and Beer)	...	...	...	...	...	708	..	708
Other selling agencies	...	17	...	17	...	88	..	122
Total	426	503	212	287	327	3,340	40	5,135

*Operated by government.

Dominion-order-in-Council which was in force for twenty-one months and rescinded in 1919;

2. That change to the present system, whereby provincial governments act as selling agents for the products of privately owned breweries and distilleries, is resulting in increased sale and consumption of alcoholic beverages in every province in which "Government Control" pertains, increased convictions for indictable offences and for driving motor vehicles while drunk, increased profits for manufacturers of liquor, market value of the common stocks of the more important companies showing inordinate gains following the adoption of "Government Control";

3. That the Christian women of Canada are increasingly favorable to prohibition and disturbed by the present situation, many because of personal experiences of trouble, accidents, and disasters caused by drinking, many because they feel the financial effects of the diversion of money from useful business—\$192,619,632 having been spent in Canada in 1929 for legally sold liquor, this figure not including

Various churches and social organizations have made recent pronouncements on the liquor situation. These receive less publicity than does the propaganda of the liquor trade, but this influence is contributing to new endeavor for prohibitory legislation.

The following resolution was passed in June, 1930, by the only national organization of women in the United Church of Canada:

WHEREAS, We recognize that the liquor traffic is one of the great evils of the land and the promised betterment of conditions under Government Control in whichever province it pertains has been most disappointing, we, the members of the Dominion Board of The Woman's Missionary Society, do place ourselves on record as favoring a policy of total prohibition of the liquor traffic and with renewed earnestness we give ourselves to the task of bringing about true temperance sentiment. We would protest against the liquor traffic being used by any political party as an issue in an election and would recommend that this matter be decided by a referendum of the people.

We desire also to express to the Federal Government our cordial gratitude that with such decisive unanimity it has taken steps to clearance for export liquor, and at the same time to promote

international good will by cooperating with the authorities in the American Republic in the enforcement of their prohibition laws.

The last annual meeting of the Council of The Women's Missionary Society of the Presbyterian Church, Western Division, reaffirmed its stand on prohibition. The National Women's Missionary Committee of the Churches of Christ (Disciples) recently endorsed the following resolution, passed by the Ontario Board of the same Society:

WHEREAS, The Churches of Christ (Disciples) have always stood for the abolition of strong drink, and

WHEREAS, The liquor interests have gained such power in many of the provinces in Canada that the moral and physical welfare of the youth of our land is being endangered and the peace of our homes violated, and

WHEREAS, It is well known that the sale and use of intoxicating liquors is the greatest known hindrance to the establishment of the Kingdom of God on earth; therefore, be it

Resolved, That for the protection of our youth, this Board of the Ontario Women's Missionary Society shall take some measures to promote instruction in the dangers and evils in the use of alcohol and the benefits to be derived from total abstinence.

The Ontario Association of Baptist Churches meeting in Toronto in June,

1930, passed the following resolution:

1. *Resolved*, That as an Association we view with alarm the increasing use of alcoholic liquors as a beverage, as evidenced by the report of the Liquor Control Board, the convictions in our courts for drunkenness and crimes that are traceable to the use of intoxicants, by the overcrowded condition of jails and places of detention; that we consider the system of so-called Government Control, vicious in principle and ineffective in the lessening of the evils of the traffic in intoxicants.

2. *Resolved*, That we express our gratification at the action of the Federal Authorities in passing a law that prohibits the customs clearance of shipments of liquor to countries where the selling of such is prohibited by the laws of such country. Be it further

3. *Resolved*, That we urge the members of our churches to give their wholehearted generous support to those temperance organizations that are seeking to promote the cause of sobriety by the means of education and legislation, and to abstain from the sale or use of alcoholic beverages.

Many other regional, provincial and local church meetings have made similar pronouncements. Canadian church women repudiate so-called "Government Control" and have faith that intelligent public opinion will not tolerate very much longer a system of government cooperation with such an admitted evil as the liquor business.

HOW GOVERNMENT SALE OF LIQUOR IN CANADA WORKS

From the Dominion Bureau of Statistics

	Apparent Consumption of Spirits (Gal.)	Apparent Consumption of Malt (Gal.)	Apparent Consumption of Wine (Gal.)	Percentage of Deaths Due to Alcoholism
1923	1,734,779	35,436,690	1,112,260	.17 of one per cent
1924	1,757,972	40,817,435	1,454,287	.18 of one per cent
1925	1,599,654	45,185,725	1,844,246	.19 of one per cent
1926	1,611,711	48,764,596	2,101,718	.22 of one per cent
1927	1,836,970	47,656,217	3,574,102	.25 of one per cent
1928	2,777,067	54,825,579	3,830,254	.32 of one per cent
1929	3,130,119	61,868,349	5,450,642	.....

Convictions for Violations of Laws

	For Violating Liquor Laws	For Driving While Drunk	Total Summary Convictions	Convictions for Drunkenness
1923	10,088	353	137,493	25,565
1924	10,449	529	142,999	27,338
1925	11,636	609	151,825	26,751
1926	13,512	724	169,913	28,317
1927	12,477	953	193,240	31,171
1928	15,263	1,322	245,763	33,224

—Canadian Government Bulletin.

WORLD-WIDE OUTLOOK

GENERAL

An Anglican Bishop on Reunion

ONE act of last summer's Lambeth Conference in which all the bishops of the Anglican Order met in the palace of the Archbishop of Canterbury in London, has an interest transcending any single church. That is the approval of the scheme for Church Union in South India, which, if consummated, will unite in that territory the Anglican Church, the Wesleyan Methodist Church, and the South India United Church in which Presbyterians and Congregationalists have already come together. This comprehensive union now takes on a wider significance because it was evidently viewed at Lambeth as "suggesting lines on which further advance toward agreement on questions of order" might be made.

One English bishop, Doctor Woods, of Croydon, has declared his conviction on the subject of reunion as follows:

It is, I am persuaded, true to say that the great majority of the Bishops of the Anglican Communion do intensely desire reunion; and not for a moment reunion by absorption, but that kind of coming together which will conserve and use all the particular contributions which each now separated part keeps in trust for the whole which is to be. And I dare to hope that many members of the Free Churches will still find in the doings of the 1930 Lambeth Conference favorable starting points for fresh discussions with us Anglicans, and even, it may be, after a while, for considered negotiations. Meantime, let the brotherly work go forward of trying to understand one another, to learn from one another, to labor together and to pray together. If the living Christ Himself is, in these momentous times, preparing and planning a newer, larger, better "Church" to do His work, let us who call Him Lord in each of our Communion, at least seek to get ready for this greater thing which will surely one day come to pass.

This statement, though confessedly unofficial, will perhaps soften the judgment of non-conformist critics who have hitherto looked upon the Lambeth pronouncements as an indefinite postponement of the day of union.
—*Christian Advocate*.

Siberian Nomads

IN NORTHERNMOST Siberia live 5,000 nomads more isolated than any other human group. Into their ice-bound territory Soviet Russia has sent an imposing delegation of scientists, geologists, and teachers, with orders to begin the process of civilization. As a start, the natives will be taught how better to fish, to farm, and to conserve their food.—*Christian Herald*.

Successful Summer Conferences

MORE than seven thousand young people, plus five hundred Christian leaders, gathered in seventy-one Presbyterian Young People's Summer Conferences throughout the United States this summer. What are the results? What do they reveal?

First, as a result of conference experiences, young people are dedicating their lives to Christian service. A second result is preparation for Christian living. A third result, and perhaps the one most often reported is increased willingness to help in the program of the local church and greater efficiency in carrying out the work undertaken. The young people return from the conferences eager to share the work not only of their own organizations but other activities in the church in which young people may have a part.

These are some of the most evident results of the summer conference program. Often a delegate, when asked

what part of the conference has meant most to him, will answer, "I can't express it, it's the spirit of the conference." So there are results which cannot be expressed, the conference spirit at work in the lives of the young people.—*Presbyterian Magazine*.

Mission Personnel

WHILE the number of new missionaries sailing in 1929 was a 24% increase over that for 1928, and 48% over the number for 1927—a trend in the right direction—this gain does not offset the yearly loss due to retirement, ill health or death. It is estimated that the mission boards of North America need to send out approximately 1,000 new missionaries annually to maintain the present staffs.

Thirty per cent of the number sailing in 1929 are men, 18% are married women and 52% are single women. Sixteen per cent completed seminary training, 10% were physicians and surgeons, and 9% nurses. Nineteen per cent are going out from Bible or Missionary Training Schools, some of these are also college or university graduates, and 46% have had college or university training plus some experience. Only 7% went to the field under a short-term appointment. It is interesting to note that the average age of these new missionaries is a little over twenty-eight years—actually four-tenths of a year older than those sailing in 1928, revealing that the Boards, for the most part, are accepting those with more training and experience.—*Student Volunteer Bulletin*.

