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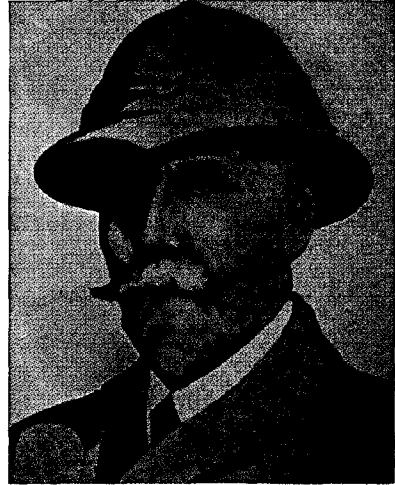
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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

ARTHUR J. BROWN, *Editor for 1930*

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PERSONAL

FRANK B. KELLOGG was elected a Judge of the World Court on September 17th to fill the vacancy caused by the resignation of Charles Evans Hughes, and on September 25th, he was chosen to serve a full term of nine years beginning January 1st when the other term expires. He has accepted the appointment.

Though Mr. Kellogg is seventy-four years old, his election was considered highly desirable because the Court may be called upon to interpret the Pact which bears his name. The other Judges chosen for the nine-year term include nine from Europe, three from Latin America and two from the Far East.

* * *

THE RT. REV. FRANK W. CREIGHTON, D.D., Bishop of Mexico, has been asked by the Presiding Bishop of the Protestant Episcopal Church to take over, in addition to his oversight of that missionary district, the new office of Domestic Secretary at the Church Missions House, and give his organizing and administrative ability to that task.

* * *

DR. WILLIAM NESBITT CHAMBERS' Jubilee was celebrated in connection with the annual meeting of the Syria section of the Near East Mission and the Evangelical Union of pastors and preachers. To mark his fifty years of work for the Armenians they planned and carried out a delightful service. A sketch of his life was given by one of their number who had been associated with him for thirty years. At the close they presented him with a cane beautifully inscribed.

* * *

DR. TOYOHICO KAGAWA, eminent Japanese author, Christian saint and social prophet, is to visit America again next year. He will be one of the speakers at the World's Y. M. C. A. Conference, at Cleveland, in August. He has just completed two books in Japanese, "God and the Gospel of Divine Love," an introduction to the New Testament, and "Meditations About God," of which twenty thousand copies of each have been printed.

OBITUARY

DR. JAMES HENDERSON, Principal of Lovedale Missionary Institution, Cape Province, Africa, passed away suddenly at Lovedale, July 19. The high standards associated with the school have been directly due to the personal influence, the untiring industry and business ability of Dr. Henderson. He has had the benefit of the fullest cooperation of his wife, who survives him; and one of his daughters who is on the staff of the Institute.

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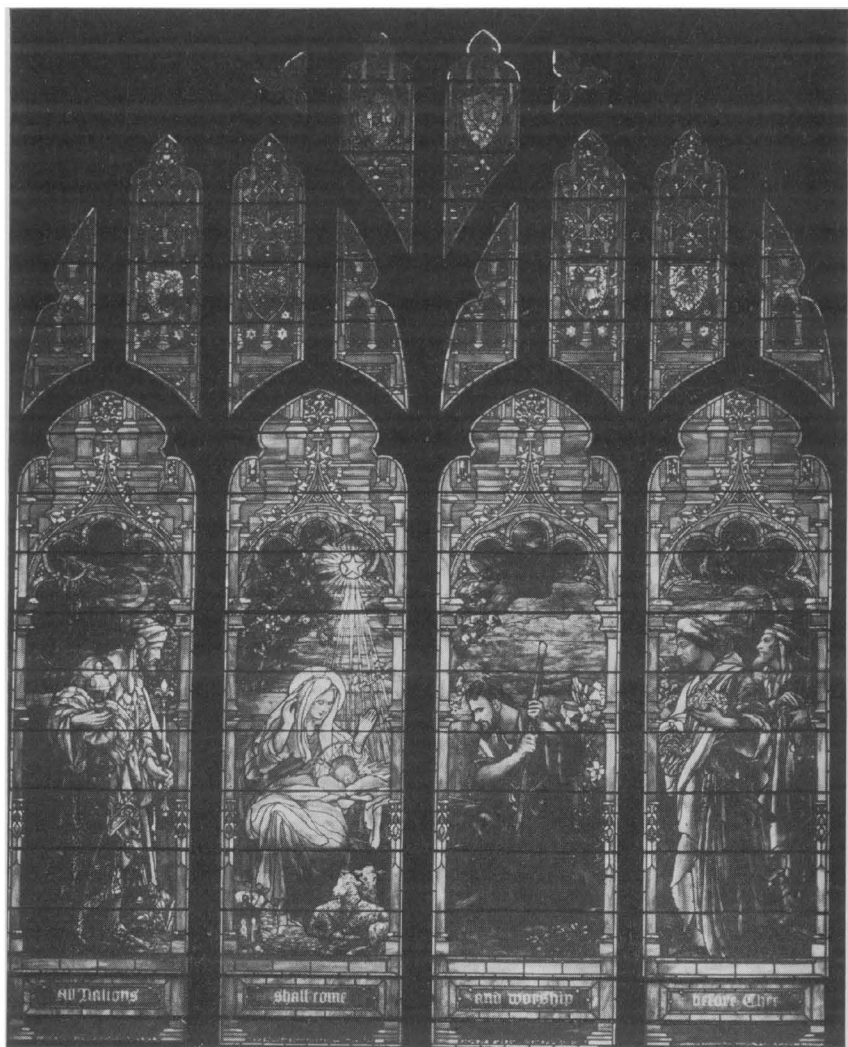
URGENTLY NEEDED

A qualified woman missionary physician for a woman's hospital in Jhansi, United Provinces, India, to sail not later than January, 1931. A short-term worker for two or three years would be considered.

Correspondence should be addressed to:

Mrs. F. H. Marston, *Candidate Secretary*, Woman's Union Missionary Society of America, Room 315, Bible House, New York City.

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O little town of Bethlehem,
 How still we see thee lie;
 Above thy deep and dreamless sleep
 The silent stars go by:
 Yet in thy dark streets shineth
 The everlasting light;
 The hopes and fears of all the years
 Are met in Thee tonight.

O holy Child of Bethlehem,
 Descend on us, we pray;
 Cast out our sin, and enter in,
 Be born in us today.
 We hear the Christmas angels
 The great glad tidings tell;
 O come to us, abide with us,
 Our Lord Emmanuel.
 —Bishop Phillips Brooks.



THE MISSIONARY REVIEW *of the* WORLD

A CHRISTMAS MESSAGE

AS CHRISTMAS approaches, I picture to myself the observance of the day in many lands—the hymns that will be sung, the prayers that will be offered, the giving and receiving of presents, and the joyous gatherings about family tables. I think too of the longings that will be in many hearts for loved ones far away. I know that while some will spend the day in happy circumstances, others will spend it in illness or anxiety; but I also know that He who was born in Bethlehem 1900 years ago ever liveth to give just the blessing that each one will need.

Should not the time which we commemorate as the anniversary of the birth of our Lord and Saviour inspire us anew with the joy that His coming meant for the world, give us a richer sense of His companionship, lead us to value anew our fellowship with one another in the Gospel as co-workers together with God. No matter what the future may bring, “my God shall supply every need of yours according to His riches in glory in Christ Jesus.” Not some of your needs but “every” one; not in scanty measure but “according to his riches in glory in Christ Jesus.” What more can the believer ask?

The difficulties that beset missionary work just now are many. Instead, however, of allowing ourselves to be depressed by them, should we not feel that they constitute a new challenge to our faith? That eminent Chinese Christian, Chang Po-ling, has well said: “To be sure, it is a discouraging outlook just now. But why should we let go of our faith because things look so bad? If everything looked promising we might do without faith. In discouraging times, when all we see is depressing, is the very time when faith helps most. Right now is exactly the time to have faith.”

In Irvin Bachellor's “Dawn,” a historical tale of the days when the Son of God walked upon earth, the principal character, Doris, who had given her heart to Jesus and consecrated her life to His service, said to a scoffer who had declared that Christ's sayings were not original: “I have felt the power of His Word. If His sayings were in the writings of Hillel, they were dead. He raised them from their grave and put life into them and set them traveling through the world. Not all the Legions of Rome can stop them.” Thank God that this was true, and that if all the Legions of Rome could not stop them in the first century, neither can all the powers of earth stop them in the twentieth. Let us face the New Year with serene and unwavering faith in our blessed Lord, and with renewed confidence in His guiding hand.

A. J. B.

YESTERDAYS IN HOME MISSIONS

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

Executive Secretary of the Home Missions Council

THE North American Home Missions Congress in Washington, December 1-5, furnishes a fit occasion for a glance backward over the road already traveled in our 300 years of home missions history, as well as for a look forward to the great stretches that are ahead.

We Americans are so absorbed with our todays and so anxious about our tomorrows, that we are prone to forget our yesterdays. Even churches and mission boards may become so burdened with present tasks and current budgets, and so concerned about the problems that are ahead, that they fail to remember "the years of the right hand of the Most High." It is well for us to stop once in awhile and recall the past. The surest cure of pessimism in missionary work is a knowledge of missionary history.

There is nothing more reassuring than the history of the planting of the Church on these shores, and its triumphant march across the continent. It is a romantic and thrilling story that will richly reward all who read it. The beginnings are shrouded in mystery. When, where and by whom the first Christian message was preached on the American continent is only conjecture. There is a tradition that missionaries from Greenland visited the coast of New England during the 12th and 13th centuries, and preached to the natives.

The discovery of America by Columbus in 1492 marks the historic beginning of Christian missions on this continent. Rome took advantage of the discovery to ex-

tend her sway. Twelve priests came with Columbus on his second voyage and began the evangelization of the natives. The romantic story of Roman Catholic missions in North America in those early years falls into two parts—the Spanish missions in the South and the French missions in the North. Whatever may be said of the methods of those early missions, we must admire the devotion and heroism of those Jesuit and Franciscan fathers, who gave their lives to plant the cross on these shores and bring the Gospel to the benighted red men of the western world.

Protestant Missions in North America fall into periods of about one hundred years each. The turning points are marked by centuries.

FIRST PERIOD 1607—1717

Protestantism Comes to America

Two general causes led to the coming of Protestants to America—theological controversies, and the consequent political persecutions in Europe. These persecuted Protestants sought asylum in America, where they could "worship God according to the dictates of their own consciences, with none to molest them or make them afraid." They settled along the Atlantic seaboard from Maine to Georgia—English Episcopalians in Virginia, Puritans in New England, Dutch in New York, and Quakers in Pennsylvania. Crude homes were built, little churches were erected, and a primitive civilization was begun. The people were scattered and hard to reach.

Missionary activities during this first century were confined to the Indian tribes and the scattered settlers along the Atlantic coast. Among the more noted preachers to the Indians during this period were: Roger Williams (1639)—founder of the Baptist Church in America, John Campanius (1643)—Swedish Missionary to the Delaware Indians, Megapolensis (1642)—Missionary of the Dutch Reformed Church to the Indians in New York, John Elliott (1649)—Apostle to the Indians, Francis Makenie (1681)—father of American Presbyterianism, and William Penn (1682)—Quaker Governor of Pennsylvania and friend to the Indians.

SECOND PERIOD 1717—1817

Protestant Missions Reach the Mississippi

At the beginning of the eighteenth century, small missionary funds called "Pious Funds" were established to aid the little churches around New York and Philadelphia. With the establishment of these funds the second century of American Missions may be said to have begun. The first one was sent over from Scotland by the Presbyterians, out of which the first home mission grant was made in 1717, to the First Presbyterian Church of New York, worshipping at that time in the town hall.

During this second period, there was no organized Home Missions. The only work done was by local preachers, who at their own expense and initiative made short itinerations into the regions round about. There were no roads, no means of travel, save on foot or horseback, or along the rivers in crude canoes, or up and down the coast in small sailing vessels.

The more earnest among these pioneer preachers made tours into the outlying regions and up and down the rivers, preaching to little groups here and there in the wilderness and organizing churches as they could. Among the more noted of the missionaries of this period were: Spangenberg (1735)—pioneer Moravian missionary in Georgia, Nitschmann (1735)—bishop of the Moravian Church in Pennsylvania, Muhlenberg (1742)—Moravian pioneer in Pennsylvania, David Brainerd (1743)—saint and missionary to the Indians of the Delaware, Zeisberger (1746)—for 62 years missionary among 13 Indian tribes of the North, and Otterbein—pietist of the Reformed Church and one of the founders of the United Brethren Church in 1800.

Early Missions in Canada

Protestant missions began in Canada after the expulsion of the Arcadians in 1710. The Anglicans were the first to enter, in 1710; then followed the Congregationalists in 1750; Presbyterians in 1764; Methodists in 1772; and the Baptists, after one or two vain efforts, became established in 1778. These beginnings in New Brunswick and Nova Scotia were attended by great hardships and many discouragements. Ministers were few and hard to get; the people were scattered; the Roman Catholic Church was firmly entrenched.

Among the leaders in the far north in the 18th century were: William Tutly (1710), Henry Aline (1770), William Black (1772), James Murdock (1776), and Nicholas Pierson (1778).

Scotch-Irish Immigration

Between 1730 and 1770, 500,000 Scotch-Irish immigrants settled

in New England, Pennsylvania, Southwest Virginia, North Carolina, Tennessee and Kentucky. By 1763 a Zone of Presbyterian churches stretched from New England to the frontiers of Georgia, and these early pioneers had pushed to the crest of the Alleghenies and were beginning to push down into the valleys beyond. The first to penetrate the wilderness were the "Long Hunters," followed by the surveyors and then by the settlers. Four streams of immigrants poured through the Mohawk Valley, Southwestern Pennsylvania, the valley of Virginia, and around the mountains into Georgia and Alabama.

In 1790, the first census of the United States gave to that section the following distribution of population: Southwest Pennsylvania 62,218, Western Virginia, 55,873, Kentucky (below Licking River) 73,677, and Tennessee (1795) 66,549.

Settlement of Ohio Valley

There were few settlers north of the Ohio prior to the Revolution. In spite of treaty agreements, England held the forts and incited the Indians against the settlers for ten years after the Treaty of Paris. The Ohio Company, formed in Boston, March 1, 1786, bought the Western Reserve. That year Marietta, Ohio, was founded and a Congregational church was organized with 31 members. Eleven years later an academy was founded. By 1800, 35 of the 103 townships of the Western Reserve had 10,000 people. The census of 1800 gave Ohio Territory 43,365 population.

The Methodist circuit riders went into this section, and by 1812 had an organized conference with 30,000 church members, 69 circuits and 100 preachers. The Presby-

terians were strong in the section at that time. John B. Finley, the first presiding elder of the Methodists, said in 1812: "The County is full of Calvinists and Universalists and the Presbyterian influence is so great the Methodists can scarcely live." The first Reformed Church in Ohio was organized by the Rev. Jacob Christman in 1803.

Organization of Mission Boards

During the latter part of this second period of Home Missions in North America, there were organized a number of missionary agencies for church extension into the new regions. One of the first was the Society of the United Brethren in 1745. Then followed in order the Committee of the Reformed General Synod (1786), Episcopal Committee on Missions (1792), Missionary Society of Connecticut (1798), Standing Committee on Home Missions of the Presbyterian Church (1802), Massachusetts Baptist Missionary Society (1809), and the American Board of Commissioners for Foreign Missions (1810).

National Events

During the last quarter of the 18th century and the first quarter of the 19th, a number of important events took place that radically affected the nation and did much to make possible the great home missionary movements of the 19th century. Among them the following were the most outstanding: the Revolution in 1776, the adoption of the Constitution in 1789, the Louisiana Purchase in 1802, the Lewis and Clark Expedition in 1805-6, the opening of free lands in Ohio, and the War of 1812.

The outstanding home missionaries of the last quarter of the

18th and the early years of the 19th century were: Francis Asbury (1772-1816)—first Bishop and founder of American Methodism, Samuel Doak (1775)—founder of Washington College, Tenn., Jonathan Mulkey, Andrew Baker and Edward Kelly, (1776)—pioneer Baptist preachers in Southwest Virginia, Gideon Blackburn (1792-1810)—apostle to the Cherokees in Tennessee, Bishop McKendree (1800)—second Bishop and co-worker with Asbury, and Peter Cartwright (1805)—pioneer Circuit Rider in Tennessee and Kentucky.