Establish Foreign Bible Schools

THE International Association of Daily Vacation Bible Schools reports that in 1929 it expended \$3,095.46 to plant schools throughout Brazil, Burma, Czechoslovakia, Greece, Ecuador, Egypt and the Sudan, Japan, Korea, Mexico, Philippine Islands, Syria and Palestine. About 1,000 vacation Bible schools with an enrollment of over 60,000 were thus made

possible. Half of these children are not receiving Christian education through any other agency.

World Alliance Discusses Russia

THE Management Committee of the World Alliance for Promoting International Friendship Through the Churches, met at Murren, Switzerland, in September, and included representatives of the national councils of the Alliance in the United States, Australia, Austria, Belgium, Great Britain, Bulgaria, Canada, China, Czechoslovakia, Danzig, Denmark, Estonia, Finland, France, Germany, Greece, Holland, Hungary, Italy, Lettland, Lithuania, Norway, Poland, Portugal, Roumania, Spain, Sweden, Switzerland. It was certainly no small achievement to get together so wide a representation.

The discussions and resolutions dealt with matters of far-reaching importance, but the greatest value of the meetings lies in bringing together men of "all nations, kindreds, and tongues," for continued friendly intercourse and discussion.

At one of the most valuable sessions Professor Arseniew, a Russian Orthodox refugee, gave a moving statement of the religious persecution in Russia. While in theory freedom of worship is allowed, freedom of propaganda is forbidden and severely punished. On this ground all meetings for the instruction of the young, all medical aid given by the church, the possession of any religious books except those for use in the church services are forbidden. For instance, two priests are serving sentences in Siberia for advising groups of young people to preserve their chastity. Churches, too, have been closed in all directions, over 1,500 in January and February last. In the early years of the Soviet regime over 8,000 bishops and priests were put to death, many were killed from 1929-1930. The five-day week is exceedingly hard on Christian workers, who wish to be at the Divine Mysteries on the Lord's Day. The rights of citizenship, which include food cards,

are denied not only to priests but to lay members of church councils. The campaign of protest inaugurated by the Archbishop of Canterbury and the Pope has given comfort and courage to the persecuted and has contradicted the claims of Bolshevism that religion is dead in the rest of Europe.

The committee expressed its sympathy with all persons suffering for their faith in Russia and asked the National Councils of the Alliance to avail themselves of all opportunities by speech and written word and other peaceful influences, to arouse the general opinion of their nations so as to counteract the religious persecutions carried on in Russia.—*Living Church*.

LATIN AMERICA

Education in Mexico

MEXICO is spending thirty-two million dollars a year for schools as a part of a nation-wide campaign to reduce illiteracy. Twenty million dollars comes from the Federal Government and the rest from the separate states. The state legislatures are urged to use forty per cent of their budgets as the minimum for education. Many of the states leave most of the burden of education to the central government. The minister of education, Saenz, says: "An especial effort will be made to strengthen the secondary schools near the border to prevent children from having to go to the United States for their education." It has been common in El Paso and other border cities for Mexican children to cross the line for the privilege of the American public schools. Whatever may be the economic effects of the Mexican immigration into the United States, the contacts of Mexicans with our public schools and church work is affecting materially the attitude of the whole Mexican people toward education and organized religion.—*Congregationalist*.

Self-support in Argentina

MORE than five years ago the churches in Argentina connected with the Evangelical Union of South

America, formed themselves into a Convention or Local Board, composed largely of native pastors and laymen, in order to bring about self-support and self-government in the work. As a result, they have become responsible for an annual 10 per cent reduction in the English allowances, the support of some of the national workers, and for the maintenance of certain portions of the work, including the provision of traveling expenses for evangelistic purposes. And—last but not least—every church has agreed to give 60 per cent of its income to the spread of the Gospel among its own people. "If you could see their homes and surroundings you would stand in awe and wonder," writes one of the missionaries. "We must help them in this great forward movement, for it is the Lord's doing and marvelous in our eyes."—*Christian (London)*.

Revolution in Argentina

MORE swiftly than could have been foreseen, the revolutionary portents in the Argentine republic developed into open revolt. With hardly any show of resistance, the federal government in Buenos Aires collapsed. President Irigoyen, who two years ago was swept back into office for a second term with the largest popular vote in Argentinian history, has been deposed. His associates have been swept from office with him. A revolutionary junta, composed of military and naval officers, is in control. The officers who have seized power protest their intention of speedily making way in favor of civilian control, and it may be that the disturbance will pass quickly. Argentina has been hard hit by the unemployment wave which is circling the globe. The masses, who had put Irigoyen into office, turned against him when he proved unable to relieve their distress. And although few Americans know it, the United States must bear a considerable portion of the responsibility for Argentina's present troubles. The embargo against the admission of Argentine cattle into this country, os-

tensively for hygienic reasons but actually in order to protect American cattle growers against the competition of the lower cost South American herds, has had a disastrous effect on business in the Argentine. Unable to find another market for this basic Argentinian industry, President Irigoyen took a marked anti-American attitude and had recently approved a far-reaching commercial treaty with Great Britain. But the impatient people of his country were not willing to wait for the economic help that the new treaty might bring. They revolted. But they still have the American embargo with which to reckon. It is another example of the way in which a domestic policy of a nation as powerful as the United States can affect the welfare of distant states.—*Christian Century*.

Revolution in Peru

FOR eleven years Peru has been dictatorially governed by Augusto Leguia. The country under his long dictation has grown restless, until a few weeks ago, the army, led by Lt.-Col. Luis M. Sánchez Cerro, arose en masse, ousted the Leguia regime and established a military dictatorship in its stead. The revolution was practically bloodless, and appears to have received the enthusiastic support of the vast majority of the people. Colonel Cerro has now become president, with the promise to reduce taxation, restore democratic institutions and develop Peru's prestige abroad.—*Christian Herald*.

Cuba

CUBA is the largest of the West Indies islands, with an area of about 44,164 miles, which makes it approximately the size of Pennsylvania. It is one of the most densely populated of the American republics, with about seventy-three people per square mile. The republic is famous among other things for the excellence of its tobacco and sugar, which are the most important articles of export. Cuba, however, has other agricultural products of

value, notably cocoa, coffee, pineapple, citrus fruit, henequin, honey, and wax. Cuba boasts also valuable iron, copper, and manganese mines, and considerable quantities of ores are shipped for smelting in the United States. The climate is warm, though not exactly tropical.

Cuba has made great strides industrially in recent years. The government has started an ambitious program of highway development. Havana is a fine modern capital, and one of the busiest ports in the new world. In 1927, more than 7,403 vessels entered Cuban ports. Cuba is likewise one of the biggest tourists' resorts in the world, with 250,000 visitors annually.—*Oliver McKee, Jr., in The National Republic*.

CHINA

Chinese Family "Rich" With \$100 a Year

THE average prosperous Chinese farmer living in the villages around Shanghai supports a family of six and a fraction members for approximately \$100 a year, in American money, or \$360 in Chinese currency. The annual living expenses of this class of persons average \$57.90 a year in Chinese money, about \$16 in American money.

These astonishing facts are revealed in a report made public by the Bureau for Social Affairs, which has just completed a survey of landowners, part owners of farms and tenant farmers in what is considered the most prosperous part of China.

The survey reveals that in this area the size of the average farm is one-fifth of an English acre. Thirty-five per cent of the farmers own their land, 33.6 are part owners, 31.4 tenants.

A surprisingly high percentage of literacy is shown by the report, the general average being 23.7 per cent.

Farm owners are the most literate class, 33 per cent of them being able to read and write a little; for part owners the percentage runs to 25, while for tenants only 13 per cent.

China's Woe

FOR fifteen years the industrious and patient people of that ancient land have suffered to an unbelievable degree. There has been almost unending fighting back and forth across the fields of the farmers, their crops have been destroyed, and they themselves often impressed in an unwilling military service. Ruthless taxation, steadily depreciating currency, waning business and declining trade, drought, flood, pestilence, and earthquake—wave after wave of calamity has swept over the peaceful, plodding Chinese farmer and laborer until he has been reduced to absolute desperation. Millions in certain provinces have actually starved to death within the past ten years, millions of others are even now trying to exist on the roots and bark of trees, millions of others, slightly better off, have, nevertheless, been undernourished for years. They see nothing ahead but the direst struggle for existence.

Then to these millions of oppressed and depressed farmers and laborers, some of whom have already turned bandit, come men, perhaps educated men, who say, "The government officials have robbed you, the landlords have cheated you, the gentry and rich merchants have exploited you! Go, kill them off, and take what they have stolen from you! Set up a government of farmers and workers, and forward world revolution!" Does it seem a strange thing under existing conditions in China that these propagandists should find a ready hearing among the many simple folk who are ground under a pitiless poverty?

Dr. Sun and other Chinese leaders have said that Communism would never succeed in China, that it is not suited to the national temper and traditional social organization. However that may be, one sometimes fears today that the wish is father to the thought, for Communism is actually spreading like a prairie fire in the land of Han.—*Rev. Edmund L. Souder, Hankow, in The Living Church.*

Christianity Despite Reds and Bandits

AN EPIC of Christian loyalty and heroism is being written these days in China. One notable chapter of that epic will unquestionably concern the work of Bishop Logan H. Roots in the Central China city of Hankow. News from that Communist-threatened place records that on Ascension Day, two Chinese deacons were ordained to the priesthood. Both candidates, says the report, answered the questions clearly and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places facing possible martyrdom. Following the ordination services the two young Chinese preachers made their way again into the interior to their preaching posts.