Migration Westward

With the passing of colonial government and the organization of the Federal States Government, there began a movement of population toward the West. This was greatly increased by the hard times following the War of 1812. War prices, the falling off in trade, the long embargo, the inhuman law of imprisonment for debt, the burden of taxation, and the opening of free land in Ohio, all gave impetus to this migration, which for a time threatened to depopulate the Atlantic Coast states. The roads were lined with wagons and people going West.

Samuel J. Mills

The missionary pathfinder of that period was Samuel J. Mills, the first great apostle to the southwest. Disappointed in not being able to go to the foreign field, he gave himself to the study of conditions in his own country. In 1812 and 1813, he made two journeys from his home in Connecticut as far west as the Mississippi, and as far south as New Orleans. Upon his return to the East, he pled for missionaries to be sent to the great and growing southwest. He said:

"The whole country from Lake Erie to the Gulf of Mexico is a valley of the shadow of death. Darkness rests upon it. It has more than a million inhabitants, and is increasing every day from a mighty flood of emigrants." There were, he declared, districts east of the Mississippi, through which he passed, of from 20,000 to 50,000 people without a single preacher.

These tours of Mills and his stirring appeals led to the great home missionary movements of the 19th century, and bring us to the next great period.

THIRD PERIOD 1817—1917

Home Missions Become National

Following Mills' reports of the religious destitution of the new sections being populated so rapidly, there came into existence within the next few years several home missionary boards and societies charged with the responsibility of sending missionaries into the new regions. The Massachusetts and Connecticut Missionary Society, under which Mills labored, was already in existence. Then followed the organization of the American Bible Society (1816), Presbyterian Board of Home Missions (1816), Missionary and Bible Society of the Methodist Episcopal Church (1819), American Sunday School Union (1824), American Tract Society (1825), Congregational Home Missionary Society (1826), American Missionary Society of the Reformed Church (1826), Board of Domestic Missions of the Reformed Church in America (1831), and American Baptist Home Mission Society (1832).

The first missionary to labor beyond the Mississippi was Salmon Giddings, who went out under the American Board in response to an

appeal from an earnest Presbyterian layman in St. Louis. On November 17, 1817, he organized the First Presbyterian Church of St. Louis, which is the oldest Protestant Church west of the Mississippi with continuous history and the mother of Protestantism in that great western region. This was the beginning of the great century of organized Home Missions, which was to see the Church firmly planted throughout the continent and even as far north as Point Barrow, Alaska.

On the Trail of the Covered Wagon

Following closely upon the organization of these mission boards began the great trek of the Covered Wagon across the continent. One hundred years ago this year, that romantic movement began. On April 30, 1830, the first wagoners started from St. Louis, led by W. L. Sublette, with a caravan of twelve wagons, twelve head of cattle for food, and eighty-one men.

About this time there sprang up that strange cult of Mormonism, which has played such a prominent part in home mission history for a century. Originating with Joseph Smith, in New York State one hundred years ago this year (1830), and passing through successive stages in Illinois and Missouri, it finally found its permanent home in Utah. On July 24, 1847, Brigham Young, and his band of workers and travel-weary pilgrims, stood on a foot hill of the Wasach Mountains, overlooking the great Salt Lake Valley, and exclaimed: "This is the place." Soon after, home missionaries began their work among the Mormons of Utah. The story of its sufferings, the romance of its migration, the remarkable growth of the Church of

the Latter Day Saints, have been the subject of books, magazine articles, and missionary literature in large abundance.

Then followed the Bidwell party in 1841, the Donner party in 1846, and the gold rush to California in 1849. For a half century these migrations kept up until the entire West was peopled.

Church Extension

During the last century, home missionary work was largely denominational church extension. It consisted almost entirely in the planting of churches in the new territories and in the effort to keep up with the population in its westward march. The Church, during those romantic years, was on the trail of the Covered Wagon. As new territories were opened up and new communities settled, the missionaries planted churches. In fact, some of these early missionary pioneers, like Marcus Whitman, were colonizers and active promoters of western migration. Whitman's great feat in crossing the Rockies with a covered wagon and opening up the Oregon trail to the Northwest is an outstanding example of the place of the home missionary in the early history of the West. The history of the West during the first half of the 19th century cannot be written without giving a large place to those brave home missionary adventurers who with unsurpassed courage endured the hardness of those rough and primitive days, while planting the Church on the plains, in the mountains and in the frigid regions of Alaska.

Immigration

Another movement, which mightily affected Home Missions and added to the responsibilities of

our Home Mission Boards during this great missionary century, was the coming of foreigners. From 1821-1910, there came to America from Europe a total of 27,870,598 people. Prior to 1882, most of these came from Northern and Western Europe. After that date, immigration came largely from Southern Europe. In 1920, the foreign-born from southern and southwestern Europe numbered about 5,000,000. This influx of population introduced many new and difficult problems for the Church, as well as for the State. Three-fifths of them settled in New England and the Middle Atlantic states, very largely in the cities, thus creating both city and industrial problems. Missions among the new Americans have played a large and important part in Home Mission work during this third period.

With the Spanish-American War in 1898, the West Indies, Cuba, Santo Domingo, Haiti, and Porto Rico were added to our Home Mission responsibility. For 300 years, these Islands had been under the rule of Spain and the dominance of the Roman Catholic Church.

The list of men and women of this heroic period of Home Missions is too large to include in this brief outline; it would require pages even to list them. Among the most outstanding names of the period were: Bishop William Taylor, Lee, Whitman, Spaulding, McBeth, Cooke, Harwood, Jackson, McFarland, Young, and Kemper. The record of their accomplishments can never be adequately written. Today, thousands of churches, hundreds of thousands of church members, a vast host of consecrated, able ministers and teachers, and a magnificent civilization west of the Mississippi, all

testify to the work of the faithful home missionary of the 19th century.

Women, from the beginning, have been in the forefront of all missionary activity, both home and foreign. Their work was carried on for many years in connection with the so-called "men's boards" of the various denominations. The first woman's home mission board or national society was organized in 1877. Since that date, women's home mission boards have been organized in many of the denominations. The women's boards have always been interested particularly in specialized types of work, such as schools, hospitals, social centers, and for special groups of unprivileged peoples, such as the Indians, Mountaineers, Mormons, Alaskans, Negroes, Migrants, Mexicans and Orientals.

FOURTH PERIOD—1908

Home Missions Become Cooperative

Not quite a quarter of a century has passed of this present period, but enough has been accomplished in the line of interdenominational comity and coöperation to indicate the new trend in Home Missions. There is, without question, a "new Home Missions," and the chief characteristic of it is coöperation. The old time rivalry is passing. A new spirit is dominant. Denominational boards are no longer competing as they once did in church extension, or denominational expansion; they are coöperating in a constantly developing team work for the conquest of America for Jesus Christ and His Kingdom. Twenty-seven of the major denominations, and thirty-three home mission and church extension boards are constituent members of the Home Missions Council.

During these first twenty-two years of cooperative home missions, much has been accomplished. Intensive surveys have been made of the home mission fields, a number of states have organized home missions councils, territories have been allocated to the different denominations, specific mission enterprises have been undertaken jointly, important conferences have been held, and many other lines of cooperative missions have been followed.

In addition to the regular going program of the Home Missions Council, there has been in full operation for the past three years the Five Year Program of survey and adjustment consisting of five points—the organization of councils in states and regions where there are none, the every community survey of every state, the

North American Home Missions Congress, and the adjustments of churches in small communities by mergers and exchanges so as to eliminate competition and make it possible for every community to have an adequate ministry of the Gospel.

The most outstanding single event in the history of American Home Missions will be the North American Home Missions Congress in Washington, D. C., in December of this year (1930). It will be the first time the denominations have ever gotten together for such an extended and thorough study of the common task of Home Missions. It will be for Home Missions what the Jerusalem Conference was for Foreign Missions. Just what it will mean to the cause will be seen later; it should mark an epoch and usher in a new day.

INDIAN VERSION OF 23RD PSALM

As Translated from Indian Sign Language

THE Great Father above a Shepherd Chief is, I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not,

I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true. I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.—*Presbyterian Advance.*

WORLD CONDITIONS AFFECTING FOREIGN MISSIONS

BY THE REV. RALPH E. DIFFENDORFER, D.D.

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and Chairman of the Committee of Reference and Counsel of the Foreign Missions Conference of North America

ANY general statement with reference to a movement that is as world wide and varied as Foreign Missions must, of necessity, be subject to apparent limitations and to possible correction. There are some in certain circles who cannot think of Foreign Missions without raising questions regarding its postulates—those fundamental principles which have been the driving power of one of the greatest single movements of modern times. There is no need to consider these questions here, except to point out that the unique place of Jesus Christ as Lord and Saviour, of the religion which He helped to establish, the Church which He called into being, and the fellowship and life of which He is the dynamic center, during recent months have been the subject of more thought and meditation and prayer than possibly anything else in the religious field.

This is a good sign, for it is showing that the world mission of Christianity in the future must have a basis that is entirely defensible intellectually and, at the same time, arouse those definite emotions and attitudes which give any crusade its motive power. Contacts with religious leaders throughout the United States during the past year lead me to feel that the spiritual basis of the world mission of Christianity is of more concern today than ever before. No survey of Christian activity in America can pass by this factor without notice.

It is becoming increasingly clear to far-sighted church leaders that the budget system of financing Foreign Missions is throwing the world mission of Christianity out of perspective in the life and thought of the Church. In a world that is rapidly becoming a neighborhood and will more and more come to a common mind, the expression of the Christians of a great country like the United States cannot much longer be confined to the small percentages now being set aside for Foreign Missions in so-called unified budgets. All over the country, questions are being raised as to whether or not the meager basis on which Foreign Missions are now being financed will ever bring the world to Christ. The comparison of the total gifts for Foreign Missions with the total expenditure of the churches in the United States shows such a pitifully small proportion that one wonders whether the Church is actually exercising its most statesmanlike vision.

While definite figures are not available, apparently the Roman Catholic Church realizes the strategy of strengthening and extending its work throughout the world in the years following the World War. Its missionary expansion has been extraordinary, and one is continually impressed with its apparent unity of purpose, its inclusion of the whole world in its activities, and the loyal support given to its missionary enterprises. One never hears, at least on the surface, any

quarrel between "home and foreign" interests. Indeed there is no such thing as a foreign mission as a little segment of the life of a "home base." Foreign Missions are conceived as propagating the faith and establishing the whole life of the Church in foreign fields. Some strategy of this sort needs now to be adopted by Protestantism.

Of even greater importance, the Christian movement is now confronted with a worldwide spread of secularism, the core of which is the propaganda for materialistic Communism. In some respects this is the greatest missionary movement in the world today, calling forth more enthusiasm, devotion and self-sacrifice on the part of persons, and the spending of more money than almost any other similar movement in modern times. The strategy here seems to be taking into account the increasing unity of the world in which we now live with propaganda methods adapted to modern life. Its influence is to be found everywhere.

Facing these two factors, the Protestant missionary societies throughout the world are finding themselves increasingly embarrassed and unable to press the advantage which the present day offers. Difficulties seem to discourage rather than to incite to greater activity and more sacrifice.

There is no need to repeat here the details of the political, social, economic and moral upheavals now rampant in one way or another, in practically all countries of the world: nationhood struggling for existence in China; the Nationalist movement toward independence in India; the revolution in Mexico; the new Turkey; the awakening of Africa, no longer the Dark Con-

tinental but now the continent of twentieth century opportunity; the upheavals in Latin America; the aggressive propaganda from Russia; Japan's concern over "dangerous thoughts"; the urge for freedom in the Philippines;—not to recount the happenings in Europe and in the United States. What concerns us is the effect of these conditions upon the world mission of Christianity.

Rapid transportation, increased facilities for communication, the gradual spread of the scientific point of view through modern education, and, more especially, the rapid penetration of western industry and commerce into all the world are some of the powerful influences that lie back of what are commonly called "disturbances." Russia's efforts to raise up a nation without religion, indeed antagonistic to all religion, must be reckoned with. Her doctrines are spreading like a prairie fire throughout the Orient, Africa and Latin America. In Europe and the United States, they are challenging our complacency.

Largely because the causes are so deep and so fundamental, these national struggles are sweeping before them old traditions, old habits of doing things, old ways of making a living, the sanctions of ancient religions, and the hold of old-time family control. Vast multitudes of hitherto contented and inaccessible people are gradually, sometimes swiftly, taking on new attitudes toward life. The desire for the abundant life has seized multitudes.

Quite naturally, these worldwide unsettled conditions create an extraordinary challenge to the Gospel of Jesus. National preachers everywhere are writing of evangel-

istic opportunities. Their helpers, our missionaries, are calling for reënforcements.

Stanley Jones writes about "a new seriousness" in India. He says that for the first time in his experience educated Indians are doubting the hitherto unquestioned place of religion in their life.

The revolution in Mexico has gained for the lawabiding evangelical forces in the Republic a new standing and a new dignity. They never had such an opportunity to present the evangelical message freely and openly, especially to the educated groups. Vincente Mendoza's recent evangelistic experience in San Luis Potosi can be repeated in every capital city of Mexico.

To launch a five-year evangelistic movement under present conditions in China not only shows the leadership, the perseverance and deep religious insight of the Chinese Christians, but challenges more than ever our fullest support.

What certain agricultural missionaries are doing in a limited way can be repeated anywhere in Africa, and must be repeated if Africa is to develop sanely and ful-

ly into a group of modern nations.

Most outstanding of all is Kaga-wa's "Kingdom of God Movement" in Japan. With his deep, personal, Christian experience and his social passion and vision, the world may see realized in this day the larger evangelism; that is, personal and social redemption.

It is a summons, the like of which the churches in the United States and Europe may not again hear in this generation. This is the summons to the larger evangelism, to which Dr. John R. Mott referred in his address at the Regional Retreat Conference near Peiping, China, in April, 1929:

"During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. By larger evangelism I have in mind not only the numerical or quantitative aspect of the subject, but also, and even more, the intensive or qualitative. Expressed quite simply, this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships."

A MISSIONARY'S PRAYER

God of the far-flung Mission lines, grant us who serve Thee in the remote places patience. So much to be done, so few the hands, so short the time. Our souls are on leash—we struggle so.

Forgive us, whose eyes and hearts are full of the vision of the waiting need, if at times we question and doubt—question whether really the Church whose ambassadors we are wants us to advance when the opening ways offer limitless opportunities—doubt sometimes in our weariness of heart.

O Lord, stir Thou the hearts of Thy people at home, young and old—the old that they may give now in this day of Africa's awaiting—the young that they may rise up and say, "Here Lord, am I—send me!"

Our trust is in Thee. As, in Thy name, we have claimed individuals, families, and groups for Christ here in this land, so do we now, O God, lay a claim upon individual families, and groups in the homeland, that in this new decade they may dedicate themselves anew to Thee and to Thy Kingdom. With no obstacles before us, O may there be none behind!

So we pray, O Sovereign God, for Thy blessing upon all of us, and we confidently expect the evidence of Thy guidance and Thy power back in the Church where Thy servants live and work.

Forgive us, Father, if we have been cold, indifferent, dull of heart. In mercy forgive us all our sin. In the Master's name. Amen.—*The Drum Call, Elat, West Africa.*

GLIMPSES OF THE YEAR IN THE COUNCIL OF WOMEN FOR HOME MISSIONS

BY MISS FLORENCE E. QUINLAN

Executive Secretary of the Council of Women for Home Missions

Among Migrants

IN 1920, eight women's boards started to function coöperatively in work among the migrant family groups in canneries and on truck farms in the United States. This took the form of a cross between a day nursery and a Christian social center with clubs for older boys and girls and mothers. Beginning in the Chesapeake area, after a few years work was opened on the Pacific Coast, and during the past year in Colorado. Fifteen boards are now financially coöperating.

During this year, there have been a score of stations: in California among Mexicans in lettuce and cantaloupe in the Imperial Valley, in cotton in San Joaquin Valley, groups in Kingsburg and Fowler among fourteen nationalities including Orientals, working in asparagus in the Sacramento Valley, and white Americans in apricots at Hemet; in Oregon among white Americans in hops, and apples in the Hood River Valley; in Colorado among Mexicans in sugar beets; in Maryland and Delaware among Poles in tomatoes, beans and apples, and Negroes in beans, tomatoes and sweet potatoes; in New Jersey among Italians in blueberry fields and cranberry bogs.

Problems of racial and national differences, of languages, of nominal religious affiliation with non-evangelical churches, lack of adjustment between old-world customs and new-world methods, and economic, industrial, social, health,

educational problems render most interesting this comparatively new sphere of activity.

Not a small part of the service is the continuous study of the whole migratory problem and the constant stimulation of local and regional groups to realize the problem and to initiate work in their own districts. To the owner at one of our stations came the inspiration for a thorough-going research into the social and educational problems of migrant children through the creation of a research fellowship, and so the young girl who had been executive for two summers at the center, a student from Winthrop College, South Carolina, is doing graduate work at Rutgers University, specializing in sociology, the migrant station her laboratory for developing an educational program for migrant children.

In 1919, a survey conservatively estimated a thousand trained workers as needed properly to reach the farm and cannery migrants. Since then, the number of these has greatly increased. Is the Church keeping pace with this increasing privilege and responsibility?

Among Indians

A recent report of the Joint Committee on Indian Work of the Home Missions Council and the Council of Women for Home Missions summarizes some Indian items as follows:

In a recent article on the American Indian there is the statement that

probably never has there been a race since time began who have passed through such a series of life-changing experiences as have confronted North American Indians in the last three hundred years; to-day this race is being plunged into still another transformation. Secretary of the Interior Wilbur announced a new policy for the Indian Bureau. "The Indian," he said, "should be developed into a self-respecting American citizen merging gradually with the stock of the nation. He should not be regarded indefinitely as a ward, but should individually be prepared for life among the rest of us." Following this statement, and the appointment of Mr. Charles J. Rhoads and Mr. J. Henry Scattergood as Indian Commissioners, the public has been demanding immediate reforms in Indian policy and Indian administration. Many have not realized that the Indian question and Indian Bureau are far too involved and complicated to make rapid changes possible . . . Certain fine achievements should be recognized.

The Deficiency Bill, providing additional money for food and clothing among Indian children and medical work among all Indians, has been passed. Many intricate legal matters are being studied in the attempt to simplify them. Emphasis is being placed upon vocational training for young Indians, several experts having been appointed for this work.

Mr. M. A. Welch has been placed in the Twin Cities (Minneapolis-St. Paul) as Guidance and Placement Officer. Mrs. Ruth Muskrat Bronson, in Kansas City holds a similar position for girls. Dr. W. Carson Ryan, Jr., a noted educationalist, has accepted the position of Director of Education in the Indian Service, a matter of deep satisfaction to all. He favors removing the younger children from boarding schools as quickly as possible and placing them in day schools, using the boarding schools for higher and vocational training. He believes in a more highly trained personnel for the entire service, in more thorough vo-

cational training of the boys and girls in order that they may be economically independent after school, in developing native leadership by giving Indians real responsibility, and in promoting all activities in such a way as will call forth self-expression from these people who have become so timid and non-aggressive. Professor Ryan, himself a devoted Christian, believes that the religious and secular work must go hand in hand if the Indians are to be rehabilitated.

Organization of an Indian Service Committee of the Joint Committee to act as liaison body between mission boards and the Government, and the mission boards themselves, has been effected.

Perhaps the most outstanding progress in our work in government schools this year has been the working out of a program of religious education for Sherman Institute, Riverside, California, largest of schools for the Indians. The superintendent signified his willingness, when a plan for week-day courses in religious education was presented, to give the necessary time and school credit. The courses began in January and have brought forth much favorable comment both from the school authorities and the local committee in Riverside. Nineteen older boys and girls taking the teachers' training course were given practical teaching experience through Sunday-school classes of younger children. Four scholarships have been secured, two of these for Hopis, the first boys of their tribe to receive higher education.

The Meriam Survey emphasized as one of the outstanding needs of Indians that of associating with white people and learning to be at ease with them. Our Director at Sherman has made a great point of bringing groups of white people to the school and of taking the Indian boys and girls to conferences and camps where they have learned to know friendly white students. At the request of the school, Mr. Burnett organized the first Boy Scout troops. He has acted as "Big

Chief." These boys have performed many helpful pieces of community work, and some thirty of them attended a Boy Scout camp last summer where they won special recognition for good sportsmanship and efficiency. There was no race prejudice evinced by either the white or Indian boys.

The program at the Theodore Roosevelt School, Fort Apache, Arizona, has also developed most satisfactorily. Many of these children who come from most primitive conditions have shown marked signs of development. Some have even gone so far as to get up in their meetings and ask for a song or a game. This is a real achievement for these silent, shy children. Two of the girls attended a Girl Reserve conference in Arizona this summer. The girls had never experienced anything so wonderful in all their young lives, and the white girls felt a great inspiration in knowing intimately two girls of the red race.

We see progress here and there in developing religious leadership among the young people. Haskell Institute, Lawrence, Kansas, had 120 in its teachers' training course last year. The director is now asking for provision for more study for those who wish to train themselves for religious leadership among their people. We have not as yet been able to appoint the two directors needed for the students of Oklahoma, but are hoping very much that this urgent need will be met during the coming year.

Among Students

The Federated Student Committee, which meets three times a year, is the clearing house for plans and policies of organizations that approach women students, being composed of the committees on student work of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, representatives of

the Student Departments of the Y. M. C. A. and Y. W. C. A., the Council of Church Boards of Education, and the Student Volunteer Movement. In May, the exchange of thought was based upon "A Student's Faith for Today," the leader dividing students into four groups: those with an authoritarian background; indifferent satiated students; those in violent reaction to their background; and skeptical, puzzled but reasonably openminded students. In September, the discussion was on the "Basis of Service for Students," emphasis being laid upon the need to talk to students as belonging to the human race, not different from others.

Of late years it is increasingly realized that Home Missions should be concerned with and related to not only the religious and racial problems and needs of the nation, but also to the social and industrial. The Students-in-Industry project provides opportunity for a number of students thinking of full-time home mission service, especially Christian social service, to have first-hand contact with conditions in industry. Among the organizations represented in this project are the Student Departments of the Y. M. C. A. and Y. W. C. A., the Federal Council of the Churches of Christ in America, American Friends Service Committee, Council of Church Boards of Education, Fellowship of Reconciliation, and the Council of Women for Home Missions.

The Council of Women for Home Missions is glad to receive names of students—prospective missionary workers—who would like to acquire personal experience in industry as a basis for future service.

YEAR'S WORK OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

BY FLORENCE G. TYLER

Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America

IN REVIEWING the work of the Federation of Woman's Boards of Foreign Missions of North America for the past year the high lights are perhaps the work of the Committee on Christian Literature for Women and Children in Mission Fields and the World Day of Prayer. Deep interest has centered for years around the seven Union Christian Colleges for Women in the Orient, which have all been able to pursue their courses of study uninterruptedly in spite of disturbed conditions in China and India. Ginling College has continued its work in Nanking, the storm center of the country, under the able leadership of Dr. Yi-fang Wu, the President and successor to Mrs. Lawrence Thurston who gave wonderful years of service toward the building up of the college, and who, more than any other person, is responsible for the splendid leadership it has produced. Mrs. Thurston continues at Ginling in an executive capacity, giving valuable aid and counsel in the Department of Education.

Mrs. Frame has returned to Yen-ching after a year's absence, and that College continues its work in close coöperation with Yen-ching University, in Peiping.

The India colleges are filled to capacity. Vellore is proceeding on its building program. Madras is devoting itself more exclusively to science and the arts, having given over its educational department to the child of its heart, St. Christo-

pher's College, while Isabella Thoburn College prepares its students to vie for honors with the men students of Lucknow University, the women capturing at least a fair share of the honors. The Women's College of Tokyo has the largest enrollment, numbering 400 students this year. It has a faculty composed almost entirely of nationals, with only five or six Americans on the staff. Its graduates are serving in almost every field.



DR. YI-FANG WU, PRESIDENT OF
GINLING COLLEGE

The Federation has played a large part in building up and holding the interest of American women in these colleges, turning into their coffers annually thousands of dollars, though carrying none of the responsibility for their operation or actual maintenance.

In student centers in America, another committee of the Federation has been stimulating interest in the foreign students who are making their homes temporarily in our country, during the period in which they are preparing for lives of usefulness in their own countries. Ten thousand of these students of approximately 80 nationalities are forming their im-

pressions of so-called "Christian America." To have the opportunity of entertaining them in our homes, and of knowing them as friends and guests, is one of the greatest opportunities ever placed at the doors of the Christian Church, or at the doors of a people who desire the friendship of the world. The Foreign Student Committee of the Federation has done a great deal in the past year in cementing these international friendships and giving these students, in different centers all over the country, the opportunity of seeing a Christian home at its best.

The efficacy of the missionary work of many denominations has been increased by making better social conditions possible for young Christians through economic betterment. Industrial workrooms have played quite a part in this program. To produce marketable goods at a reasonable price and to find a market for these productions has taxed the ingenuity of many of the missionaries who are deeply interested in this branch of work. On the Federation's Industrial Products Committee there are four women who have had first hand experience in this line of work in China, and a number of others who have seen these workrooms in operation. These women are working through the Federation's Committee toward some degree of standardization of this industry. They hope to turn the efforts of such industrial missions toward the type of product most saleable here and to open new markets for their goods in this country.

Those whose experience is first hand tell us that much beside economic betterment is accomplished through these workrooms. Neatness is engendered, group con-

sciousness and the group spirit are built up, while extensive opportunity for the propagation of the Christian religion abounds in the all day contact.

An interesting study of the problems of the missionary candidate before going to the field and in the first years of work is being made by the Committee on Missionary Preparation. The Committee will make an effort by the case work method, to find why a goodly number of missionaries do not return after their first furlough; also what preparation is given to candidates to meet the special problems of the country to which they go and how much they know of the cultural backgrounds of the people to whom they are expected to minister. The Committee is headed by Mrs. Agnes C. L. Donohugh of the Hartford School of Missions.

Through its Committee on International Relations the Federation stimulates attendance at the annual conference on the Cause and Cure of War, and brings to the attention of mission boards matters referring to Peace, Arbitration, Moving Pictures and Race Relations.

The Central Committee on the United Study of Foreign Missions, while somewhat independent in organization, its members being appointed by the coöperating Boards, is nevertheless a very vital part of the Federation. For thirty years it has been putting out books for the study of Foreign Missions. This year's books—"A Cloud of Witnesses," by Elsie Singmaster, and "The Treasure Hunt," by Mrs. Seebach—have had splendid sales and wide use. "A Cloud of Witnesses" will be used as source material for some time to come. The

Central Committee has also published this year a number of books for little children, telling of child life in many lands in such a way as to have a vital influence on international friendship among children. Through the income from these study books this committee has been able during the past year to render financial aid to the Committee on Christian Literature for women and children in mission lands, and to the Foreign Mission Institute at Chautauqua, as well as to the Federation itself. Its chief book for 1931-1932, "Christ Comes to the Villages," will be edited by Mrs. Frederick G. Platt, well known to readers of missionary literature, and will contain accounts of rural work written by rural missionary experts in various fields.

Through its Committee on Christian Literature for Women and Children in Mission Fields, the Federation is making possible an increasing supply of good literature in China, India, Japan, Burma, Korea, Turkey, Mexico and South America, and plans have been laid whereby its newest venture will be a magazine for the African home, of which Miss Jean MacKenzie will be the editor.

This year a campaign for \$25,000 has been launched, which will enable the Committee to fill up its book tables on these countries, and furnish a more adequate supply of reading matter for young and old. While the budget of the Committee last year did not quite total \$10,000, even this is a big increase over the early years when the meager sum of \$300, gotten together with great difficulty, was used to publish the first numbers of *Happy Childhood* for little Chinese boys and girls. Today, that little

magazine reaches approximately one million readers, ranging all the way from the smallest children in homes and schools to the soldiers in the trenches. It is literally read to tatters.

Some years ago, a little boy about twelve years old, who had just learned to read in one of our mission schools in India, came into a mission station begging for "something to read." The missionary searched high and low and could find nothing to give him but the Gospel of Luke and a treatise on smallpox. Today, the India missionary can offer *The Treasure Chest* in English and in six vernaculars—Tamil, Maharathi, Gugerathi, Hindi, Urdu, and Telegu—while a new edition in Bengali has just been voted by the Committee, together with one in Burmese. *Mouhit* furnishes reading material for the children of Turkey, and a new and enlarged *Child Life* comes to boys and girls in Korea through aid given by the Christian Literature Committee. *Antorcha* (The Missionary Torch), through the aid of this Committee, can now reach a wider constituency among the women of Mexico, and news of help and subsidy has just been sent to *Guia del Hogar* (Guide to the Home)—a magazine put out for one thousand women of seventeen denominations federated for Christian Citizenship and the observance of the World Day of Prayer in the Argentine. As a result of the special offering in connection with the World Day of Prayer in the United States, the Federation was able to pay over \$4,000 to the work of the Christian Literature Committee.

There have been many interesting developments in this field of Christian Literature during the

past year, but nothing in all the work of the Federation can approach the thrill which has come to all of those who are closely in touch with the ever increasing observance the world around of the Day of Prayer. It is one of the most thrilling events in the history of the Christian Church.

At first, the women of America prayed for the women of the world. Now they pray *with* the women of the world. For approximately forty hours, beginning in the Far East early in the morning, and ending where the Far West meets the Far East late at night, the cycle of prayer continues. Australian, Chinese, Japanese, Hindu, Persian, Syrian, Turk, African, Czech, Canadian, New Englander, Mountaineer, Porto Rican, Cuban, Brazilian, Chilian, Peruvian, Argentinian, Mexican—all are one that day and all are bound by one great chain of prayer around the feet of God—prayer for a better world, prayer for better Christians, prayer for higher service.

Early in the year, mimeographed copies of the program are sent to the mission stations of all the boards. There they are translated and adapted to the particular needs of each country. Preparation for the Day of Prayer, the flood of

gifts, and accounts of observance after the day is over, the making of the program, the planning for authors of the program, the call, the consecration service, the printing, and the written accounts, keep this great day before the Federation throughout the year, Federation travellers who visit foreign lands become messengers carrying the news of the day and its observance to the four corners of the earth.

The observance of this day has brought the Federation in touch with hundreds of local interdenominational groups meeting in towns and cities all over the United States for the performance of tasks which can be done better by church women working together. The Federation, in coöperation with the Council of Women for Home Missions and the National Council of Federated Church Women, has endeavored to reach these groups with the interdenominational developments of Christian missions, and stimulates their interest in the causes of peace and Christian citizenship. The year has been one of progress, and one which, it is hoped, will lead on to a fuller realization of the opportunities which lie before all who seek to make a better world.

Suppose we scrapped some of this terrifying and elaborate machinery, the enormous amount of stuff that is written about financial schemes for churches and the organizations of parishes, and began instead to dig down deep into our own hearts to search ourselves; gave up our ambition and our clerical "side," our wire-pulling and our party propaganda, our ecclesiastical bickering and our place-seeking, our catering to wealth and big names, and to what the bishop was going to think if we did something daring, and all the rest of the unholy sham of it, and for once got down to the business of changing lives one by one? Twelve men rocked the foundations of the world because they gave everything to Christ. Time does not change the law of that kind of energy. What could a group on the same basis do today?—*S. M. Shoemaker, Jr.*

UP FROM SAVAGERY IN PAPUA

What We Saw During a Recent Visit to the Kwato Mission

BY DELAVAN L. PIERSON

TRAVEL LETTER No. 9

IT IS not often that miracles of transformed heathen communities are seen in the lifetime of one missionary.

At Singapore we received the overwhelming news of the sudden death of our beloved friend, the Rev. Charles W. Abel, of Kwato.* With this message we heard the call of God to visit the bereaved family in Eastern Papua, to see the work of which we had heard so much, and to confer with the missionaries as to future plans.

The readjustment of our itinerary took us to Kwato by way of the Philippines, the Celebes, and Australia. This gave us many glimpses of new fields and forces. Great is the contrast we noted between the ancient and decadent civilizations of hoary Egypt, Mesopotamia, and India, and the primitive savage life of New Guinea. The complex ethnic religions of the Hindus and Buddhists present a very different problem from the simple superstitions of the Papuans. The political turmoil caused by the national birth throes of China stand out in sharp contrast to the peaceful stagnation that characterizes tribal life in Papua under British control.