During May and June, twenty-nine men and twenty-nine women were confirmed by Protestant Episcopal bishops in the Hankow area.—*Christian Herald.*

Appalling Famine in Hunan

THE China Famine Relief, New York, September 23d, received the following cable from its representatives in China:

CIVIL DISORDER HAS CAUSED APPALLING CONDITIONS IN HUNAN INVOLVING FIFTY COUNTIES WITH ONE AND ONE-THIRD MILLION PEOPLE. IF THE PRESENT MILITARY REVISION RESULTS IN STABILIZING THAT AREA AS WE THINK PROBABLE, LARGER RELIEF UNDERTAKINGS WILL BE NECESSARY. BUT RELIEF WILL BE IMPOSSIBLE WITHOUT CONSIDERABLE FUNDS AND ADVANCE NOTICE. AVAILABLE FUNDS ARE ONE-TENTH OF WHAT IS NECESSARY FOR THE NEED IN SHENSI.

—*Baker-Djang.*

A Missionary Enthusiast

IN CHINA there are to be seen on its rivers or in its villages certain Chinese evangelists, moving in groups. They are known as the "Clark bands," and the training and support of them have been made possible through the generosity of Mr.

Sidney Clark, who died in August after a long illness. Sidney Clark was an unusually successful man of business, who brought the same insight and vigor into his service of missions which he had shown in his business. He gave most generously to the L. M. S. and to the "World Dominion" activities. But his service was not limited in giving his wealth; he traveled widely and saw mission fields for himself. He had strong convictions upon the right methods to be followed in missionary work. The fostering of an indigenous church was a passion with him, and he had also a great concern for survey, for the more scientific and economical use of missionary forces in the field.

A Notable Chinese City

THE city of Chengtu, with an estimated population of 600,000, is surrounded by a great stone wall perhaps ten miles long whose gates are closed at night just as in the old days. In two hours and twenty minutes from Yachow by bus we had covered the distance usually traveled in two days by chair. It was evident that here in the far West we had found a great city. Within the last seven or eight years every street has been paved, and there are miles of wide thoroughfares, bordered by modern shops selling the wares of the world besides China's silks, rice and other products. Electric lights as well as petroleum lamps are in use on the same streets where lights are made with reed-fiber wicks and vegetable oil in earthen pots. Several daily newspapers are published in Chengtu, but reliable news from the outside world is scant. Telegraph lines run in several directions. The military headquarters operate radio stations both for receiving and sending messages. And now an ice factory is at work. All this in a city 1,650 miles from the sea-coast—more than a thousand miles from the nearest railway—300 miles from steamship service except in summer when motor launches come within 120 miles of the capital.

One day I took an hour to inspect some of the shops, most of which were filled with native products, but hundreds of them were well stocked with foreign goods. . . . The world seems to be a neighborhood, and others besides missionaries seem to be interfering with old customs and life in China. —James H. Franklin in *The Watchman Examiner*.

JAPAN—KOREA

A New Venture in Mission Journalism

"THE Kingdom of God Weekly." This is the name of a well-printed illustrated family newspaper that made its appearance the first of the year and has been continually growing in influence since then. Each number contains in addition to a weekly sermon, a serial by Toyohiko Kagawa, articles on Christian art and nature study, and an attractive page for children. This weekly has at present a circulation of over 20,000, and sells in quantities at one sen a copy. It is largely used by workers in the Kingdom of God campaign, some Christian schools subscribing for as many as 300 to 500 copies.—*The Christian Century*.

Interview with Rev. Akira Ebisawa, Secretary of the National Christian Council of Japan

"PLEASE tell me just how Christianity, in your opinion, is superior to other Japanese religions?"

"Principally in its dynamic power. Buddhism wants you to sink away into nothing. Shintoism is a dead ritual. Confucianism is a system of ethics without any religious basis. Christianity helps you to make the most of your life. Its philosophy makes human life worth something. It gives an adequate motive for progress. Other religions have no one like Christ."

"As head of the National Christian Council of Japan, do you see much hope for closer Christian harmony between churches?"

"We are much encouraged. Ten denominations—the Congregationalist, Methodist, Reformed, Presbyterian, Lutheran, Protestant Episcopal, United Brethren, Christian, Disciples, and Baptist—have agreed upon an informal basis for union, but we must wait for annual meetings to confirm the actions taken by leaders. Our laymen in general are in favor of the union, but ministers are afraid of unemployment and the loss of denominational heritages and convictions. Our study of the Canadian experiment teaches us, however, that neither of these fears is justified. Expanding work and specialization will absorb ministers, and denominational emphasis on certain beliefs may be preserved within the united churches."

"What hope is there for a rapid spread of Christianity in Japan in the near future?"

"We cannot hope for a mass movement such as we have seen in India and China in certain periods. Our people do not respond quickly to emotional appeals. University prestige and national traditions support the other religions, giving them respectable standing. But when a Japanese is converted, he usually stands true regardless of cost. We have no 'rice Christians' among our 250,000 followers of Jesus."

"Just the same, the outlook for the immediate future is bright. The government has recently taken a very favorable attitude toward Christianity as a means of checking the spread of Bolshevism. Even the public schools are now open to Christian influences. Beginning next January, we are to celebrate the seventieth anniversary of the founding of Japanese Christian missions by starting a three-year evangelistic campaign. The time is now ripe for such a movement."—*Carl Knudsen in The Congregationalist*.

Ambassador Honors Miss Denton

UNITED States Ambassador W. R. Castle spoke in Kyoto, Japan, at a ceremony in the Doshisha honoring

four teachers who had given twenty-five years or more of service in that institution. One of the most honored was Mary Florence Denton, for forty years under the American Board, who in 1928 retired on the field. "A national treasure among educationalists of Kyoto," is how President Gintaro Daikuhara of the Doshisha characterized Miss Denton, and he added that as president of the Doshisha and a citizen of Japan he wished to express "heartfelt appreciation to the people of America who sent a great missionary like Miss Denton to Japan." "I wish," said Mr. Castle, "that there were more missionaries like Miss Denton."—*Missionary Herald*.

A Great Benefactor

VISCOUNT SAITO, Governor-General of Seoul, Korea, gave a farewell dinner to Dr. and Mrs. Horatio B. Newell, veteran missionaries now in America to retire with 43 years of service to their credit. "The Rev. Dr. Newell," said the *Seoul Press* in reporting the dinner, "is a great benefactor to the Christian work of the Empire. . . . He has devoted the best part of his life to the propagation of the Gospel in Japan and Chosen; he has been in our midst 45 years and is looked up to by all. We take this occasion to express our deep gratitude and great respect for Dr. Newell for his long devoted service on behalf of the spiritual work here."—*Missionary Herald*.

Christian Literature Society of Korea

THE Christian Literature Society of Korea faces the future with more assurance than ever before in its history of forty fruitful years. Two outstanding signs of progress are apparent. First, there is greater cooperation with the native churches. The control of the Society is vested in a board composed of representatives selected by the membership, by seven mission boards and by the Presbyterian and Methodist native church courts. Today we have six Korean trustees and hope soon to elect more.

The Society is the only such organization in Korea for the production of an adequate Christian literature, and it has the full support of all the bodies which are members of the Federal Council in Korea.

The second sign of progress is the splendid building which is now being erected under the supervision of Mr. M. L. Swinehart, of the Southern Presbyterian Mission. Last year Mr. Swinehart returned from America after having raised about \$70,000 for a new building for the Society.

Nothing is more important in mission work in Korea than to provide for the rising generation an adequate Christian literature. The books, tracts, and periodicals produced by the Society have been uniformly sound and evangelical. Thus far Korea has been spared the evils of strife and controversy among Christian leaders. With the training of tens of thousands of students in both mission and government schools it is the more imperative that the new problems created thereby be anticipated and solved as far as possible. To this end the printed page is indispensable.—*W. M. Clark in The Presbyterian Survey.*

AFRICA

An African Missionary Speaks

I FOUND some of God's good people with splendid black skin and strong sound bodies sitting down in filthy, dirty small huts far away from civilization in the heart of Africa.

I gave them soap to shine them up—I gave them medicine to kill the germs. I coached them to sweep all the dirt away, without and within. I threw off my coat and showed them how to make bricks and burn them, in order to build strong houses in the place of the small dirty huts in which they used to live. I taught them to make straight paths, so they came to laugh at all the crooked paths they had made before.

What fun I have had in all the years I have spent in Africa, helping to build for the black man a worth-while world!

Many times I have felt like shouting "Hallelujah!" when after a hard day's trek in the bush, by evening time, I have sat down before the camp fire, the only white man, together with black men and women, and heard the testimony of my schoolboys, and have seen souls come out from sin into the wonderful freedom in Christ Jesus.

You people at home, who never have had the chance to see dark eyes lighted up with the Holy Spirit, have missed much. I have seen it many times, and it thrills me and buoys me up, as nothing else can do.