Our first glimpse of Kwato, the tropical isle at the Eastern extremity of the greatest island in the world, was through the early morning mist as we approached Samarai, the Government seat and

seaport. Nothing could surpass the natural beauty of the scene—the azure water from the bosom of which rose the emerald isles, covered with graceful palms and other luxuriant tropical foliage waving in the breeze.



CHARLES W. ABEL

As we approached the jetty at Kwato in the Mission launch, Marmari II, we saw hundreds of brown-skinned figures waiting to greet us. There were little girls clad in grass skirts, and boys in loin cloths, older women wore a skirt or one-piece dress; men were clad in shorts or in a simple cloth wrapped around the waist and

*As the readers of THE REVIEW know, he was injured by an automobile near London on April 5th, and died five days later. D. L. P.

reaching to the knees. A cheer went up from hundreds of throats and hands waved a welcome as we came along the side of the jetty. What a contrast to the greeting received by Mr. and Mrs. Abel when they visited these islands forty years ago! Then Kwato was largely unhealthy swamp land and the people of the district were fierce and unfriendly cannibals. Fear of the whitefaced, black-footed strangers incited them to hostility and a

sadness expressed in a letter written later by one of the Papuan girls. This shows a depth of feeling unknown here forty years ago.

We gathered together under a tree near the shore and we were welcomed by one of the Papuan Christians in a brief address, expressing their love for the leader who had gone Home, and their gratitude to the Heavenly Father who had answered their prayers in bringing in safety their friends



A WELCOMING PARTY OF PAPUANS—YEARS AGO

readiness to kill and feast if opportunity offered. It was in New Guinea that James Chalmers and his companions suffered martyrdom eleven years after the Abels arrived. Today the Papuans gave us a royal welcome such as might have been that accorded to the Governor-General or the Prince of Wales. But beneath the joyful exterior, with cheers, waving banners, and floral decorations, was a

from America. Thronging around us were Papuans—signs of their old savage life still seen in the elaborate tatooing on some of the women and in the great distended ear lobes of men. Their faces were attractive, and strong. They are clean, intelligent and friendly.

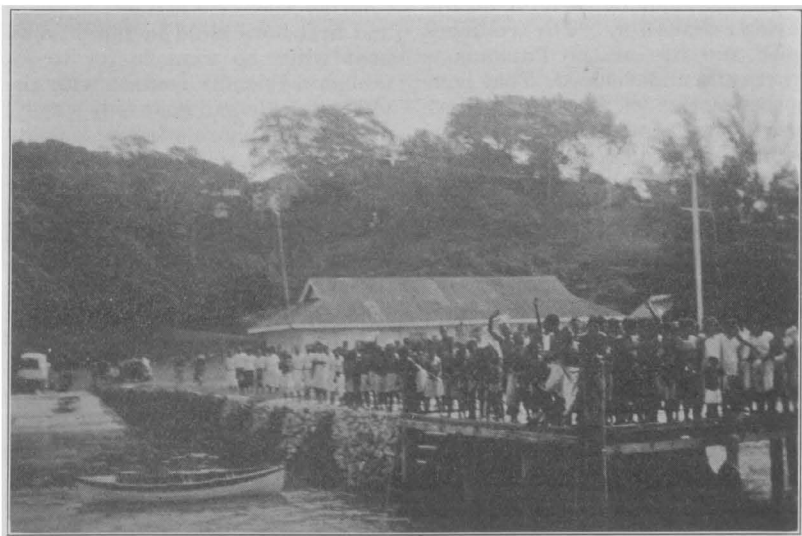
The Old Savage Life

What is the pit from which these Christians and Papuans have been lifted? The worst conditions, including savage warfare, cannibal-

[†]Mr. Abel arrived in New Guinea in 1890, and Mrs. Abel two years later. D. L. P.

ism and heathen orgies, have disappeared from the coast towns, through the establishment of British law and the influences of Christian missionaries, but the remains of primitive heathenism are still evident in villages of the district. The one-roomed houses are built on piles about four feet from the ground; underneath are kept the chief evidences of the owner's wealth—if any—in the form of

fare has been abolished in coastal districts they find little else to do. The children run wild, like other animals, for parental discipline is almost unknown. It is a part of the philosophy of heathen Papuans that little or no restraint should be put on natural desires, unless these happen to contravene tribal customs. As a result appetites and sexual instincts are restrained only by lack of opportunity to indulge



OUR WELCOMING PARTY OF PAPUAN CHRISTIANS

black pigs. Most houses are shaped like a capital A with a high, peaked, thatched roof and an entrance, three or four feet high, extending the width of the house. The narrow verandah in front is reached by a rude ladder or by notches cut in the trunk of a nearby tree-stump. Dogs and chickens have their private entrance hole reached by an inclined log.

As to occupation, the women attend to the gardening and the preparation of food; men make canoes, hunt and fish. Since war-

them. After marriage agreements have been made, the tribal law of personal revenge punishes unfaithfulness, as it does theft. There is no education in a heathen home beyond that relating to tribal customs, barter, the means of obtaining food, making canoes and building a house. The signs of poverty and general squalor in a Papuan village are oppressive. Money is almost unknown, dog's teeth, shells and produce being the medium of exchange.

Their clothing is almost *nil*. A

grass skirt for the women and a meager loin cloth for the men being deemed sufficient for all, excepting festive occasions. The hair is "teased out" into great bushy balls, sometimes eighteen inches or two feet in diameter, and in this the "dandies" stick feathers and flowers. Other ornaments consist of tatoo marks, anklets and bracelets of grass, shell or brass. Feathers in the hair denote conquest or exploits,—some of them of an unsavory character. The religious faith and life of the Papuans is practically undeveloped. They have no conception of God, but believe in witchcraft and evil spirits. They seem to have no form of worship, but fear the powers of sorcery, are under the influence of witch doctors and believe in some form of existence after death.

Warfare formerly provided the chief occupation for the men, with the making of war canoes and weapons, in addition to the actual fighting. Cannibalism seems to have been fostered by a desire for flesh to eat, of which there is little, and by a spirit of revenge on enemies, a glory in manly exploits, and by a belief in the courage that enters the heart of the victor who devours his enemies. In some tribes a boy could not be initiated into a man's estate until he had killed and eaten a foe. The degrading dances and sexual license that accompanied their feasts were prompted by a desire to stimulate jaded appetites and were used to promote communal life.

The Change

Among such a people it was not easy to gain an entrance to preach the purifying Gospel of Christ. Every force but one was in league against the early missionaries. Dis-

trust and fear of the foreigner; heathen customs and superstition; the vices of the natural man; the witch doctor and the tribal chiefs who wished to rule supreme, were all united to shut out the light. But God was with His messengers and gave them courage, power and protection. At Maivara, a village near the head of Milne Bay, we visited the place where, in the early days, God intervened to save the life of Charles Abel. He had left his wife and first born child in the mission boat while he went to try to establish a friendly contact with the villagers. He had gone only a short distance on shore when a messenger from his wife came in haste, asking him to return, as their baby was ill. He turned back, and did not gain an entrance to this village until some years later; then he learned that just beyond the point where the messenger had reached him a group of hostile natives lay in wait to take his life, as others had murdered his fellow missionary, James Chalmers. Later when the people learned to know Mr. Abel they were ashamed of their attempt, and today a church, which they have built, marks the spot where his enemies lay in wait to take his life.

Near the village of Lamhaga we saw the grave of an old chief who was for a long time a persistent opponent of the Gospel. He refused to receive the friendly advances of Mr. Abel and warned his people against the foreign teaching. Later hard times fell upon the village. There was a serious famine and the chief and his people were in want. As Christmas time drew near Mr. Abel said to his wife: "I believe the old chief is in need of food; we will send him a Christmas gift of rice."

This act of kindness astonished the chief and led him to ask: "Why did you, whom I have long opposed as an enemy, show me this kindness?" This question offered a coveted opportunity to witness to the love of Christ, who, while we were yet sinners, died for us and who loved us when we were enemies. The old chief's antagonism was ended; he became a "seeker" and later was baptized as a Christian. He advised his people to do the same and at his death said, "I have followed the good way, the Jesus way. I am going the long road to the place He has prepared, and there is light beyond. It is my wish that you too shall follow this way and meet me at the end of the road."

On our last Sunday at Kwato we attended a Communion service at which forty-six Papuans publicly confessed Christ for the first time and united with His Church. Twenty-four of them were the first fruits from the village of this chief. In all nearly a thousand from the villages of Milne Bay, comprising this mission district, have left the old way for the new. In sixteen centers selfsupporting churches have been established and evangelistic work is conducted by the Papuan Christians in thirty different villages of the district.

Are They Converted?

But are these former cannibals, ignorant savages and their children, truly converted to Christ? Do they become intelligent Christians? "By their fruits ye shall know them." No one can visit Kwato and the outstations without being impressed by the contrast in the lives of the Christians and the lives of their unconverted neighbors. The latter are characterized

by the works of the flesh—"uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresy, envyings, murders, drunkenness, revellings, and such like." The Christians, on the other hand, show clearly the "fruit of the Spirit."



WITH SOME PAPUAN CHILDREN

How manifest Christian love is in their dealings with one another and with their white teachers! Their love for Mr. and Mrs. Abel has been shown in countless ways. Bank accounts are kept by the mission for Christians who wish to save something from meager earnings (two to five dollars a month). Once, when Mrs. Abel was not well, some of the Christians came to ask if she could go to consult a "wise

man" in Australia. "Yes," said Mr. Abel, "it would be well, but such a journey takes many days and costs too much money!" The leaders went away and consulted with other Christians. Soon they returned, bringing all their bank-books, representing their entire savings, "Here," they said, "take this, and let mother Abel go; do not speak any more about the money!"

There is a spirit of joy among the Christians—a natural overflowing of the spirit of happiness and goodwill—that is far removed from the unregenerate Papuan. During our two weeks at Kwato and in the outstations we never heard children quarrel or saw a sign of petulance. We never heard a harsh or unpleasant word; all seemed to dwell together in unity. Their games were clean and exuberant, full of wholesome laughter and good sport.

The Kwato boys and young men play an excellent game of cricket and often win from white teams. But they are more than sportsmen, they are Christians. Not long ago the Kwato team was invited to go to Port Moresby and play against the white team there, many of them Government employees. The Governor, Sir Hubert Murray, sent his private yacht to take the mission boys to Port Moresby. They not only played a clean and skilful game of cricket that won the admiration of opponents and onlookers, but they followed the Saturday game by giving their personal testimonies to Christ at evangelistic services. They told simply what Jesus Christ had done for them and their fellow Papuans.

The Papuan Christians are, as a rule, physically clean and strong. They are taught to bathe regularly

and to keep their "home of the soul" in good condition as a fit "temple for the Spirit of God." Many villagers suffer from yaws, a distressing disease, and from hookworm. Tuberculosis takes a heavy toll and they suffer from other ailments introduced by white men, or due to a limited and insufficient diet, and to unsanitary conditions. Consequently, medical work, education in sanitary laws, training in the care of children and personal hygiene are very important. An excellent hospital has been built in Kwato and as soon as a spiritually and medically qualified doctor and nurse are found, the opportunity for service at Kwato, and extension health work in the villages and outstations, will be almost unlimited. Already the Christians who have gone back into the villages to live, have set a new standard in house building and sanitation. The infant mortality among the Papuans is very high, about fifty per cent, but mothers who have learned at Kwato how to care for their babies have been the objects of much curiosity as they show heathen mothers the way to bathe their children and to care for their health.

The intelligence of Papuan Christians is remarkable as compared with their heathen neighbors. The children learn readily and have retentive memories. Primary schools are held in fourteen stations, all except the higher training classes being taught by Papuan teachers. The lower grades are taught in the vernacular, but since every small district has its own dialect, the mission has adopted English, (not pigeon English) as the general means of communication. Technical and teacher

training classes are taught entirely in English.

It was interesting and inspiring to hear these children, many from heathen homes, reciting perfectly such passages of Scripture as the twenty-third Psalm, and fourteenth chapter of John. The truth not only finds lodgment in their heads, but takes root in their hearts and bears fruit in their lives. A letter from one of the older girls, now a primary teacher in the village, shows real spiritual insight and desires. She says,

Dear Nanna, I want you to pray for me so that I may stand fast in Christ. Last year I left the Lord Jesus and, O, how wonderfully He has led me back to Himself again. So now I am in His fold, and my heart is so full of thankfulness to Him, also now I see the wonderful and deep love of Christ and so day by day I ask Him to keep me very close to Himself. I love to know Him more, as Paul the Apostle says, "I know nothing, save Christ, and Him crucified." Dear, I pray over and over again that these words may take root in my heart.

Since the pursuits of war and the trades connected with heathen customs have fallen into disuse, and since it is desirable to raise the standard of living among Papuan Christians, the Mission teaches them to be industrious and to work for economic betterment. Practically all Papuans cultivate their own gardens and fish for food with nets or spears or traps. This furnishes only a very precarious livelihood. They have natural mechanical ability and some artistic talent. The Mission teaches carpentry, boat building, blacksmithing and printing, to young men. They teach basketry, needlework, weaving, nursing and simple domestic arts to women. Mission trained men are much in demand by Europeans

for house and boat building and do very creditable work. Since a large proportion of South Sea Island trade is in copra, (dried coconut meat), men and women in thirteen stations are taught how to care for coconut trees and how to prepare the meat for copra. A coconut plantation at Koeabule comprises some eighty acres and is one of the best in the district. These industries also develop character and independence, promote self-respect, and enable them to support their own village churches and schools.

The spiritual development of the Papuans is clearly seen in their knowledge of God, their sense of sin, their faith in Christ as their Saviour, and in their desire to show their love and gratitude by witnessing to others, and by bringing to them also the blessings of the Gospel.

The Papuan Christians are not paid for evangelistic work. Every Christian is taught that it is his or her privilege to witness to others and to seek to lead them to Christ. Every Sunday lists are posted, giving the names of those who are to go out to the villages on evangelistic assignments. The others pray for these evangelists and great is their joy when they return with reports of souls won to Christ.

Congregations of Christians have been formed at seventeen stations. They have been organized into churches with elders to care for them. These elders are nominated by the Christians and are confirmed and consecrated to office by the Mission. Their duties are to see that prayer meetings and church worship are conducted regularly, to keep the church rolls, and a record of church attendance, to look after the spiritual welfare of the flock, to receive and trans-

mit gifts for benevolence and to keep the church buildings in repair, to do evangelistic work and to send out Christians week by week on evangelistic assignments to heathen villages in the neighborhood.

Elders may be deposed from office for lack of faithfulness, for a lapse in Christian conduct, or for failure to rule their households and keep them in the Christian path. Church members may be suspended and denied fellowship at the Lord's Supper for lapses in Christian faith or conduct, but they are not dropped and just forgotten, they are daily prayed for and followed up until they are brought back into the fold. Three of these backsliders came back into the church on our last Sunday in Kwato. One couple had been prayed for by the Christians for two years.

The deep interest that these Christians feel in the spiritual welfare of others is shown by a letter, written while we were at Kwato, by one of the Papuan school teachers, Labini. She writes to a friend:

I know you remain in love and prayer to God always for us all here. I think you would like to know too about the Christian work of those who go out to witness for Christ. This year three women gave themselves to Christ; so I want you to pray for them too, that they may be kept true for Christ and grow day by day to love Him more and more. A few I knew some years ago gave themselves to Christ, but now they live as heathen people live, who never knew Christ as their Saviour. One woman went back because she believes in *tabosima* (witchcraft).

The generosity of Papuans is little short of phenomenal. At various villages that we visited, the people came to the boat loaded with

gifts for us—taru, yams, coconuts, bananas, chickens and grass skirts—to show their good will. These gifts are out of their poverty, not out of their abundance. They are very appreciative of any kindness shown. Recently the elders of the churches of the district met and voted that their congregations would be ready to contribute one thousand pounds, (\$5,000) a year for new equipment needed at Kwato, Duabo and other stations. They have already given one thousand pounds a year for two years to pay for the plantations that are so greatly needed in the mission work. Now they have expressed a desire to erect a House of Prayer in Kwato in memory of their beloved *Taubada* (their "Great Chief," Father Abel). When we note the meager income on which wage earners subsist (not more than ten pounds a year for themselves and their families) and the frugal way in which they live, we are put to shame. If American and British Christians would give in the same proportion, the coffers of the Lord's Treasury would be overflowing—and the windows of Heaven would be open to pour down an abundance of Spiritual blessings.

The Secret

During our visit to Papua we met a number of missionaries, business men, and Government officials, who had visited Kwato. All expressed admiration over the work and workers and wonder at the spirit manifested there. The transformations wrought in this mission are an outstanding example of what a Christian mission may accomplish. The secret seems to be threefold.

1. The one aim is to lead the Papuans to an intelligent faith in

Christ as the Son of God and their personal Saviour. The missionaries train the converts for consistent Christian life and for unselfish, effective service for their fellows. There is no desire to introduce European customs, habits of dress or standards of life, but there is an earnest effort to develop Christ-like characters and usefulness, and to form healthful, industrious, self-supporting Christian communities. Consequently, schools are established, not for education beyond their needs, but to teach them to read and understand the Word of God, and to help them earn a decent livelihood. Medical work is carried on to promote personal, family, and village cleanliness and health. Industrial work is conducted, not to produce wealth, but to enable the Christians to work for their own support, and to enable them to give to others in need. Last year the benevolence gifts of these Papuan Christians were sent to India, Japan, China, Moslem lands, and for work among Jews in New York!

2. Dependence for effectiveness is not on fine equipment, large financial resources, or on a large staff of paid workers, but on the work of the Spirit of God in the hearts and lives of men. The missionaries spend much time in prayer and look to God for the supply of every need. Prayer expresses the life of the mission. The Papuan Christian gathers twice or more daily for prayer and praise. It was an inspiration to hear those at Kwato each morning and evening as they sang in beautiful harmony some of the great Christian hymns and then knelt in prayer. Heathen Papuan music is monotonous tom-toming, that is discord to our ears, but the Christian Papu-

ans have learned to sing even beautiful oratorios, true and sweetly melodious, in four parts. Each noon the Christian Papuan leaders meet for a half hour of prayer on their knees. Is it any wonder that their lives are beautiful, their interests worldwide, and their work effective?

3. The Papuan Christians are taught that their dependence is on God, but that each has a responsibility to do his part in answering his own prayers. This develops a virile and a practical, not a sentimental, Christianity. It promotes a spirit of service and of self-denying giving.

The expectation of the Kwato Mission is to extend work into unoccupied districts of Papua, of which there are many. As soon as God opens the way and means are provided, it is hoped to establish other stations, conducted on the same principles, with a missionary and Kwato trained Papuans to develop the work. Much of the great Fly River district is still untouched and the interior of the island, with hundreds of thousands of unreached heathen, is not even fully explored.

While the Holy Spirit of God works through the missionaries and Papuan Christians there is no fear as to the future of this work. The honored and beloved human leader has been called Home. The loss is inestimable, for his wisdom, his experience, his power, his spirit, were felt in every department of the work. But God remains and is already showing His Power in the lives and works of those who carry on. This is a work in which there is a true partnership with God and rich blessing comes to those who enter into this partnership.

CENTENARY OF AMERICAN PROTESTANT MISSIONS IN CHINA

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IN FEBRUARY, 1830, there arrived in Canton the first American Protestant missionary to the Chinese, Elijah Coleman Bridgman. In these days when so many are tempted to become fainthearted because of the difficulties which beset missions in China, it is well to recall the work of the pioneers, the distance which has been traveled in the century, the great achievements of these years, and, when contrasted with the conditions which confronted the missionary of 1830, the incomparatively greater opportunities of to-day.

Bridgman was the product of a deeply religious New England home, of the Evangelical movement, of a New England college, and of Andover Theological Seminary—a combination which was responsible for many of the missionaries of the last century. He was sent out by the oldest of all American foreign missionary societies, the American Board of Commissioners for Foreign Missions. He was given free passage on one of the ships of the firm of D. W. C. Olyphant, that Christian merchant who had fully as much at heart the spiritual welfare of the Chinese as his own commercial profit and who had a large part in inaugurating several of the earliest projects of American missions in China.

With Bridgman went David Abeel. On this initial venture, Abeel was to give his time for one year, as chaplain of the American Seaman's Friend Society, to the

foreign sailors who then thronged the waters in and near Canton. After the year he was to explore the shores of Southeastern Asia and the adjoining islands for possible openings for future missionaries. Abeel, in spite of the handicap of prolonged ill-health which resulted in his death in his early forties, had a share in stimulating interest in missions in Europe, Great Britain, and America, and was later the pioneer of the famous and successful mission of the Dutch Reformed Church in Fukien.

Bridgman had a full thirty years in China. He began *The Chinese Repository*, one of the most broad-gauged and useful missionary periodicals ever published, seeking, as it did, to interpret China to the Occident by means of scholarly articles on the Empire and news of happenings within it, as well as to give information of a more strictly missionary character. He assisted in the negotiation of the first treaty between the United States and China, and he had a large share in the translation of the Bible into Chinese.

Not long after Bridgman came other famous missionaries—in 1832 Samuel Wells Williams, noted for his Chinese-English dictionary, his "Middle Kingdom" (for many years the standard work in English on China), and his services to the American Legation in China, and in 1834 Peter Parker, the first medical missionary to China, who achieved distinction both as a physician and as a diplomat.

It was not many years before other American organizations joined the American Board in the effort to bring the Gospel to the Chinese. The General Missionary Convention of the American Baptists—for this was before the Northern and the Southern churches had formed separate denominational agencies—soon followed. In 1833, John Taylor Jones, an agent of the Baptist Convention, went to Bangkok, Siam, where then, as now, there were many Chinese. Before the end of the year he had baptized four Chinese. In 1835, William Dean, of the same Society, arrived in Bangkok, and in December of that year organized a small Chinese church, apparently the first for Chinese ever formed under the auspices of American Protestants. In 1836, J. Lewis Shuck and his wife, also sent by the American Baptists, arrived at Macao to attempt to work in China proper. The first representatives in China of American Episcopalians, Henry Lockwood and Francis R. Hanson, reached Canton in 1835, and in 1837 William J. Boone, later bishop and the real founder of the China mission of the American Episcopalians, arrived in the Far East. In 1838, there landed in Singapore the earliest missionaries to the Chinese of the board which the American Presbyterians had recently formed. It must also be remembered that as early as 1822 or 1823 the American Bible Society had been subsidizing the distribution of the Scriptures among the Chinese, although its first full time American agent in China was not appointed until many years later. These were the only American societies represented in China until after the first Anglo-Chinese war

(1839-1842) had opened more opportunities for the missionary.

The conditions which faced Bridgman and those who followed him in the first decade of his life in China were far from favorable. The first Protestant missionary to China, Robert Morrison—sent by the London Missionary Society—had arrived in the country in 1807, less than a quarter of a century before, and only a handful of men and women had joined him. Even the few who had come could not all find a foothold in China itself. Most of them had to content themselves as best they might with reaching Chinese who had settled outside the Empire in such centers as Bangkok, Singapore, Malacca, Batavia, and Borneo. In China proper only two ports were open to foreign residence, Canton and Macao. In Canton foreigners were restricted to a narrow strip along the river front and outside the city walls—the historic “Thirteen Factories”—and were supposed to live there only a few months of each year. Macao was a Portuguese settlement which was still under Chinese suzerainty. Here foreigners enjoyed somewhat more latitude. It was probably here that, in 1814, Morrison first administered baptism to a Chinese, and it was here that he was buried. However, the Portuguese, being Roman Catholics, were not disposed to grant much freedom to Protestant missionary activity.

Throughout China imperial edicts inhibited the propagation of the Christian faith. It was even forbidden to Chinese to teach the language to the foreigner, and while Morrison, Bridgman, and others were able to obtain instructors, at any time the officials might seek to enforce the prohibition. A

few Chinese could be talked to individually, and literature could be prepared and distributed, but even in Canton and Macao both of these activities were attended with some peril and from time to time had to be suspended.

Had the government been neutral instead of hostile, the difficulties would have been far from being removed. The scholar-official class, in whose hands was the formation of public opinion, was contemptuous of and bitterly opposed to the missionary and his message. All foreigners and their culture were looked down on as barbarous: it was unthinkable that the sons of Han could learn anything from them. Christian literature, including the Scriptures, was assailed as being ludicrously crude in style. The Gospel was declared to be destructive of much that was basic in Chinese civilization. This, indeed, it was, although not always in the sense in which its opponents believed it to be. Missionaries held that Christians should not engage in the customary honors to ancestors, and to refrain from these was regarded by the Chinese as unfilial and so as breaking one of the cardinal principles of morality and threatening the existence of the family. Christians certainly could not contribute to community festivals in honor of non-Christian divinities, and their refusal to do so was inevitably branded as impious and against all public spirit.

The missionary seemingly had little if anything to offer which the Chinese wanted. Here and there a Chinese was willing to learn English of the missionary, for this might be a door to employment with a foreign business firm. Before 1839, however, foreign commerce, except in Canton and Macao

and in ports outside of China, was nonexistent. Foreign medicine won some approval and helped to break down prejudice, for it appealed to the practical-minded Chinese. However, Western medical practice of a hundred years ago was still very crude and but little advanced over that of China. Antiseptic surgery was as yet undreamed of and the use of anaesthetics was a decade in the future. The physician from the Occident had little to offer the Chinese.

In these circumstances the missionary enterprise was a sheer venture of faith in the face of overwhelming odds. Only a conviction of the need of the Chinese for the Gospel and trust in the promises of God could hold the missionary to his task.

What a change these hundred years have witnessed! Today, American missionaries in China are numbered by the thousands and have penetrated every province of the Republic. Christians in churches which owe their origin to American missionaries are counted by the tens of thousands. It is a rare province which does not have American mission schools within its borders. Some of the American Christian colleges and universities are among the best in the land and are crowded with eager students. Western medicine has made enormous strides and in the hands of missionary physicians—Americans, British, and Europeans—has brought healing to millions and has laid the foundations of a new Chinese medical profession. The translations of the Bible have been vastly improved and additional ones have been made in most of the chief dialects. The annual circulation of portions of the Scriptures now runs into the

millions, much of it through the agents of the American Bible Society. The Chinese churches are achieving independence in leadership and, but for untoward political conditions, would have made almost as great strides toward financial self-support. There are hundreds of Chinese Christians—pastors, laymen, and laywomen—who would adorn the Church of any country or age. Men who have been profoundly influenced by American Protestant missionaries are active in many phases of China's life. They include such ministers of the central government as H. H. Kung and C. T. Wang, such educators as Chang Po-ling, the distinguished principal of Nan Kai in Tientsin, James Yen, the creator and leader of the Mass Education Movement, F. C. Yen, the head of the government medical school in Shanghai, and such business men as those who created the greatest publishing house in China, the Commercial Press. Best of all are the many thousands who have found the secret of the Christian faith and through it have been born into a new life.

These results, here so briefly and inadequately hinted at, have come, under God, through a great outpouring of life from this country and from other Western lands. There is no complete list of those Americans who in the past hundred years have spent longer or briefer periods in China as missionaries. The number must run into the tens of thousands. In no other of the great regions to which Protestant missionaries go—neither in Africa, the Near East, India, Japan, nor Latin America—have there been as many from the United States. From the viewpoint of the investment of life China has been, and

still is, the largest foreign mission field of Protestant America. When one recalls the cost—in health, in sacrificial devotion, in intelligent labor, in prayer, and in love which has asked no return but the welfare of the souls for whom it is spent—one is not surprised at the results which have followed. Missionaries are far from perfect: they themselves would be the first to admit their shortcomings. In the main, however, those who have gone to China from the United States have been a cross-section of the best of American Christianity. By far the greater proportion of them have gone from thoroughly unselfish motives and have labored that to the Chinese might come fullness of life.

The majority of American missionaries went to China after 1900. In the first quarter of the present century, from the collapse of the Boxer outbreak to the rising tide of nationalism in 1924 and 1925, with its accompanying anti-Christian movement, conditions were more favorable for Christian missions than they had ever been, or than they have been since. The barriers which confronted the first American missionaries had all but crumbled. Foreigners might travel freely anywhere through the country. After the punishment which had been meted out to China by the Powers from 1839 on, and especially in 1900, for mishandling foreigners, the Westerner could be reasonably certain of security.

Extensive foreign settlements were to be found not only in the main cities on the coast but in some of the chief centers of the interior. The imperial edicts against Christianity had long since been abrogated, and since 1858 toleration for the missionary and Chinese

Christians had been written into treaties between China and the Powers. The missionary had the privilege, not usually granted to foreigners of other occupations, of acquiring territory outside the treaty ports. He was allowed freely to study the language, and before 1925 he had created schools in which every possible facility existed for the acquisition of the difficult tongue and the still more difficult written character.

The prejudice against the missionary had by no means disappeared, but it was much less than it had ever been. The old customs and institutions which conservatism had once wished to preserve were now crumbling and the more thoughtful were asking for help in building new ones to replace them. China was avidly learning from the Occident, and the missionary, as a Westerner who was available and eager to teach, was much sought after. His schools were crowded, for they were a source from which the once despised but now popular Western learning could be obtained. His hospitals and dispensaries were thronged, for with the tremendous strides which had been made in the second half of the nineteenth century there could now be no question that at least in surgery Occidental practice was superior to that of China.

Many Chinese realized that some fresh spiritual and moral dynamic was needed if the nation were to pass successfully through its great period of transition, and looked inquiringly toward the Gospel as a possible means of national as well as individual salvation. In the supporting constituencies in the United States missions were more nearly popular than they had ever been and the World War had stimu-

lated rather than curtailed giving. In these circumstances it is not strange that the numbers of missionaries, and especially of American missionaries, grew rapidly. We rightly believed that an opportunity was ours which might not be long continued.

Since 1924 and 1925, conditions have altered and here and there the timorous and critical have talked about "the missionary debacle" and "the missionary retreat." The special privileges enjoyed by foreigners in China have been attacked by the growing nationalism. An anti-Christian movement, inspired partly by nationalism, has been leveled against the Gospel, the Church, and the missionaries, and particularly against Christian schools. Scepticism, reinforced by the secularism of the West, has bred indifference and even hostility to religion. Many have believed the Gospel to be a futile hope for national regeneration, or at best to be too slow in its working for impetuous youth. They have turned instead to such panaceas as science and communism. Banditry has made life and property unsafe in vast regions. In the United States, giving to missions has declined. There has been a sharp falling off in the offering of life for missions, and there is widespread uncertainty as to the validity of the Gospel and the value of the missionary enterprise. There has been a marked diminution in the missionary forces in China, and problems of readjustment which cannot be avoided perplex the wisest and most courageous spirits both among Chinese Christians and missionaries.

Yet we need to remember that this reaction is recent. All of it is a matter of the last ten years, and

most of it the last five. It cannot, of course, be ignored. The reasons for it must be determined, and readjustments made necessary by it, both in methods in China and in organization and appeal in the United States, must be devised and effected. The entire program of Foreign Missions, both abroad and in the supporting constituencies, will quite possibly need a more thoroughgoing reshaping than most of us now are willing to admit.

We do well to remember, however, that, difficult as conditions for missions now are in China and more difficult though they may become—as they probably will—they are not nearly as discouraging as those which faced Bridgman, Abeel, Williams and Parker. China is much more open to the Gospel than it was in 1830. There are

now, moreover, Christian communities scattered through the length and breadth of the land, ably seconded by scores of Christian schools, hospitals, orphanages, printing presses, and Young Men's and Young Women's Christian Associations. We must never forget that the need of the Chinese for the Gospel is as great as ever, and that the obligation upon Christians to make the Gospel message known is as binding as it was on the fathers. We have the assurance, moreover, of the guidance of God and the presence of His Spirit if we will but pay the price. With these we can not only recall with great gratitude the hundred years that are just behind us, but can look forward with renewed hope and consecration to the century which lies ahead.

ONE HUNDRED YEARS OF MORMONISM*

BY THE REV. EDWARD LAIRD MILLS, D.D.

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IN A recent review of twenty-one American cults, Mormonism is recognized. That is unusual. A book on modern cults which appeared a few years ago had nothing to say about this movement, which is the largest and wealthiest of them all. Of course this ignorance is due largely to the fact that Mormonism has developed principally in the far West. The East is more familiar with London and Paris than with Salt Lake City. Mary Baker Eddy, the founder of Christian Science, was born in New Hampshire, and Jos-

eph Smith, the visionary mystic who founded Mormonism, and Brigham Young, whose organizing genius gave it lasting significance, both saw the light of day in Vermont, only a few miles distant. The leadership of these three unusual personalities made Christian Science and Mormonism the two leading religious cults produced in the New World. Although the latter is three times the size of the former, it is not nearly so well known.