The newest Gospel song travels faster from village to village in the jungle of Africa than the latest murder case of Chicago travels through the States.—*Rev. John E. Brastrup in The Christian Advocate.*

Open Doors in Nigeria

AMONG the many open doors for the Gospel in the Niger, West Africa, one is at Enugu Ezeke, the most northerly town in Southern Nigeria, and containing more than 40,000 inhabitants. Yet there is no church within many miles. The chief has appealed for a teacher and has undertaken to begin building a church and school at once. One of the senior teachers in the district is to be sent to open up work there. Rev. H. H. Daws, of the C. M. S., has made an extensive tour of this region and visited Makurdi, where the longest bridge in Africa is in course of erection, and held a service for Europeans—the first of its kind. Thirty-three Europeans attended, and the collection, amounting to £4, was put in the bank as the nucleus of a Makurdi European Church Fund.

Abyssinia

A UNIQUE coronation has just taken place in the country now universally known through the Postal Union as Ethiopia. Ras Tafari, who has for years acted as Regent while the country has had a nominal Empress, has been crowned king of all the kings of Ethiopia. All the great

nations of the world sent representatives to be present at the coronation.

Ethiopia claims to be an unconquered kingdom. It is the only nation in Africa, save Liberia, that has not been brought under white dominion. This kingdom successfully resisted the onslaughts of Mohammed and the armies that followed beneath his flag. While they conquered Egypt and all North Africa, and for a time threatened to overrun the whole of Europe, Abyssinia in its impregnable fastnesses held out against the invaders and held fast its Christian traditions. These people, racially, are different from all the other races of Africa; and while there has been an intermingling on the borders of their kingdom, there seems to be a pure stock in the Amharic race, which has kept free from intermingling with the negroid peoples.

As Haile Salassi takes up the reins of government, he should have not only the well wishes of all the other nations but, especially, the prayers of all Christians. He stands as a Christian ruler, the political head of the Coptic Church, which is the State Church of that land. He comes with much enlightenment and with wisdom, gleaned during his occupancy of the second place in the kingdom, in the governing of the many tribes within his domain. If he can be given a free hand, his whole influence will be for the enlightenment of his people and the advance of civilization throughout the whole country.—*R. V. Bingham in The Evangelical Christian.*

The Angola Jubilee

THE small group from the United States which made the long voyage to Angola in order to be present at the fiftieth anniversary of the founding of the West Central Africa Mission to the Ovimbundu people returns with impressions both numerous and varied. Its members certainly realize, as never before, what it costs in blood and tears, in patience, prayer and pluck to found and carry on a real mission enterprise.

We all have been impressed afresh with the wisdom of the decision to continue the closely cooperative relationship in Angola between the United Church of Canada and American Board.

The Angola field now occupied by the joint mission covers some 75,000 square miles. There are seven stations and one more has been decided upon. This field with its population of about 2,500,000 blacks is mainly a high plateau 6,000 feet above sea level, a relatively healthy country. It reminds one of the Colorado and New Mexico country.

The Jubilee was held at Bailundo, the first station occupied by the Mission fifty years ago. The carefully wrought program of the Jubilee provided for ten crowded days. These included a historical pageant in nine episodes and twenty scenes; a series of six conferences, two memorable sessions given over to memories of earlier days, the rendition of the cantata of Esther by a chorus of 540; and a summary of the work of each station and of the work in Angola by chosen representatives.

The great throng of 12,000 or more made a colorful and impressive audience, intent, quickly responsive, singing with enthusiasm, easily controlled. To see it disperse, streaming up the hill after a meeting, was a never-failing attraction. To see it in a vast unity was thrilling. Its size, orderliness and unity impressed all—visitors, Portuguese residents, missionaries and natives alike. If the Jubilee had been planned to show Christianity's strength in Angola, its purpose would adequately have been achieved. No one single event was more impressive than the great Sunday morning communion service conducted by the recently ordained pastors in this open-air sanctuary.—*Frank Knight Sanders in The Missionary Herald.*

NORTH AMERICA

Missionary Wild Geese

JACK MINER, in Ontario, Canada, learned to make friends of the wild geese which flew over his home, and

began putting metal tags on their legs, in order to know them when they returned. It then occurred to him that he could make them his messengers by stamping a Bible text on every tag. So every spring Mr. Miner catches hundreds of wild geese, and every one carries away a verse of Scripture on its little metal band. Many a lonely hunter or trapper who has shot a goose for his dinner must find the Bible message, for the geese fly into far regions, where there are neither churches nor preachers.

Los Angeles Bible Institute

THE Bible Institute of Los Angeles celebrates its twenty-fifth anniversary this fall. It was founded by Lyman Stewart, founder of the Union Oil Company of California, in conjunction with Dr. T. C. Horton, and represents an outgrowth of the Fishermen's Club, a Bible class organized in Immanuel Presbyterian Church of Los Angeles. Today its magnificent building, representing an investment of \$2,500,000, stands in the very heart of Los Angeles' great business district. It stands unique—an embodiment of a spiritual ideal, the materialized dream of a man who had achieved earthly success but knew that only the things which are unseen are eternal.

There is no country in the world that has not been touched by the blessing of Biola. It has but one foundation for all its work—the Bible; it knows no distinction of race nor creed, "save Jesus Christ and Him crucified." Its educational method is profoundly practical. Each and every student is required to practice as well as learn.

Some conception of the variety of Bible Institute activities is found in the more than thirty separate undertakings in which the executive staff or the students share. This includes, besides the Bible Collegiate Course, other specialized courses, evening school for church leaders, correspondence courses, Bible conferences, and evangelistic meetings for the churches.

The famous organization of Bible women which conducts classes throughout the metropolitan area including organized classes for high school and business girls, extension work with boys and shop men, practical student work in homes, hospitals and jails are high points in a varied evangelistic program.

The Bible Institute in China at Changsha, Hunan Province, is supported by the Los Angeles Institute. As this article is being written the main buildings at Changsha are occupied by the Communists. In the recent sacking of that city Dr. Frank Keller, Superintendent, has reported that none of the Institute's personnel was harmed—only the buildings occupied. He confidently expects the Communists to be driven out so that the Institute may resume its activities this fall.—*O. L. Ferris, Director.*

Youth Challenge to the Church

A CHALLENGE to the whole Church to lend its support in the enlistment of 100,000 young men to advance the cause of Christ was issued as the climax of the annual convention of the Junior Brotherhood of St. Andrew of the United States, at Oberlin College, August 26 to 29.

The challenge came in the findings of the convention, the approximately 400 young men in attendance issuing such as an indication of their spiritual sincerity. They asserted their "confidence in the youth of our Church," and expressed the belief that young people today generally crave a larger spiritual life.

As evidence of our sincerity in these matters, we challenge the whole Episcopal Church to an active interest in and support of a movement to enlist 100,000 young men in the United States in a new vision of their spiritual opportunities and responsibilities. We would be 100,000 strong for Christ! . . .

In conclusion, we reassert our confidence in the youth of our Church; we voice its craving for a larger spiritual life, and we pledge to the Church our whole-hearted cooperation and interest in the hope that we may be of assistance in bringing the Church to her rightful position in the nation and in the world.

With nearly 400 delegates from forty-two dioceses of the Church in attendance, the session was said to be the largest outpouring of the young manhood of the Church in years.—*Living Church*.

Reformed Church in America Celebrates

THE Board of Domestic Missions of the Reformed Church in America is celebrating its first one hundred years of service in the period beginning with June 1, 1930, and extending to May 31, 1931. As an evidence of appreciation on the part of the denomination, and in order that the Board may continue its work, the General Synod has authorized it to secure the sum of \$100,000 above the usual contributions from the churches.

To most readers it will be a surprise to learn that out of the 738 separate, existing churches on the roll of General Synod, 566 have at some time or other been aided by the Board, financially, either at their inception or during some period of stringency. A plain deduction from this fact is that if there had been no Board of Domestic Missions the Reformed Church in America might today be composed of only 172 churches. The figure, 566, does not state the whole number of aided churches, for there are scores of enterprises which the Board has aided that have fallen out of the ranks because of obstacles of one sort or another.

Today the Board is working in sixteen states, with outstations in Canada, the Virgin Isles and Mexico, and is also cooperating in a movement in the Canal Zone. Last year the Board aided 215 churches in varying sums, supplementing in many cases the small salaries raised on the fields. These churches reported 19,145 communicants and 22,860 scholars in the Sunday schools. From these churches there were added 1,736 new members, of whom 936 came on confession of faith.

In addition to this church work the Board is responsible for the Brewton

School for colored boys and girls in Alabama, and also for student missionary work, whereby the services of the students of both seminaries are utilized.

As a result of a century's work, the Board today has a little over a million dollars invested in real estate and buildings occupied as churches, schools, parsonages, etc.—*Christian Intelligencer*.