Mormon History

There are three well defined periods.

1. Joseph Smith claims to have found the golden plates which, when translated, produced the

*For further information, inquirers are referred to the "Story of the Mormons," by W. A. Linn (Macmillan); "The Truth About Mormonism," by James H. Snowden (R. R. Smith, Inc.), and "The Mormon Way," by Claton S. Rice. (Methodist Book Concern, Portland, Oregon.)

Book of Mormon, near Palmyra, New York, in 1823. April 6, 1830, the church was formally organized with three congregations and 70 members. At the celebration of the centennial last spring, the Josephite or reorganized branch held a communion service in their new million-dollar temple at Independence, Missouri, at which 7,000 members received communion at the hands of 200 ministers. This group is seldom thought of because the Utah or Brighamite branch is so much larger. At Salt Lake City, a stately pageant, "The Message of the Ages," was put on in the tabernacle for thirty consecutive nights, and, but for the physical weariness of the participants, it would have attracted capacity crowds for a much longer period. The production cost \$60,000, more than 30,000 feet of lumber was used in the temporary stage, and of the 1,000 participants more than 300 were singers.

The first stages of the movement were tempestuous, and its promoters were compelled to move from New York to Ohio, thence to Missouri, and finally to Illinois, where the city of Nauvoo was built. Joseph Smith and his brother Hyrum soon got into trouble with the non-Mormon population of the vicinity, with the result that they were finally placed in the jail at Carthage, where they were later killed by an attacking mob. Historians have come to the conclusion that this incident marks the real beginning of the Mormon Church, because it gave Smith's disciples a sense of the solidarity that comes from persecution. Why the Mormons were often in trouble with their neighbors is not altogether certain. Unquestionably polygamy had something to do with it. More likely

they regarded themselves as the chosen of the Almighty. The same sort of reaction which placed the original Joseph in a pit probably had much to do with putting the second Joseph in jail.

At any rate, Brigham Young, who came to succession immediately after this tragic event, concluded that it was useless to try longer to live with the frontiersmen of the Mississippi Valley. He therefore organized, in 1846, a trek to the unknown West, 1,000 miles away. With 143 men, three women and two children, he started from near the present site of Council Bluffs, Iowa, April 14, and arrived on the heights overlooking Salt Lake July 24.

2. The halcyon period of Mormon church life was from 1847 to 1870. It then had a chance to develop in isolation and to fix the lines which have been followed since. Brigham Young was the ever-dominant figure, and he browbeat or cajoled the governors, marshals and judges who were successively sent from Washington to represent the nation. In this period occurred the massacre at Mountain Meadows, when a large number of immigrants passing through Utah en route from Arkansas to California were killed, ostensibly by Indians. Many years later John D. Lee, who is generally thought to have been made a scapegoat, was executed for his complicity in this affair.

The work the Mormons did in developing the country is worthy of high praise. There is no more beautiful city anywhere than Salt Lake City, located between the Oquirrh and Wasatch ranges of mountains and overlooking the Great Salt Lake. It is the center of an irrigated farming section about

100 miles long and fifteen miles in width. The blocks in the city are ten acres each in size, and the streets are 100 feet wide between the curbings, with the sidewalk and parking taking 32 feet more. Running water in the streets is a unique feature.

3. The third period dates from about 1870, although Brigham Young lived a few years longer than that. The date is chosen because it marks the completion of the Union Pacific Railway. This ended the period of isolation. Mormons could now move easily out of Utah, and outsiders began to come in. This period of sixty years saw the entrance into Utah of the Roman Catholic church and of five Protestant bodies — Protestant Episcopal, Methodist Episcopal, Presbyterian, Congregational and Baptist. Small communions have no business there. Even these standard denominations, with their large resources in funds and personnel, never undertook a more difficult task.

However, the attrition of outside civilization upon the Mormon state has produced definite and considerable effects. In 1890, President Woodruff handed down a manifesto advising the discontinuance of the practice of polygamy. Probably this was violated for twenty years following to the extent of at least 100 cases a year; but the policy was laid down, and it has gradually won increasing acceptance until today the occasional cases of polygamy constitute a real embarrassment to the church authorities. In 1896, Utah was granted statehood under a constitution that was explicit in affirming the separation of church and state, and forbidding the practice of polygamy. But polygamy is still be-

lieved in. Visitors to the Bureau of Information on the Temple grounds in Salt Lake City are told in so many words: "We still believe in the principle of polygamy, but have suspended the practice of it as being inexpedient." Not yet sure of its limitations, the Church tried to place a polygamist, Brigham H. Roberts, in the United States Congress. The public opinion of the nation was aroused against this by the activity of a committee from Salt Lake City, which was composed of evangelical missionaries. The attempt has never been renewed. A year or two later, the evangelicals also went too far when they tried to prevent the seating of Apostle Reed Smoot as a Senator. He was not a polygamist, and there were no other grounds sufficient to keep him out. These two incidents helped to clear the air by showing to each side the ultimate limits of its effective operation.

A little later came Bishop Franklin Spencer Spalding to the leadership of the Episcopal Church, in Utah. Highly endowed with intellect, imagination and sympathy, Bishop Spalding saw that the day for the lurid militancy of the past had gone and that the time had come for Evangelical Christians to think of Utah as they thought of China and India, and to seek a sympathetic understanding of the dominant faith. This did not mean that he was inclined to accept Mormonism as a valid revelation of divinity, but rather that he believed the warfare should be waged with weapons more consonant with Christian principles. His lead has been increasingly followed by Christian workers in Utah until today practically all agree on the major elements of his policy.

Peculiar Characteristics

Mormonism claims to be a *restored* Gospel. It affirms that Christianity was lost from 330 to 1830 A. D. The assumed restoration doubtless led to the official name of the organization. "The Church of Jesus Christ of Latter Day Saints." The so-called "articles of religion," which are distributed by Mormon missionaries, are innocuous, containing not a single distinctive Mormon belief. This idea of the restored Gospel has much to do with the building of costly temples which are not for public worship, but rather for the performance of certain secret ceremonies which affect only a small percentage of the Mormons—for weddings, endowments, and especially for baptisms for the dead. These latter are performed by proxy at so much per head. In a single year there may be as many as 300,000 of them performed in these temples, so that they are by no means negligible as a source of revenue.

Polytheism and an exceedingly anthropomorphic idea of God are distinguishing features of the faith. God is a man grown big, and men are gods in embryo. Some day they will grow up and populate planets with their descendants. The causal connection of this doctrine with the belief in and practice of polygamy is clearly evident. In the pageant given at the centennial celebration in April occurs this verse relating to Joseph Smith:

Hail to the Prophet ascended to
heaven,
Traitors and tyrants now fight him
in vain,
Mingling with gods he can plan for
his brethren,
Death cannot conquer the hero
again.

Obviously such a belief goes far to show why Evangelical bodies have so far declined to fellowship with the Latter Day Saints.

A second distinctive feature of Mormon belief is the priesthood. Apostle Rudger Clawson, writing in the *Improvement Era* for last March, says:

Priesthood is therefore not only the point of divergence between the Church of Jesus Christ of Later Day Saints and all other Christian bodies, but the very quintessence of this religion—the thing without which it could not possibly exist. Priesthood . . . is authority delegated by God to man by which man acts for Deity in His name in a way that makes any act performed by man under this divine warrant as valid as if it were done by the Lord in person.

Results of Christian Missions

Direct results have not been large in the sixty years during which missions have been prosecuted. Success in missionary effort decreases in proportion as the religion approached is related to Christianity. Moreover, the evangelical churches have been spasmodic in the prosecution of mission work in the Mormon section. Paucity of financial support has caused undue frequency of change of personnel. The resulting impression locally has not been one of the stability of the mission enterprise and the continuity of a well-planned program. This defect can be remedied only by affording adequate support to the work and by closer conference and cooperation among the communions involved. The Roman Catholic Church is perhaps the best organized religious body in the world. It has been able to survive in Utah, but not much more. It makes practically no converts from Mormonism, and in

sixty years the Church in Utah has not been able to produce a candidate for the priesthood. On my visit to Salt Lake City last June, I was informed that one young man intends to be a candidate—the first.

It is difficult for people elsewhere to visualize the situation in Utah—a population of more than 400,000, and among them only 10,000 Protestant church members, 10,000 Roman Catholics, 6,000 Greek Catholics, a total of considerably less than 30,000. There is no Young Men's Christian Association in Salt Lake City, with a population of 140,000, or in Ogden, with a population of 30,000. There are not over a dozen self-supporting Christian churches in the entire State. All the churches must work hard to hold their own, for their people tend to move to the Pacific coast after a few years. There have been some converts to all the churches, and their Sunday-schools have attracted a considerable number of children from the ranks of people of Mormon stock who no longer adhere to the dominant church.

The chief results of Christian missionary efforts among the Mormons are to be found in the social consequences of those activities. Their educational and evangelistic endeavors have had much to do with the Mormon movement toward inaugurating a fine public school system, with increasing Mormon loyalty to the United States Government, and with the growing tendency to exalt the Bible in the services of the Mormon

Church. The only courses in Bible (given near the campus and with credit) at the University of Idaho, in Moscow, Idaho, and at the southern branch of the same institution in Pocatello, are those given by the Mormon Church, non-Mormon textbooks being used.

A number of competent Christian workers met in Salt Lake city last June to discuss for the Home Missions Council twenty-one questions respecting the facts, program and policy of Christian missions in Utah. There was no dissent from the opinion that Mormonism has changed considerably, is still changing, and that Christian missions have been responsible to a notable extent for the change that is taking place.

So we may wish well our representatives in the hardest missionary field in the world as they attempt to preach, that the Gospel "once delivered" has never been entirely lost, and that certainly it was not restored at Palmyra, New York, in 1823. The fact that after a century more than 600,000 people think that it was so restored demonstrates the continuing need of evangelical missions. It is our glad privilege to proclaim the good news that salvation comes through faith in Christ and not by means of elaborate ceremonies performed in secret temples. We can mightily help Mormon thinking to make the shift from the prosaic, materialistic mood of the Elder Brother to the spiritual joy and lift that marked the meeting of the Prodigal Son and the Forgiving Father.

We can give to the succeeding generation a vast equipment in plant and machinery, a great store of knowledge of how to run it, and we can leave for their stimulation centuries of art and literature. But the world will march forward only so far as we give to our children strength of body, integrity of character, training of mind, and the inspiration of religion.—*President Hoover.*

THE GREAT WORK OF THE NEAR EAST RELIEF: WHAT IS TO FOLLOW IT?

BY THE REV. JAMES L. BARTON, D.D.

Chairman of the Near East Relief

THE annual meeting of the trustees of the Near East Relief in New York, February 6, 1930, marked the completion of ten years of corporate action in the work of relief in the Near East. The corporation was the successor of The American Committee for Relief in the Near East, which followed the Armenian and Syrian Relief Committee, which in turn followed the Armenian Relief Committee. While the annual meeting was the eleventh of the corporation, it marked fourteen years of unbroken relief operations under essentially the same directors.

The name Near East Relief was given the organization by Congress, when a Board of 60 charter members were incorporated in 1919 by a special act. Twelve of the charter members have died during the decade. Their names are significant of the character and standing of those who comprized the corporation: Alexander J. Hemphill, Harry Pratt Judson, Cardinal Gibbons, Bishop Greer, Cleveland H. Dodge, William I. Haven, Charles W. Eliot, Myron T. Herrick, Henry B. F. McFarland, Oscar S. Straus, Talcott Williams and Stanley White. Dr. Samuel T. Dutton had died before the incorporation was completed. It is also an interesting fact that, of the ten members of the Executive Committee elected at this annual meeting, six had served for ten years or more. Herbert Hoover was a member of the first Executive Committee. The work of the

committee has been characterized by marked continuity of service of the men who were its founders.

The amount received during the period from 1916 to 1928 inclusive was over \$91,000,000—a striking demonstration of the sustained interest of the people of America and the world in the humanitarian appeal of remote peoples and of great child populations.

The average cash receipts per year for the twelve years was just about \$7,000,000. If we separate the six most productive years from 1918 to 1923 inclusive, the average per year was some \$11,000,000. The most productive year was 1919, when the entire refugee population in the Near East became accessible. In that year \$19,485,000 were received. In the single month of March that year the receipts were \$2,988,987.41. This financial statement does not include grants by the United States Government in 1919 and 1920 of \$12,800,000 worth of food stuffs, mostly flour, which was used in meeting the desperate situation in Russian Armenia during those years, nor does it include large commodity and other gifts from a great variety of sources. If these were added to the figures given above, the total would exceed \$110,000,000.

This is a brief backward look, but our interest today lies not primarily in the past but in the future. The past has been honorable; the future may be no less notable.

The emergency objective which led to the organization has been reached, so far as the public is concerned. The funds in hand and the payments yet to come from sponsors for children and in payment of pledges will enable the Committee to place in self-support the last of its wards so that it can say to donors that it has finished its task with honor.

There are, however, other considerations which it is impossible to ignore at this turning-point in the history of the work. Foreseeing the approach of this period, the Executive Committee in 1926 appointed a Survey Committee to investigate conditions in the Near East as they relate to the work of the trustees. This was done with a degree of thoroughness beyond all praise. The Survey Committee discovered vast unmet needs which could not be met unless there was a continuing program beyond the emergency stage. This conclusion was reached after protracted conferences on the field with missionaries, educators and others. Among these needs was the desire of the Eastern Churches for aid in promoting unsectarian religious education among their constituents. This had been begun in the orphanages and was being taken up by the ecclesiastics and leaders among the youth of the country.

Upon receiving the report of the Survey Committee, the Near East Relief created a Conservation Committee, of which Cleveland E. Dodge was Chairman and Dr. Barclay Acheson, Secretary, to take up the entire question of unmet needs. The Committee was composed of men who are deeply interested in the educational, industrial, economic, social, health and child welfare work in the Near

East. They entered at once upon the task, and for a year and a half upon their own responsibility made further and more intimate investigations through additional contacts with officials and other interested parties in the Near East. All areas were revisited and conditions reviewed and reappraised. The Conservation Committee discovered the beginnings of operations and influences which can be completed only by a continuation program. Among the most significant of these are:

First.—All countries in the Near East, with which the Near East Relief has had relations, are in complete sympathy, not only with what has been done during the years, but with its present methods and with the ideals which it has constantly followed and in which the governments have become highly sympathetic. These governments, especially the Soviet Government of Russian Armenia and the Greek Government, are eager to have the work continue, even after the wards have been adequately placed. Albania and Bulgaria, as well as Syria, have made representations to the Committee, assuring it of every possible coöperation if the Committee will continue work, either as Near East Relief or as a separate Board, for child betterment, economic and health improvement, and especially for the development of agriculture under modern methods of cultivation. All of the governments throughout the Near East are urging the organization to continue its operations, not as emergency relief, but as a constructive Board coöperating with the governments in their desire for modern social, economic, educational and moral advance.

Second.—The people in all these countries, including officials and leaders as well as the masses, with whom the Near East Relief has come into close contact during the last fourteen years, have absolute confidence in the organization and all who represent it. They recognize that it has had no ulterior motive, and that its work has been benevolent, helpful and Christian, looking to the best interests of the people in the countries in which the work has been carried on. They are unanimous in their declarations that the work has been full of blessing and that there is much yet to do. They stand ready, as individuals and as groups, to co-operate with the Conservation Committee in organizing and promoting forms of work which will benefit all the people as well as the countries themselves. The people are with the new organization.

Third.—The Near East Relief has raised up and trained a body of experts on the Near East. By reason of their years of service and their close contact with the people, their needs and the resources of the various countries, they understand the economic, social, moral and educational conditions and opportunities that are open for continuation work. These experts hold positions of commanding leadership in the places in which they are now located. They have a following of Nationals in all areas who are eager to see the principles that have worked so effectively with the children in the orphanages and among those already outplaced, applied in general to the children of the country. These experts are now available for continued service if there is a purpose to apply, in the countries as a whole, the methods that have

proven so valuable heretofore in limited areas. Many of them have the languages of the countries, are in deep sympathy with the ambitions and hopes of the people for social and intellectual betterment, and are ready to continue, if desired, in the same work.

Fourth.—All of these Near East countries are entering upon new periods of intellectual, social and economic change. They are breaking with the conservative, hampering traditions of the past and are seeking new methods of modern education, social, health and economic improvement. Many enlightened leaders welcome our trusted experts and are ready to coöperate with them in promoting the higher interests of their people. They have observed through years the disinterested service rendered by the Near East Relief and its representatives and see in them an opportunity for realizing higher social ideals for their own people.

Fifth.—The Near East Relief has some 20,000 boys and girls who have largely completed their practical education in the Near East Relief institutions and are in the process of being integrated into local society. These, together with a few thousands who are still in the orphanages, have, with few exceptions, received their entire training for life from the representatives of this organization. They are not hampered by the paralyzing traditions of their fathers. They do not know the age-long conservatism that have prevented social, moral and religious progress in the Near East. Many of them are well educated in modern methods of agriculture and industry and in the use of modern tools. In their thinking and outlook they are Western and pro-

gressive. These children, still officially connected with the Near East Relief, are in a position to become a mighty leaven for permeating the society of that country with new, inspiring and constructive ideas.

Besides these 20,000 children now connected with the organization, there are at least 40,000 other boys and girls who have already gone out and have become a part of the active life of the Near East in every country named, including Egypt, and in almost every line of industry. Some of these have already won positions of respect and leadership. Their training and character are generally recognized as superior to those of others of their age. There is little tendency among these graduates, often called "ex-orphans," to return to the old life in the static Near East. These 60,000 young people are ready instruments for moving their entire countries toward a higher economic and social life and a better civilization, if the old leadership can be retained. In view of the comparatively small number of these graduate children among the twenty or thirty millions scattered throughout the Near East, there is danger, unless we furnish adequate leadership, that they will be overwhelmed by the dead weight of the stolid life about them; but with adequate leadership they are in a position to become a mighty force throughout all those countries.

Sixth.—It has been a gratification to those who have been connected with the Near East Relief from its beginning to sense the confidence in the organization which appears to be universal throughout America. The general public seems to believe that its

gifts have been economically and wisely used, and to have confidence that the work carried on in the Near East has been done upon a broad basis and that it has been done in a spirit of disinterested service. This confidence is of untold value at the present time and will be absolutely essential if a general conservation work is to be undertaken. The organization has kept confidence with this public. It made its appeal for funds with which to close its emergency obligation to its wards, and the public has notably responded. There is a conviction that this same public desires and expects that the fifty or sixty thousand children whom the organization has trained shall be given a chance to use what they have already received in leavening the society in all of the countries of the Near East where they are located.

Seventh.—So far as can be seen, there is no other body or organization.

In view of these and other considerations, the Trustees of the Near East Relief unanimously voted that a new corporation should be formed to carry through the uncompleted work of that Committee. February 21, 1930, at 99 John Street, New York, where the Armenian Relief Committee was organized September 16, 1915, the new body was organized under the name of Near East Foundation with the fifteen directors and incorporators elected: Cleveland E. Dodge, President; Edwin M. Bulkley, Treasurer; E. C. Miller, Assistant Treasurer and Comptroller, and Barclay Acheson, Secretary. The office is at 151 Fifth Avenue, New York. The Foundation has the hearty goodwill of the trustees of the Near East Relief.

BETHLEHEM'S CHURCH OF THE NATIVITY

BY NANCY VIRGINIA AUSTEN, *Fontana, California*

BETHLEHEM, the little hill town of Palestine which gave us the year one, is probably the most famous city in the world. Its chief glory and significance come from its connection with the first Christmas, but it entered the pages of history a thousand years before that as the location of the beautiful pastoral of Ruth. It was also the home of David. But Bethlehem, despite its fame as the home of the Royal house of David and the birthplace of the Christ, remained a tiny village until medieval times when pilgrims began to visit the hamlet in such numbers as to increase the population permanently.

The present population of twelve thousand or less is made up almost entirely of Christians: Greeks, Latins, French, Germans and Armenians who have established monasteries, convents, hospitals, schools, industries and orphanages there. It seems rather strange that foreign lands should furnish such a large population for a little hill town of Palestine where there is practically no business; yet religious zeal alone has for centuries carried men and women to the limits of the earth and no doubt will continue to do so until the end of time. The institutions of the various Christian sects and nations make up the biggest part of the population of Bethlehem, but strange to say, the whole number of Protestant Christians is less than a hundred.

One can find a few pilgrims in Bethlehem any month in the year, which fortunately keeps the curio

trade alive and no doubt gave rise to the manufacture of mother-of-pearl rosaries, pins, paper-knives and beads, inlaid woodwork and other relics to delight pilgrims and tourists. But its streets are practically deserted except at Christmas and Easter when thousands come to bow before the manger where, tradition says, the Christ-child lay. At such times the ordinarily quiet streets spring into life and importance with the pomp of religious parades, the rich silken brocades and priceless jewels of priestly robes, the flutter of ecclesiastical banners and the glint of military swords. At first sight we must rub our eyes to make sure that we are not dreaming. Yes, it is really little Bethlehem filled with loyal hearts from the distant ends of the earth who have brought their gifts of love and devotion to the altar of the Nativity.

The center of interest in Bethlehem is the Church of the Nativity, built over the crypt which was the manger of our Lord. This is claimed to be the oldest Christian church in existence. Constantine built the first church there in 330 A. D., a magnificent basilica to which journeyed pilgrims from all the countries of Europe. When the Arabs captured Bethlehem they did not destroy the church, probably due to the fact that they venerate Christ as one of their prophets. Later on the Crusaders regained the town and rebuilt it, protecting it with a castle which they located near the church.

This was not, however, the end of Bethlehem's troubles. It has suf-

ferred destruction two or three times since, and not until the 19th century were the Moslems driven out, since then the Christians have been in undisputed control of the church and the town. There are, in fact, less than half a thousand Moslems in Bethlehem.

The town is built on spurs of the hills which jut picturesquely into the desert valleys toward the Jordan and the Dead Sea depression. The sides of the hills are terraced with fruit and olive trees, vineyards, grain fields, and pastures, making it a restful, beautiful spot in that semi-barren district. Sheep graze peacefully on the hillsides as of old; goats, more industrious and with true pioneer instinct, reach up the trees for a leaf or bit of green.

The Bethlehem hills divide the town naturally into several sections, which is really fortunate, since it provides the Greeks, Latins, Armenians, French and Germans with natural barriers for their separate institutions each with its own national population.

The Church of the Nativity has seen important functions during the centuries of its existence, among them the crowning of Baldwin as King, on Christmas Day in 1101. Europe's crowned heads have from time to time tried to outdo each other in munificent gifts to little Bethlehem, the City of David and the Christ: a Byzantine emperor covered the walls of the church with gilded mosaics; Edward the IV of England gave it a wonderful leaden roof (which, by the way, the Turks tore off and melted into bullets), and thus through the succeeding ages the French, the Romans, the Greeks, the Russians, the Germans, the English and the Armenians have

showered upon the birthplace of the Christ gifts of gold and devotion, sacrifice and adoration.

Almost as soon as we entered the town we came to the quiet square in front of the church around which the town buildings are grouped: the town hall, the post office, shops and the simple Arabic hotel. Narrow cobblestone streets, quiet and clean, lead off up the hill from the square. A few silent women, regal in their bearing and splendid in the characteristic and striking Bethlehem costumes, flitted by on homely errands. A boy passed with a goat skin of water hanging across his shoulder. A man, in flowing aba and bright cotton turban and a woman with a bundle of laundry on her head, passed swiftly and silently and disappeared into the stone doorway of a stone house. All the houses seem to be of stone; even the doorways and window frames are of stone, for lumber is scarce and expensive in the Holy Land. Balconies often jut out over the narrow streets from second floors, and strips of camel or goat hair canvas are fastened over the streets from building to building, thus affording a welcome relief from the burning sun. We paused at the Psalmist's well by the gate, the memory of which made David long for a drink when he was hiding from the Philistines. (2 Samuel 23: 14 and 15.)

A woman came to draw water, and I stared most impolitely at her picturesque Bethlehem costume. I hope she forgave me if she noticed my rudeness; however, I am sure she was utterly unconscious of the striking picture she made. Her voluminous skirt touched the ground; the sleeves of her velvet jacket had embroidered cuffs extending from the wrist to the elbow

which hung almost to the hem of her skirt; coins worn as a necklace and a headpiece showed the size of her dowry; her hair was piled high on top of her head and was covered with a long shawl-like white veil which was pinned under her chin, the corners falling almost to the ground. No doubt the veil protected her hair from dust



Photograph of Presbyterian Board of Foreign Missions

THE MANGER—THE CHURCH OF THE
NATIVITY

and her neck and shoulders from the sun. Unlike the Moslem veil, the Bethlehem veil does not cover the face. Two men sauntered by with bright orange turbans coiled thickly around their heads as a protection from the sun, their long seamless coats fluttering behind them in the welcome breeze.

Before us loomed the Church of the Nativity, the simple mellowed stone basilica which alone of all the early buildings has weathered the vicissitudes of the ages. The church

is under the care of the Greeks, Latins and Armenians, each of whom guards jealously every tiny privilege which has been so hardly won through the centuries.

As we entered the simple, narrow doorway and looked around the hallowed enclosure upon the undivided expanse of nave, transept and choir, a feeling of space, of quietness, of sanctity pervaded the sacred place. The mellowed limestone columns, the stone floor worn by the feet of millions of pilgrims who for centuries have trod the very spot where we stood, the primitive figures representing the ancestors of Christ and of Joseph and of the disciples breathed a secret of the church's antiquity.

Two sets of steps descended from the body of the church to the grotto underneath where the Christ-child lay on that most memorable night. The grotto has been converted into a chapel of the Nativity. Its floor is paved with marble slabs and the stone walls have been lined with marble. Thirty-two hanging lamps filled the little chapel with a soft radiance and candles flickered in a golden haze. A recess in the wall filled with swaying silver lamps proclaimed itself the spot we were seeking even before we caught the gleam of the silver star set into the marble slab in front of the altar. We bent over it and read: *Jesus Christus natus est hic de Virgine Maria.*

I turned back the pages of memory to the Christmas mornings of my childhood when the Christmas story was each year freshly beautified and endeared. This then was where the story began; this the manger venerated through the centuries, around which have gathered in countless numbers poems, songs, traditions and prayers. My reverie

was broken by the voice of our guide telling us that the silver star had been placed there by the Latins, and that the silver lamps swaying gently in the recess were in the custody of the Latins, Greeks and Armenians each of whom held particular rights in the chapel and who frequently charged each other with trying to gain an inch or so at the expense of the others. The Latins, Greeks and Armenians must keep constant watch lest by some slip a tiny bit of dearly gained privilege be lost; for once lost it can be restored only by bitter fighting. But this backwash of jealous bickering is lost in the wide

ocean of adoration and unselfish devotion which envelopes the Christ-child and His birthplace for the world at large. To those at a distance the star of Bethlehem still shines with a steady light. We do not care who has the right to polish the silver star, who may dust the brocade hangings or light the lamps. Without any lamps or stars or hangings Christendom would continue to sing: "Joy to the world the Lord has come." Only to those guarding the lamps and star and ecclesiastical prerogatives have such ambitions obscured the real significance of the birthplace of the Prince of Peace.

MISSIONS A BACKGROUND FOR WORLD PEACE

BY MRS. SCHUYLER C. WOODHULL

President of the Women's Missionary Society of the Presbyterian Synod of Minnesota

WHEN Mrs. Tsune Gauntlett, the Japanese delegate to the fifth Conference on the Cause and Cure of War, held in Washington last January, was introduced to the Conference, she said: "I owe all my English to the missionaries in Tokio. We did not start this Peace Movement, it was started years ago by our grandmothers in every mission station around the world." This recent testimony of a Japanese woman gives added weight to the theme of this paper.

When Christ was foretold in prophecy, He was named the Day-spring from on high who should guide our feet into the Way of Peace. He taught: "Blessed are the peacemakers"; "Love your enemies"; "Bless them that curse you." He ratified anew the Ten

Commandments including: "Thou shalt not kill."

The early Church was essentially a missionary Church. By the end of the first century the new religion had been preached from Babylon to Spain, from Alexandria to Rome. The ancient Roman world was a world without love. The life of the Christians was a life of love. "Behold! how they love one another" was the common exclamation. Through all the thousands of Christian inscriptions in the Roman catacombs, not one has been discovered expressing resentment or even reproach. Peace is the all prevailing note. There can be no doubt that in theory the early Church stood sternly against all participation in war for many generations after the Apostolic Age. The positive assertion made by

Dymond and others, that for 200 years not a Christian soldier is on record in the Roman armies, may seem strong, but it is confirmed by Rome's historian, Gibbon.

After 250 A. D., the demand for holiness of life was insensibly transferred from the Church at large to the clergy. In place of the primitive democracy of the Apostolic Church, there grew up an ecclesiastical aristocracy. Wealth and popularity began to flow into the once despised Church at Rome. Then there came a change from the worship of the one God and His only Son to the reverence for countless intermediary saints, and from peace to militancy. At the time of the accession of Constantine, the Roman Empire was in a state of anarchy and confusion. The Church numbered at this time about eight millions. Constantine perceived in the Church a prop to his falling Empire. On the day when he entered Rome as conqueror, his hands red with blood, his banner displaying the Cross, which for the first time was chosen for a military symbol, organized Christianity surrendered her sublime distinction as the religion of peace. The fact that, by Constantine's intervention, suppression and persecution of the Church ceased, has blinded Christian people from his day to this to the evil that was wrought.

Unhappily, not even the leaders of the Reformation broke with militarism. Missionary activity was strangled within the Church during the period of bloody wars lasting a century and a half. Fortunately, the Church has always secretly cherished Christ's ideals of peace. In England in the seventh and eighth centuries, war was for a time declared anti-Christian. In

the fourteenth century, a great religious movement for peace struck the minds of different nations of Europe. Pilgrims in white garments marched everywhere, preaching the duty of Christian peace. In the fifteenth century, the Moravians took strong ground against war. Then Hugo Grotius of Holland raised his voice. In the seventeenth century, George Fox and William Penn became great champions of peace. In 1905, in New York City, the Honorable David J. Brewer set forth international peace as one of the objectives of a proposed federation of churches. A campaign in the interest of this movement has since that time been persistently carried on. In August, 1914, the delegates from several lands convened at Constance, Germany, to found The World Alliance for Promoting International Friendship Through the Churches. The outbreak of the World War compelled the conference to transfer its sessions to London, where it completed its labors.

We all know the many agencies at work today for peace. The World Court, the League of Nations, the exchange professors, the Friendship Tours, the Peace Conferences, the International Institute held at Geneva every August, and many others. But I place our great missionary enterprise at the head of all these. Our missionaries believe, to quote Dr. Arthur J. Brown, that men and women everywhere have like passions, are capable of development, responsive to friendship, worthy of respect. They do not go down to other people as superiors to inferiors, but as men to brother men, bearing the same burdens and needing the same Saviour. They know that

there is only one race—the human race. They spend not a few months but a lifetime amid climatic and unsanitary conditions which sapped the vitality of our troops in Cuba and the Philippines. They do not forsake their posts in time of danger. A British Admiral saluted a few missionaries who, in spite of the perils which beset them, declined to take refuge on his ship of war, and he exclaimed: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." Isn't this the spirit that will make friends of all peoples?

No Far Eastern country ever had a leper asylum, a school for the deaf or blind, an orphanage, or a hospital for the insane, until the Christian missionary appeared. Think of the enlightenment that has come to many people with the introduction of printing by the missionaries, another agency binding people together. The spirit which prompted an educational missionary in China to decline a high salaried presidency of a government university, giving as his reason: "I want to translate the Bible and to train up Christian ministers," is surely the spirit of loving his neighbor as himself. The missionary has always stood for the brotherhood of man, which implies those relations between nations which make for peace and good will.

When Mr. James McDonald,

Chairman of the Foreign Policy Association of New York, returned from the Conference on Pacific Relations, having gone to Japan by way of Russia and China, he was asked: "To what extent are the Christian missionaries to blame for the Far Eastern muddle?" He replied:

I think the answer could be given in three words: Not at all. But, when put that briefly, one subjects oneself to criticism for not telling the whole truth. The Christian missionaries in China have not Christianized China. However, they have in indirect ways—educational, social and hygienic—performed for China what seems to me the finest work which has been done there by any foreign influences whatever.