The Gospel in the Mountains of Virginia

A GREAT work remains to be done among the mountain people of southwestern Virginia. Back there in the mountains are thousands who are hungering for the Word. Some of them have heard a few sermons—just enough to know a little of Christ's love for them and to make them hungry to know more. With just this little bit of knowledge of the Master there are some who have such a firm, true faith and love for Him that it makes those of us who have had so much more feel very humble. Then there are those who have never heard of Him, or at least never heard enough to have Him mean anything to them.

The people are farmers and very, very poor. It is necessary for them to work very hard in order to obtain any reward at all for their labors, because they have only the steep hill-sides to cultivate and no flat fields.

All of the people became very much interested in the school opened for three weeks and every day there were some older people there to visit us. The children had had very little Bible study before we came; it seemed that they had had none. The older people, too, knew little about the Bible, but some were consecrated Christians. Their prayers were always most sincere and they always prayed for us in a way that made us feel very unworthy of the great trust that had been placed upon us.

The homes of the mountain people are very different in appearance. Those along the road are small, neat frame houses which are usually

painted. Those back from the road— isolated farther back in the mountains—are made of logs or plain, unpainted lumber and are small.

The children of these different kinds of homes, too, are different. Those living along the road are more likely to accept new things and are not so shy with strangers as those back farther in the mountains. But all of the children are real children and are not very different from other children the world over, except that they mature earlier.—*Helen E. Pfattheicher in The Lutheran.*

School Clubs in Alaska

WHEN Miss Edna R. Voss, secretary of the Division of Schools and Hospitals of the Board of National Missions of the Presbyterian Church, U. S. A., visited Sheldon Jackson School and learned of the club program, she said, "Why have you kept so quiet about it? We have heard nothing of what you have been doing!" The answer to this question was that there was a need to find out whether such a program would work before beginning to write about it. The program has worked, and Miss Voss wishes to tell how the plan is carried out.

The entire staff of supervisors and classroom teachers in the school, realizing the need of opportunities for pupils to make choices for themselves and to learn how to make use of their leisure time, decided that a club program might help to solve these problems.

At the beginning of the first period there were the following clubs: For boys, first aid, debating, boy scouts; for girls, home nursing, felt craft; for both boys and girls, soap carving, painting, school paper, and four dramatic clubs. Glee, travel, girl scouts and cooking clubs have been added since.

Notwithstanding all the problems and difficulties—failures, even—the school is a happy, busy home for ten months in the year for the children gathered there. When they go to their

villages for vacation they take to their people the songs, Bible stories and lessons which they have learned in the school, and many of them return at the next semester bringing friends and relatives. So we feel that the edifying ripples of our school life are ever widening into greater circles of influence.—*Lottie Stevenson in Women and Missions.*

Revivals on Indian Fields

THE Western Oklahoma Indian Association was held this summer near Greenfield in the Arapaho country. Thirteen were baptized from the Aarapaho and Cheyenne tribes. Nothing like this in relation to these two tribes has been noted within recent years. The influence of the Mormons on these Indians is waning, it is reported. Fifty-four baptisms on the Crow fields have occurred so far this year, the largest number that has characterized a single year since the work among the Crows began more than 25 years ago. Ten are still awaiting baptism. The Crow Indian Association was held at "Three Tree Camp," twenty miles from Crow Agency. John White Man Runs Him, the son of the last survivor of the six scouts who led Custer to the Sioux camp on the Little Bighorn, was the moderator.—*Watchman Examiner.*

INDIA

Missionaries Rejoice in New Indian Marriage Law

"WE ARE greatly rejoiced in the passage of the new Marriage Bill for India," reports the Rev. R. F. Faucett, from Ballia, India. "It has changed the marriage laws so that girls may not marry before fourteen years of age and the boys sixteen years. That is not where it ought to be, but it is higher than it has ever been before. It has raised the age of marriage only one year over what it was before for the girl, but it has put a heavy fine and also imprisonment for disregard of the law and that is the great thing. Heretofore they would marry at any age, but now

there is a fixed limit below which they may not go.

"The fine thing about this is that it was almost entirely the efforts of enlightened Indians, Hindus and Mohammedans. They found great opposition in their efforts to make this law from among the reactionaries, but it went over by the help of the women and the progressive Indians, with the assistance in the last instance of the government. When the vote came it won with a great majority.

"This is one of the by-products of the work of missions in India. It is a direct bit of legislation following the *Mother India* by Miss Mayo, which stirred the people so much at the time. It also made England change her law of the age of marriage to sixteen years for the girl, by recent legislation.

"Not that they were having many cases of marriage at that age, but it was the law that they might marry at fourteen years of age up to the first of the year.

"There was quite an effort on the part of some Indians to get the age raised to eighteen years for the girl, but that would have been quite impossible at this time. It will come in time, as the people now feel that their early marriages are one reason for their lack of progressiveness as a nation. The things that came out in the opposition fully justified the startling statements of Miss Mayo."—*The Christian Advocate*.

Complications of the India Problem

THERE is in some quarters a strong temptation to pronounce opinions on the future of Indian government on very general grounds, without sufficiently considering what the problem really is and what the difficulties are to be overcome.

We are dealing with a densely populated part of the earth of some 1,800,000 square miles, twenty times the area of Great Britain, and containing a fifth of the population of the whole world. The bulk of this population is illiterate and follows its traditional

agricultural occupation, living in the half million villages of India.

In the whole of India there are but thirty-three towns that have populations over 100,000. It is in these places that for the most part are found the educated minority.

There are over a dozen principal languages, to say nothing of more than two hundred vernacular languages, and in many cases these vernaculars belong to different families of speech and are entirely incomprehensible to people living in different parts of the country. As far as English is concerned, not more than sixteen males and two females in every thousand understand it.

To this confusion of tongues and immensity of areas and population must be added a diversity of races and religions, a diversity which leads unhappily to constant tension and sometimes to violent antagonisms.—*Sir John Simon, Interview in The New York Times*.

"None Who Did Not Hear About Jesus"

THE Christians of India have adopted the *mela* idea and are holding in various parts of the country great yearly assemblies for praise, prayer, fellowship and spiritual renewing. Writing of one such assembly, called a Christian *Jattra*, a correspondent of the *Indian Witness* tells of a gathering of more than 1,500 persons which lasted three days. Non-Christians were invited. Witnessing for Christ was the leading feature of the gathering. The news of the *Jattra* was widespread and there was none who did not hear about Jesus. If they forget all about the *Jattra* procedure at least they can remember two words, "Jesus—Saviour." The motto of the *Jattra* is, "That we might by all means save some."—*Missionary Link*.

Money Talks

THE Government of India has just sanctioned a grant of 152,000 rupees (over \$50,000) to be spent in five years upon five boarding schools

in the Madura Mission of the American Board of Commissioners for Foreign Missions. The Department of Education is one of the divisions of government which have been committed into Indian hands. The grant, therefore, comes with the assent and approval of Indian officials. This sum is to match a similar amount that has been raised in recent years from American friends of the Mission, and means that at each of these five centers of work where selected boys and girls of promise from all the mission area are gathered for training, there will now be provided cottages for the girls, new dormitories for the boys, sick rooms, manual training sheds and kitchens, besides new schoolhouses; that is, each will be furnished with adequate and well equipped school plants.

The securing of this large grant without qualification, after study of the plans, is particularly gratifying, as it evidences the government's confidence in and appreciation of mission schools and their work. It is in line with the statements of the Simon Commission in its epochal report, as to the splendid service which missions have rendered to India. That the grant should be made in this turbulent period indicates that the government regards missionaries and their undertakings as welcome and profitable forces in the land, and as having a growing opportunity. — *Missionary Herald*.

Dr. Butterfield Praises Missionaries

DR. KENYON L. BUTTERFIELD has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries, which for directness and timeliness can hardly be surpassed. As quoted by the review of the National Christian Council of India, he said:

If the Europeans and Americans who criticize the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about

the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India.

—*Missionary Voice*.

WESTERN ASIA

Protestants in Egypt

THE Church in Egypt grows apace. There are now 20,200 communicants in the churches between Alexandria and the Sobat River in Sudan, and a Protestant community of from 50,000-60,000. There are 451 centers of preaching—some of these being located in private homes. Ordained ministers number 117. In Cairo ten congregations have their own pastors, and five are entirely self-supporting. There are 281 Sunday schools with 23,683 pupils.—*Congregationalist*.

Christian Literature in Persia

THE report of the Intermission Literature Committee of Persia for the year of its activities recently ended records considerable progress in the provision and circulation of Persian Christian literature. The Committee has issued seventeen publications during the year under review, five of them being major books and the rest pamphlets and tracts. After many years of preparation and some three years of press work the largest publication yet attempted has been issued—the illustrated Persian Bible Dictionary. The actual sales of books and tracts show a rapid increase. The Committee was organized in 1925, and the figures for that and succeeding years are as follows: 1925-26, 2,500; 1926-27, 13,200; 1927-28, 21,700; 1928-29, 33,400; 1929-30, 47,550.

One of the chief distributors of this literature is a Persian convert, Mansoor Sang, known as the "Christian dervish." He is believed still to be on a

tour begun a year ago, and has worked his way right across northern Persia in his double capacity of itinerant dentist and colporteur. This man has traveled from northwest Persia south to Kermanshah through Kurdistan, where he was in danger of death several times. From these he made his way through Hamadan to Isfahan, Shiraz, Kerman and Yezd.—*Church Overseas*.

Our Veterans in the Near East Campaign

AN UNUSUALLY interesting news dispatch from Istanbul was printed recently in the *New York Times*:

The old guard of American missionaries in Turkey is laying down its work of many years and returning home. Retirements this summer in the American Board of Foreign Missions include a number of missionaries who have worked in Turkey for almost half a century.

Dr. and Mrs. J. P. McNaughton, of Washington, D. C., who came to Turkey in 1887, and since then have directed missions and schools in different parts of Anatolia, are among those retiring.

Others are Miss Anna B. Jones, of Greenville, Ohio, who has been here for forty years; Miss Elizabeth Webb, a woman of seventy, who has taught in Adana for forty-four years and who will now go to Beirut, Syria, to live with her sister, Miss Mary Webb, who also gave forty years of her life to mission work and who retired last year; and Miss Charlotte Willard, of Carleton College, Minnesota, who has been with the American Mission in Merzifoun since 1897.

These veteran missionaries have had within the last few years to readjust their mission work to meet the secularizing orders of the new Turkish Government, which placed a taboo on religious instruction in Turkish and foreign schools.

All who follow the work of the American Board in Turkey know how successfully this readjustment has been made. The retirement of these veterans is not because of the new conditions, but in due course after notable success in a lifetime of service.—*Congregationalist*.

Iraq Girls' School

THE Kingdom of Iraq is making an effort to educate its children and especially to improve their physical

condition. Prominent among the institutions furthering this work is the Central School for Girls in Bagdad which, in addition to instructing younger pupils, trains women to become teachers and to carry on the educational work in the future. A report of this school's progress is given by Mrs. A. B. Kjelland Kerr, an American woman who organized the normal department of the school, and who is now in this country on leave.

The girls' school was organized in 1922, according to Mrs. Kerr, and in the first month seven girls ventured to enroll. At the end of the year forty were in attendance. The training college, which five years ago numbered seven students, now has an enrollment of 100, and the course extends over a period of three years.

EUROPE

Dutch Leader Describes European Youth

AT A luncheon given by the Federal Council of Churches, Dr. Visser T'Hooft, a student leader of Holland, and secretary of the World Student Christian Federation, described the present trend among the youth of European countries.

Ten years ago the keynote of the youth movement in Germany and in several other European countries was free self-expressionism, as a protest against any form of authority. Today, the thoughtful youth of Europe are aware that freedom is too negative a thing to serve as a commanding goal and they are looking for some positive and authoritative ideal to which they can dedicate their lives. Nationalism, on the one hand, and Communism, on the other, both get their strength from the absoluteness of the ideal which they set up. The Church can meet such a situation only by holding up an ideal which is still more commanding and better able to elicit the loyalties of youth.

Unemployment in England

GREAT BRITAIN is spending \$13 a second, or \$46,800 an hour, to feed, clothe and house the needy members of the country's army of unemployed. This figure is based on the

expenditure of more than \$400,000,000 a year in doles. One-sixth of England's 12,000,000 industrial workers are idle. With winter approaching the efforts of Prime Minister J. Ramsey MacDonald's labor government to help the situation apparently so far have proved ineffective.—*Watchman Examiner*.

Forced to Auction Treasures

HARD times have hit the Lutheran church at Nagyszeben, Transylvania, Rumania, with such force, according to the Hungarian Lutheran Press Service, that it has been necessary for the congregation to offer at auction the historic treasures which have been accumulated throughout several centuries. Without the support of the state the congregation finds it impossible to raise enough money privately to maintain its schools, teachers and inner mission activities.

Among the antiques put up for sale are rugs, altar paintings, bells, communion cups and ecclesiastical garments richly brocaded in gold, all dating back many years and highly treasured for their historic significance. Experts declared that the vestments were made in Florence during the fifteenth century and were brought to Nagyszeben by the Saxonians in Transylvania who at that time maintained active business relations with northern Italy. At the time of the Reformation these Roman Catholic vestments were not put in museums as was customary in some lands, but were reserved by the church for use on important festival days, this custom being maintained until the close of the nineteenth century.

General Church Assembly of Poland to Meet

AMERICANS will be interested in a hearing that the decree for the gathering of the "General Church Assembly" of the Orthodox Church of Poland has been issued with the endorsement of the president of that

land, so that when it has been published, according to law, in each church, the date for the assembly can be regularly fixed. Meantime, one controversial question that seemed likely to cause much debating in this assembly has happily been put in the way of proper solution.

The Roman Church of Poland, it will be remembered, claimed ownership of a large number of churches in the land, and had commenced legal proceedings in the matter. Both parties have now agreed to refer this difficult matter to arbitration by consent, a commission being appointed by the agreement of both parties to hear and determine each case. That the agreement should have been come to thus is a matter that reflects credit on the authorities of both churches.—*W. A. Wigram in The Living Church*.

Baptisms in Roumania

AT THE annual meeting of the Southern Baptist Convention in May, report was made that there had been 4,925 baptisms in Roumania during the preceding year, the largest number ever reported from a single field in a year to the Foreign Board of the denomination. In the past ten years the number of Baptists in Roumania has grown from 15,000 to nearly 44,000.

Compulsory Education in Russia

IT IS reported that for the first time in the history of Russia compulsory education will be introduced in that country this fall. All children between the ages of eight and fifteen will be forced to go to school. Sixty thousand additional teachers will be required, many of whom will be Communists. Instruction will be based largely on the teachings of Marx, Engels, and Lenin. Under such instruction it will not be long until all of Russia's children will be Communists. One shudders as he thinks of what the results of the new "cultural revolution" may have on the rest of the world.—*Watchman Examiner*.

Religion in Germany

FRANCIS E. CLARK stated, before his death, that Germany was carrying out his ideals for Christian Endeavor better, possibly, than any other country. The vastness and spirituality of the Eighth World's Christian Endeavor Convention recently concluded in Berlin lends illumination to its founder's statement. . . . Pietism still reaches deeply into the life of Germany. The land of Spener, Franke, and Zinzendorf is not without its modern mysticism. Most Americans are aware of the intense increase of the pietistic strain in recent Germany. Karl Barth and his followers are decidedly influential. There is no small part in arousing German courage to face the disillusion and general distrust of religion, which has followed as a backwash of the World War. This pietistic element was thrust vividly into the foreground of the World Convention.—*Ewart Edmund Turner in the Christian Century.*

Russian Persecution of Religion

THERE is no prospect of a change in the attitude of the Russian government toward religion. It is rooted in Marxian dogmatism and on that rock many waves will break. The change of front toward the churches last March was merely the victory of the majority group in the party which believes that religion will die a natural death if its revival is not encouraged through persecution, over the minority group which would like to kill religion at all costs. In spite of official disclaimers, there is some evidence that the world-wide protest against the persecution of the churches helped to produce a change in policy. In this matter communist strategists are, as they imagine, very realistic. They are convinced that they will ultimately have war with the rest of the world, but they do not want it now while their industry is just in the building and unavailable for military purposes.

Meanwhile, churches will continue to close, not because there is overt persecution but because the government places a tax load upon them which many cannot bear. In a certain little village, the church, numbering twenty families, must pay a tax of \$200 and the priest must give an additional \$50 of his income of \$150 to the government. Furthermore his children are denied access to the higher schools and he must purchase his food dearly, as he cannot enter the government stores where food is sold cheaply. From the standpoint of the government he is a pariah and a death sentence would in many instances be kinder than the fate allotted to him.

The new Russia is robust and vitally alive but, as in other instances of history, its vitality is shot through with brutality, and the vengeance it takes upon every representative and symbol of the old order must chill the ardor with which one would like to praise its achievements. There is justice in revolutions when seen from a distant and historic perspective, but seen in the immediate instance, the brutality of revolutions freezes the soul.—*Reinhold Niebuhr in The Christian Century.*

ISLANDS

Another Bit of Romance

SEND 500 COMPLETE GILBERTS BIBLES. STEAMER LEAVES SYDNEY MAY. LONDON MISSION, BERU, GILBERT ISLAND.

What a thrill comes from these words! They formed a radio message sent on February 27 from the far Pacific islands and received at the Bible House, New York, the next day. Heretofore, it has taken from four months to half a year for such an order for Scriptures to travel from the Gilbert Islands to the Bible House. Think of the romance for these islanders and their missionaries, hitherto dependent for contact with the outer world on the call of one or, at most, two ships a year, and now in hourly

communication with that outer world by radio.

This whole matter of the Scriptures in the language of the Gilbert Islands is full of romance. When young Hiram Bingham, Jr., son of Hiram Bingham, pioneer missionary to the Sandwich Islands, set sail with his wife in 1857, it took these pioneers, in a little 156-ton ship, a good part of a year to reach their destination, the Gilbert Islands. There they, their belongings, and the material for a house were unloaded and left among the cannibal islanders, not a word of whose language did they know!

There was peril and romance in the story of the missionaries cultivating the friendship of the islanders, slowly acquiring a speaking knowledge of the language, patiently reducing it to written form, carefully translating the Scriptures into it, obtaining a printing press only to find it a puzzle, no one knowing how to set it up, suddenly sighting a boatload of shipwrecked sailors arriving in the harbor after drifting and rowing weeks and miles over the ocean in a little boat searching for land, one of the sailors proving to be a former printer and thereupon setting up the press!

There was romance also in the long and great work of the translation of the whole Bible by these same pioneers, who, in 1893, nearly forty years later, completed it (Mrs. Bingham read the proof meticulously three times, and inserted 120,000 punctuation marks!) and saw it printed at the Bible House in New York, from whence this radio message now summons a new shipment. Romance indeed!—*Bible Society Record*.

Dutch East Indies

SEVENTY or eighty per cent of the "Flock of Islands" of the Southern Sea which stretch from Sumatra to New Guinea belong to Holland. Islam is supreme, with animism prevalent everywhere, especially in Borneo, the Celebes and New Guinea. Chinese merchants control most of the trade

and amass great wealth. In the chief cities of Java, Batavia, Bandoeng and Surabaya, self-supporting Chinese churches have been planted but wide work of Chinese evangelism throughout the islands is urgent. In Borneo, Moslem merchants in contact with the Dyaks are rapidly winning them for their faith and numerous villages have wholly embraced Islam.—*World Dominion*.

"John Williams V"

THE "John Williams V," recently christened with coconut milk at Grangemouth when she was launched, made a tour of the English coast before she sailed from London to voyage between Samoa and the Gilbert and Ellice Islands for the London Missionary Society. Her cost has been almost entirely met from the contributions of the children of the Congregational churches of Britain.

This little schooner is the fifth of her name to commemorate the work of John Williams, the pioneer who was murdered on Erromanga in the New Hebrides in 1839. The first "John Williams" left London in 1844, and the fourth boat of that name, which is to be broken up, has been at work for thirty-six years.

Another mission vessel, the "Southern Cross," built at Newcastle in 1903, is approaching the end of her career in these waters, for she is to be replaced by two smaller boats, one based on the Solomon Islands and the other on the New Hebrides in the Melanesian Mission.

In these southern waters it is difficult to avoid the £10,000 a year the average vessel costs to run, for otherwise missionaries would starve on the meager food stuffs on the islands, with which these boats form the only regular means of communication, while on every trip they carry children and teachers going or returning to central schools of a higher grade than it is possible to support on the smaller islands.—*H. W. Peet*.



BOOKS WORTH READING



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

Praying Hyde; A Present-Day Challenge to Prayer. By Captain E. G. Carre. 189 pp. 2s 6d. Pickering & Inglis. London.

We are glad to give early notice of this book which, next to the life of George Muller, has done more than any other to emphasize the importance of intercessory prayer. This third edition contains a biography of Mr. Hyde of the Punjab and an account of his prayer life by Mr. Pengwern Jones, and his methods in personal work by R. M. Patterson. We also have extracts from his letters and the book closes with a Challenge to Prayer. SAMUEL M. ZWEMER.

The International Aspect of the Missionary Movement in China. By Chao-Kwang Wu, Ph.D. 285 pp. \$2.50. Johns Hopkins Press. Baltimore.

The professor of political science in the university at Shanghai has given us an able monograph on a timely subject. He writes with sympathy and insight on the legal rights of missionaries; control and protection of missionaries; international complications and status of missionaries, and their political influence. Not all missionaries will agree with his conclusions, but they cannot be set aside without consideration. The writer is of the opinion that Christianity must be stripped of its Western elements in order to win China. He makes a strong plea for the autonomy of the Chinese Church. In regard to the abolition of special privileges, Dr. Wu has no misgivings, but believes the right to propagate the Christian religion will depend on the goodwill of the Chinese people. His conclusion is: "All signs point to the fact that the missionary movement has entered a

new era. Never before has the movement faced such a complex situation. Now, probably for the first time, the 'heathen' East in general, and China in particular, vigorously challenges the supremacy of Christendom. In this connection one must not forget the fact that it was Christendom that sought the East, and that, therefore, if the bridge, which is beginning to span the civilization of East and West, now falls into a new and wider chasm, it will be because Christendom refuses to change its ways or its thinking." SAMUEL M. ZWEMER.

Bible Landmarks in a Changing Land. By J. Mac Phail Waggett. 130 pp. \$1.50. Revell. New York. 1930.

The author gives his readers scholarly, and at the same time vivid, glimpses of the Holy Land. He is pastor of Mount Zion Presbyterian Church, St. Charles, South Carolina, and his volume is at once a travel book, a Bible study book, and an aid to historical perspective. Dr. Ernest Trice Thompson, Professor of Theology in Union Theological Seminary, Richmond, writes a commendatory introduction in which he says that "those who cannot go themselves will find that the author, in an entrancing style, brings Palestine to them, and as they read, the stories of the Bible will live again before them."

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

This is a fine piece of work, careful, just, honest and true. The writer is Professor of Philosophy in Dalhousie University. He is not an Anglican nor an Anglo-Catholic, but he treats the movement with perfect fairness

and measures with impartial judgment its weakness and its strength. The story reaches from Newman and the Tractarians to the controversy in Parliament over the Revised Prayer Book. There are fascinating studies of Newman, Fronde, Gore and Inge. The book is a rich account of one of the most notable religious movements of the last three generations and of our own. The question which it suggests for us is—How may we today find a way to break up the fetters and release the spiritual forces and begin a new and fuller experience of the Gospel? **ROBERT E. SPEER.**

The Theology of Crisis. By H. Emil Brunner. 118 pp. \$1.75. Scribners. New York.

Karl Barth is looming large above the horizon of Europe's theological thought. Some have even called him the greatest religious thinker since the Reformation. Next to Barth himself, the most notable exponent of his teaching is the author of this book, Dr. Brunner, Professor of Theology in the University of Zurich.

This little book is designed to explain the Barthian school of thought to English readers, and all who desire to know about a movement which is exerting large influence on the Continent should secure it. The author stresses the Calvinistic conception of God and salvation, the Lutheran conception of justification and the Kingdom of God, and the higher criticism modernist interpretation of the New Testament—an odd combination.

A Son of China. By Sheng-Cheng. 286 pp. \$3. Norton. New York.

After scores of books and hundreds of articles on the tumult and the shouting of battling war lords in China, it is a relief to enjoy this book's description of phases of Chinese life and culture of which people in other lands hear too little. The author is an educated young Chinese who wrote at the age of twenty-seven while he was studying in France.

Marvin McCord Lowes has translated it from the French into excellent

English and Paul Valéry of the French Academy has contributed a warmly appreciative preface. The scene of the main part of the book is laid in the author's ancestral home in China, and the principal character is his mother. It is a charming portrayal of a beautiful family life, with its devoted affection, its traditional customs, its occasional perplexing problems, and, when death enters the home, the pathos of genuine grief. This section throbs with human interest. Without any argumentative attempt to do so, it draws the reader into closer sympathy with the real life of the Chinese people. The latter part of the book deals with the Revolution. Here the author is less happy. He tells an oft told story and with some bitterness of feeling.

The Life and Letters of Sir Harry Johnston. By Alex Johnston. 351 pp. \$3.50. Jonathan Cape and Harrison Smith. New York.

Few men of modern times have lived a life so filled with varied and stirring experiences as Sir Harry Johnston. African explorer, scientific student of fauna, flora and ethnology, painter of such excellence that his pictures were hung in the Royal Academy in London, colonial Consul-General, Special Commissioner and colonial Governor who added more territory to the British Empire than any other man of his generation, phenomenal linguist who mastered not only several modern languages but dozens of African dialects, author of forty books and hundreds of newspaper articles, fighter of numerous battles, holder of government decorations and the gold medals of learned societies—what an amazing career! Swivel chair officials in the Foreign Office often hampered him and kept him out of the higher diplomatic posts for which he was eminently qualified; but the people and the governments of other lands recognized his great achievements. England owed much to the indefatigable explorer who added more territory to her Empire than any other man of his generation.

The story is graphically told by his younger brother, who was his private secretary for thirteen years and who accompanied him on many of his eventful journeys. It is an absorbingly interesting narrative of a remarkable man. A serious defect is the absence of a map. There are frequent references to parts of the vast continent of Africa whose precise location and boundaries the average reader cannot reasonably be expected to have clearly in mind.

Robert Stewart Fullerton: a Memoir. By J. J. Lucas. 264 pp. \$1.25. Christian Literature Society. Allahabad, India.

This is an account of a remarkably interesting man who was an eye witness of the memorable events in India between 1850 and 1865. The author is the Rev. J. J. Lucas, D.D., who, after fifty-two years of devoted service for Christ in India, is still living on the field where his presence and counsel are a benediction to missionaries and Indian Christians alike. The book gives a suggestive insight into missionary thought and practice during the early days of Christian work in India. It is particularly valuable for its story of the mutiny in the letters of Dr. Fullerton, and for his narratives, in the years immediately following, of the experiences of Indian Christians who gave sacrificial witness to their faith during that trying period. The book is a real contribution to missionary literature in its graphic account of a historic tragedy and the sublime devotion of the followers of Christ who suffered.

The Quest of the Nepal Border. Gordon M. Guinness. Illus. 12 mo. 120 pp. 3s 6d. London. 1929.

The acting director of the Regions Beyond Missionary Union has the gift of picturesque and forceful writing, like others of the Guinness family. Here he describes, with vivid and heart-stirring skill, the need of the people on the Nepal border for Christ and His salvation. The chapters include striking sketches of native Christians, descriptions of evangelistic

work, a scene at the Trebeni mela and other glimpses of life. Throughout is stressed the search for truth among these interesting people. The story will stir the hearts of Christians with a desire to give the Gospel to the multitudes in unoccupied Nepal.

Who Moved the Stone? By Frank Morison. 294 pp. \$2.50. Century. New York. 1930.

The resurrection of Christ is a basic fact of Christianity. Without it the whole structure of evangelical belief would collapse. "If Christ be not raised, your faith is vain," St. Paul said. A book on this subject therefore deals with a vital theme. The author goes to the heart of it by centering attention on the disappearance of the body of Jesus from the tomb. He carefully evaluates all the known facts in the closing days of our Lord's earthly life, the circumstances in which the empty tomb was discovered, the effect upon the disciples, their subsequent transformation from despair to jubilant confidence, and the tremendous significance of the fact that the Christians boldly proclaimed the resurrection of Christ "within a quarter of an hour's walk of the place in which, if their contention was false, the moldering remains of their great leader lay," so that "the practical issue could be settled at first hand, immediately, and by any number of witnesses." The argument is developed with such invincible logic that we do not see how any reader can doubt the glorious fact that Christ did actually rise from the dead as the New Testament declares. Laymen as well as ministers will find this book helpful. Our only criticism is that the author does not definitely answer his own question as to the identity of the one "who moved the stone."

The U. S. Looks At Its Churches. C. Luther Fry. 183 pp. \$2.50. Institute of Social and Religious Research. New York. 1930.

It is trite to say that statistics are dry. Sometimes they are, but not the statistics in this book, for they viv-

idly present stirring facts about the position and progress of Christianity in America. They deal with questions that all thoughtful people are interested in: What proportion of Americans belong to church? To what denominations do they belong? How are churches geographically distributed? How rapidly are churches growing? Is the Sunday-school declining? To what extent are ministers academically trained? What is the value of church property? How much do churches spend? The information given in reply to these questions is based upon a careful study of the Federal Census of Religious Bodies, and the book is issued under the auspices of an institute whose directors include Dr. John R. Mott, Bishop Francis J. McConnell, Paul Monroe, James L. Barton and others of unquestioned standing. The book is therefore authoritative and reliable.

Africa and Some World Problems. By General J. C. Smuts. 184 pp. \$2.50. Oxford University Press. New York.

General Smuts is, by universal acclaim, one of the great statesmen of this generation. At the Peace Conference in Paris after the World War, observers agreed that this South African was one of the three men who showed the highest wisdom and the widest vision, the others being Venizelos of Greece and Wilson of America. When such a man speaks, the world listens. This book consists of six lectures that General Smuts delivered in Great Britain last year, three of them being at Oxford University on the Rhodes Memorial Foundation. The subjects are Livingstone, African settlement and native, policy, peace, the League, and democracy. They are characterized by the breadth of view, clearness of statement, and soundness of judgment for which the author is famous. He pays tribute to missions. "The missionary enterprise," he says, "with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa."

Roger Williams, Prophet and Pioneer. By Emily Easton. 399 pp. \$5.00. Houghton Mifflin Co. Boston.

Roger Williams bulks large in the struggle for religious liberty. Denied it in the England of the seventeenth century, he came to the Massachusetts colony, only to find that the Pilgrim Fathers were as intolerant as the bishops of the Church of England. His insistence on the right of the believer to absolute freedom of thought and worship, without interference by either church or state, soon brought him into trouble. It must be admitted that he was a man of inflexible temper as well as strong convictions, not an easy man to get along with. But a man of softer type could not have stood against the stern uniformity of those pioneer days. He waged a great battle for religious liberty, and he did not shrink from the persecution that followed. He was a voice in the wilderness, and his ideas have prevailed.

The author of this book has rendered a large service in recounting the story. As a biography, it is perhaps open to the criticism of sometimes elaborating the frame at the expense of the picture. It is important to place a given character in his historical setting, but Miss Easton devotes the first 116 pages to conditions in England, with only incidental references to Williams, and some of the succeeding sections have more to say about the colonists and the Indians than about Williams. History is more prominent than biography in a considerable part of the book. However, it is good historical writing, showing careful study of the sources, and making the volume a valuable contribution to the literature of the seventeenth century and the development of religious freedom.

The Great Empire of Silence. Robert Merrill Bartlett. 60 pp. \$1.25. Boston.

These Easter meditations are based on Jesus' silence, suffering and sacrifice. Their purpose is to strengthen faith, give fortitude and make real the glory of the life beyond. The English

is beautiful, the thought poetic, the philosophy sound and the vision of Jesus is refreshing. It is an excellent gift book for the Easter season.

M. T. SHELFORD.

African Horizons. By John Cudahy. 159 pp. \$3.00. Duffield. New York.

This is a volume to delight the lover of the African wilderness and its big game. The author is a well-known business man of Milwaukee who has had a varied experience as a soldier, explorer and author. He went to Africa as a member of the Massee-Milwaukee Public Museum Expedition to collect specimens and photographs. The party had some thrilling adventures with lions, rhinoceros and elephants which Mr. Cudahy describes in racy English. The volume is superbly illustrated with drawings by H. B. Rowntree and photographs by the author, and the publishers have given it attractive binding and letterpress.

BRIEF MENTION

Two books for the devotional use of the Bible are *The Bible In My Everyday Life*, by Eugene Franklin Reese, (432 pp., \$2.85, The System Bible Co., Chicago), and *Daily Bible Memory Verses*, by Gertrude Wales, (52 pp., 75c, Revell, New York). The former groups Scripture passages under appropriate headings so that the reader finds the inspired teachings conveniently assembled for practical guidance. Prof. A. T. Robertson, D.D., in an introduction writes of the helpfulness of the book in strengthening faith and helping in times of trial and temptation. The latter book is of pocket size, giving daily verses for memorizing, arranged topically for 52 weeks. Mrs. Henry W. Peabody, the well-known Chairman of the Central Committee on United Study of Foreign Missions, highly recommends it in an introduction.

NEW BOOKS

Industrial Village Churches. Edmund deS. Brunner. 193 pp. \$1.50. Institute of Social and Religious Research. New York.

The Evangelization of Pagan Africa. J. DuPlessis. 408 pp. \$6. Stechert. New York.

Eyes in the Dark. Zenobia Bird. 226 pp. \$1.50. Revell. New York.

David Elliot. E. Everett Green. 190 pp. 80c. Pickering & Inglis. London.

The Coming Religion. Nathaniel Schmidt. 262 pp. \$2.25. Macmillan. New York.

The Korean Church and the Nevius Methods. Charles Allen Clark. 278 pp. \$2.50. Revell. New York.

Henry Martyn of Persia. Jessie Page. 179 pp. 80c. Pickering & Inglis. London.

Prayer. W. E. Orchard. 135 pp. \$1.25. Harpers. New York.

The Sarcophagus of an Ancient Civilization. George L. Robinson. 495 pp. \$7.50. Macmillan. New York.

Ten Thousand Miles With a Dog Sled. Hudson Stuck. 420 pp. \$4. Scribners. New York.

Tales of India. Various authors. 62 pp. 1s. Church Missionary Society. London.

Toni of Grand Isle. Nelia Gardner White. 300 pp. \$2. Penn. Pub. Co. Philadelphia.

The Inspiration and Accuracy of the Holy Scriptures. John Urquhart. 439 pp. 5s. Pickering and Inglis. London. 1930.

International Aspect of the Missionary Movement in China. Chao-Kwang Wu. 285 pp. \$2.50. Johns Hopkins Press. Baltimore. 1930.

A Madcap Family. Amy Le Feuvre. 270 pp. 2s. 6d. Pickering & Inglis. London. 1930.

Mystick Oder Versohnung. Dr. Karl Heims and Kokichi Kurosaki. Furche Pub. House. Berlin. 1930.

D. L. Moody. W. R. Moody. 556 pp. \$3.50. Macmillan. New York. 1930.

Praying Hyde. E. G. Carre. 189 pp. 2s. 6d. Pickering & Inglis. London.

Roger Williams. Emily Easton. 399 pp. \$5. Houghton Mifflin. New York.

Who Moved the Stone. Frank Morison. 294 pp. \$2.50. Century. New York.

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

Between the Desert and the Sea. I. Lillias Trotter. 63 pp. 6s.

Bible Landmarks in a Changing World. J. MacPhail Waggett. 130 pp.

Ursula. L. A. Barter-Snow. 320 pp. 2s. 6d. Pickering & Inglis. London.

The World's Best Religious Quotations. James Gilchrist Lawson. 192 pp. \$2. Revell. New York.