As you go through some of the back parts of China, seeing a few of the older women and a few of the younger ones still with bound feet, and compare them with the younger generation of Chinese, you realize that, if the missionaries had only a tiny bit to do in that great unbinding, not merely of the feet of the women of China but in a very real sense of the spirit of the women of China, they have performed a magnificent task.

The Honorable John Barrett, former American minister to Siam, said that 150 missionaries gave him less trouble in five years than fifteen business men gave him in five months.

With testimonies like these, I feel convinced that our noble missionaries are indeed ambassadors of peace.

WHAT IS CHRISTIAN EDUCATION?

Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.—*Definition approved by the International Council of Religious Education.*

ANNUAL MEETING AND AUTUMN CONFERENCE—AMERICAN MISSION TO LEPERS

“ALL Roads Lead to Rome” was the ancient saying. On the 16th of October all roads led to New York for the annual meeting of the American Mission to Lepers. “Conquerors” came from India, Africa, Japan to tell of their conquests—conquests over suffering and ignorance and disease, leaving happiness, health and hope in their wake. The home “reserves” were also there in full force with representative delegations from various points in eight States, to hear the reports of their workers in the field and to tell of their own efforts at home.

Dr. Cleland B. McAfee, Secretary of the Presbyterian Board of Foreign Missions and recently returned from a round-the-world journey, told of his observations of leper work in foreign lands. He pointed out three important things which could be done regarding leprosy in every land: first, the spread of leprosy can be checked by isolation of lepers; second, as leprosy is not hereditary the untainted children can be cared for and protected from their leper parents; third, their pain can be relieved and comfort brought to them and “life for the lepers can be made very rich by making the love of God a real fact to them.”

Dr. A. Oltmans, Secretary for Japan of the American Mission to Lepers and Superintendent of the I-Hai-en Leper Mission Hospital at Tokyo, spoke of the progress in Japan. After briefly outlining the work in Japan from its beginning 40 years ago, Dr. Oltmans mentioned the lively interest now being

evidenced not only by the denominational and private hospitals, but by the Government which he placed next to the United States in the part it is taking to care for its lepers. He credited the Japanese Government also with welcoming the teaching of Christianity in its hospitals on account of the good influence it brought with it, and said, “The outlook for ridding Japan of leprosy is very bright, and I believe it can be done.”

Mr. Delavan L. Pierson, Editor of THE MISSIONARY REVIEW OF THE WORLD, recently returned from a world tour of observation, reported as his outstanding impression the wide prevalence of leprosy, and how little was being done compared with what should be done. He asserted that the British and American Missions to Lepers have indeed set the pace in the work being done for lepers under a definite plan. It is his firm belief, too, that while it might be that we can spend money too lavishly for our churches and educational equipment at home, we cannot do enough to aid the lepers, suffering as they suffer, in making them more healthy and happy and showing them through our sympathy the blessedness that comes through Jesus Christ and His love.

Dr. George W. McCoy, Director of the National Institute of Health of the United States, and formerly Director of the Leprosy Research Station at Molokai, Hawaii, spoke of the leprosy situation from the medical viewpoint. In speaking of the trends in dealing with leprosy today, Dr. McCoy said that

too rigid segregation is not advocated as strongly as formerly as it causes many early cases to be hidden, but that home treatment, clinics and instruction in preventive measures are recommended.

Dr. T. A. Lambie, medical mis-

sionary from the Sudan, laid much stress on the efficacy of prayer in connection with his work, and Dr. A. D. Helser also attributed the success of his work among the lepers in Nigeria to medicine, diet and last but not least, to prayer.

CHINESE REDS BEHEAD WOMEN MISSIONARIES

THE *New York Times*, October 11, published the following dispatch from its special correspondent in Shanghai:

Out of the mountains of North Fukein came the story today of the terrible fate of the two British women missionaries, Miss Eleanor June Harrison and Miss Edith Nettleton, slain at the end of weeks of negotiations with bandits for their ransom.

The two women, both advanced in years and of long mission service among the Chinese, were subjected to keen physical and mental torture and finally, to quote those who attempted to free them, "clumsily and brutally beheaded."

The sufferings of the women were related by A. J. Martin, British Consul at Kienningfu, and the Rev. Dr. Alfred Sills of the Church Missionary Society, who returned from Kienningfu after several weeks of strenuous but unavailing attempts to save the captives.

Chinese officials at Kien Yanghsien were informed of the abduction and at first displayed indifference, the British investigators said, but afterward sent troops to the area. No strenuous efforts were made, however, to release the missionaries.

More recently the Chinese captors sent a finger in a letter to the British authorities, saying they had cut it from Miss Nettleton's hand and, unless their demand of \$50,000 ransom was complied with at once, further harm would come to the missionaries.

Advances were made at the direction of the Church Missionary Society to meet ransom demands, but without avail.

The editor of the *Christian Century* adds:

It seems clear that no political significance attaches to this murder. It has been simply a bandit outrage in a notoriously bandit-ridden section of China. The result, however, is none the less distressing, and will bring a new realization of the danger which today attends missionary work in that country.

It is probable that there will be many to censure the British consular officials for their failure to pay the ransom, \$100,000 in the first instance and later \$50,000, that might have saved the lives of these two women. But the problem presented to the mission and political authorities, both Chinese and British, was a terribly difficult one. The C. M. S., although as hard pressed for funds as any mission agency, was in favor of paying what the bandits demanded. Its first concern was for the safety of its workers, and its readiness to go to any length to secure their freedom will be honored in all quarters. But the political authorities, although as much concerned for the safety of those involved as government agents are, decided against the payment. To ransom these women, it was believed, would be to expose all other foreigners in Chinese interior to increased danger of abduction by bandits.



TOPICS OF THE TIMES



Retrospect

The closing year has been a hard one for many people. Readers of THE REVIEW do not need to be told of the wide extent and serious character of the business depression. Millions of men and women have been out of employment, and many others have had their incomes reduced. Missionary boards, and educational and philanthropic agencies have felt the effects, and of course the weekly religious papers and the monthly missionary magazines have suffered. Thoughtful observers believe that the tide is turning and that better times will soon come; but many have painful reason to remember the year 1930.

A review of the year from the viewpoint of missionary work is presented in articles in this issue, and we need not cover the ground again. Suffice it to emphasize the hope that Christian people everywhere will approach the new year with a renewal of faith and consecration. Evangelical religion is being assailed on all sides and world conditions are seriously disturbing; but let us remember that such assaults and conditions are not new. The churches have faced them many times before. "But, Lord, Thy Church is praying yet." Let us hear again the voice of the Master to His disciples when, 1900 years ago, they went to Him with sinking hearts and wavering faith: "See that ye be not troubled: for these things must needs come to pass; but the end is not yet. But he that endureth to the end, the same shall be saved." Then followed His ringing words to the effect that the troubles which so distressed them, instead of being a reason for discouragement and inactivity, were a renewed challenge to go forward. "This

Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." And not till then.

A. J. B.

Return of Editor Pierson

Our readers will be glad to know of the return of Mr. and Mrs. Delavan L. Pierson from their long journey around the world. Their schedule included Syria, Egypt, Mesopotamia, India, Burma, Straits Settlements, China, Korea, Japan, Australia, New Guinea, and the Hawaiian Islands. It was a long tour, involving hard traveling and the strain of many conferences and addresses. But it also involved the joy of meeting missionaries of whose work Mr. and Mrs. Pierson had long known, and with many of whom they had formed ties of personal friendship when on furloughs in America. They brought blessing and cheer to hundreds of lonely and burdened workers, and they in turn received rich blessing for themselves as they communed with their fellow Christians both native and foreign, and witnessed the wonder working of the Holy Spirit in other lands. In the good providence of God, they suffered neither illness nor accident, and returned in excellent health and spirits.

We are sure that our readers have been keenly interested in Mr. Pierson's Travel Letters, which have appeared in successive numbers of THE REVIEW. They have showed a remarkably intelligent understanding of the situation in Asia and the problems now affecting missionary work. Other articles from his pen will appear from time to time. The service to the missionary cause, which he has long ren-

dered with such eminent ability, will be still further broadened and enriched by the observations and experiences during his journeys on the mission field.

As the Acting Editor was to have charge of *THE REVIEW* only for the year of Mr. Pierson's absence, his editorial responsibilities terminate with the present number. He has found his work very congenial, and he deeply appreciates the generously sympathetic cooperation which he has received from the office staff, the Board of Directors, the Editorial Council, and many readers of *THE REVIEW*. With the background of an experience of 34 years as Secretary of a Board of Missions and this additional year in the editorial chair, he is in a position to know the important place that *THE REVIEW* occupies in the home and foreign missionary work of the churches. It is an essential part of that work, maintained at no small sacrifice by devoted men and women who recognize the value of its service. I earnestly bespeak for them, and particularly for Mr. Pierson who bears the heaviest burden, the continued cooperation and prayers of all the readers of *THE REVIEW*. A. J. B.

Does Gandhi Represent All India?

The American people are in danger of being misled by the frequently published statements on this subject. For example, Dr. John Haynes Holmes, in his Introduction to Gandhi's Autobiography, writes of Gandhi as "supreme throughout all India," "his word everywhere obeyed," and his "personal influence over three hundred millions of his fellowmen." The *New York Times* publishes a letter from an East Indian stating "the country (India) is solidly behind Gandhi's National Congress."

We share the general opinion regarding the high character and patriotic motives of this extraordinary man. Whatever may be thought of the wisdom of his methods, his sincerity mer-

its the respect of the world. It is a great thing to see a revolutionist who relies not upon the sword but upon moral suasion, even though some of his followers do not thus limit themselves. In his demand for independence he undoubtedly represents the Hindus, who form the largest element in the population of India. But there are others. The 70,000,000 Moslems, while disliking British rule, would dislike Hindu rule more, and they know that the success of Gandhi's independence program would place them in a hopeless minority to their hereditary foes. The rulers of the 72,000,000 people in the self-governing native states look askance upon Gandhi because they realize that the security of their thrones depends upon British protection. The representatives of the nearly 60,000,000 outcastes know that the justice which they now receive in the courts and the gradual improvement in their lot are due to British rule and would be jeopardized if the high caste Brahmins had the power. The Eurasians, who form a considerable portion of the 4,754,000 people who told the census takers that they are Christians, would far rather be under British rule than under that of Hindus who despise them. The commercial class, while not numerically strong, is influential and fears that internecine strife would demoralize business if the British were to withdraw.

There are indeed exceptions to these generalizations. Some individuals in all these groups support Gandhi's program. The classes shade into one another at the edges. But the general statement may stand that nearly one half of the people of India, while as restive as Gandhi under foreign domination, fear independence. India's demands at the London Conference are for dominion status. We would not minimize the significance of the independence movement that Gandhi represents, or the reverence with which he is regarded. But India is not "solidly behind" him, nor is he "everywhere obeyed." 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

It was with keen regret that the editor of this department found that credit for the first two methods printed in the October issue was not given to Mrs. Fred Rector of Pawtucket, R. I. Mrs. Rector is one of the officers in the Woman's Baptist Mission Society of Rhode Island. She taught methods last year in several summer schools.

SUGGESTED PROGRAM FOR WORLD DAY OF PRAYER

BY MRS. S. S. HOUGH

*Chairman of World Day of Prayer
Committee*

February 20, 1931

We are rapidly approaching another World Day of Prayer. Reports of the observance of 1930 are conclusive proof that the service may be adapted successfully to any group whether urban or rural by wise, careful, and prayerful planning begun many weeks in advance of the day. The following suggestions have been culled from reports of meetings in crowded cities, small towns, rural communities, isolated frontier places, mission schools, and family circles, among women, girls and children.

Planning in Crowded Cities

How to make the Day of Prayer effective in a large city has been a real problem for those who seek to hold one central service. Many cities, however, have discovered a better method and instead of planning for one service which may call out a comparatively small group they are organizing for many meetings and find attendance doubled.

Greater New York organized its General Committee about three months

preceding the Day of Prayer—appointed subcommittees for the set-up in six districts.

Each of these subcommittees planned for more than one meeting covering the district so that a total of thirty meetings were held with an attendance of more than 6,000 women.

Toronto, Canada, organized for eighteen simultaneous interracial meetings. An interesting feature of these meetings was the reading of the Scripture by new Canadians in their own languages.

Los Angeles reports the plan of holding a number of simultaneous meetings rather than a central meeting, this method having met with much favor and success. Twice the number of women attended and the offering more than doubled.

A Township Meeting in Massachusetts

"Apparently no one here had ever heard of the Day of Prayer but I found several women who became interested at once. With that much encouragement I went ahead with plans.

"We have ten Protestant churches in our township which covers an area of about forty-five square miles. That means that some of the churches are as far as twelve miles apart and many of the women have no means of transportation. Still, nothing venture, nothing have.

"One very important thing was to find the right place for the meeting. The Episcopal church in the main village is very lovely and I found they would be glad to have us meet there.

"Enough of the 'Call to Prayer' were secured to supply the women of all the churches. The date and place

of meeting was written on each call and bundles of them, together with a few programs, were distributed to 'key' women. These were given out in the churches for two Sundays before the meeting and the meeting was spoken of wherever there were groups of women gathered.

"I had thought possibly twenty-five women might come but fifty women came, took part whole heartedly and expressed themselves as anxious to repeat such a worthwhile service. Our offering was over \$14.00. We all agreed that next year we would begin earlier to make plans."

Lonely, Frontier Places Link Up

"I write this on the evening of the Day of Prayer. Our Birdtail Indian women have just gone home with their husbands who brought them with their dear brown babies. Just a few of them, but they came the fifteen miles in to Birtle, to join with a few friends here in the praise and prayer rising from the hearts of women the world over.

"Our meeting started with dinner for those who had arrived, and then we commenced our hour of prayer and song, mingling our voices and languages. It was a good hour, for we sang and prayed to Him who hears all tongues, and condescends to bless all simple, eager hearts. With a cup of tea for all twenty who came together, words of good wishes, our splendid Indian friends made ready for the road once more. As I write they will have reached home. We pray that in their lives and in ours Jesus Christ may indeed be lifted up."

"In a lonely corner of our province one woman left alone, went through the program of reading and prayer and sent her offering of one dollar."

"The daughter from a manse in an outlying district came to Vancouver to spend the day with a sick mother. In the quiet of the sick room they had their own prayer service at the same hour the meetings were held in the churches and followed the program used in our gatherings."

"We were a gathering of 14 women in the country but a wonderful spirit of prayer was manifested, so glad to be able to have a share."

"We hope from now on this day will always be observed by the women of this small mining and lumbering town on the Pacific Coast."

Home Mission Schools Also

"The World Day of Prayer for Missions is annually observed as one of the greatest days of the year at the Pattie C. Stockdale Memorial School. The program has been so arranged that there could be student group meetings for prayer at almost every hour through the day. Usually we begin with a before-breakfast prayer meeting, but this year we had early breakfast and were ready for a service of prayer for missions at six-thirty o'clock. In this meeting a talk was made upon the significance of this day of prayer, and after each one of the household had joined in audible petition for the great cause of missions we went out to make the whole day, as far as possible, one of intercession.

"One o'clock in the afternoon found the women of the Missionary Society joining in a special service of prayer. Even in this remote valley our women felt their oneness with the rest of the praying world, and the work of missions became more real to us all.

"At night there was a service of prayer in our chapel at which were present men and women and young people. The regular mid-week prayer meeting was postponed until Friday night so that we might gather together to unite our voices with those of earnest souls throughout the world."

In one Negro school the four parts of the program were divided with a teacher speaking on each, and students offering the prayers. Sometimes this school arranges to have only the high school pupils in the assembly room, other years they have the entire school in the chapel.

This day may be an integral part of the program of religious education. The chapel service offers a good time

for the observance. Preparation, however, may be made in the young people's meeting on the preceding Sunday, and in a faculty meeting. While a teacher may have the day in charge, she will wisely ask a few students from the different classes to plan with her. Together they will arrange to have students participate.

A Girl's Vesper Service

The secretary of young women's work of one of the churches of Winnipeg, Canada, took it upon herself to initiate plans for a young women's service. She writes, "I took the initiative early last fall. I obtained the names of the secretaries of young women's work in the Anglican, Presbyterian, Baptist, Church of Christ and United Church—these together with representatives from the Y. W. C. A., Girl's Work Board, and Baptist Young People's Union, I called to a meeting in my home early in January.

"Enthusing these women and girls to take hold of this entirely new and untried idea was the hardest bit of work I did throughout. From this small beginning we tried to widen our scope to include as many nationalities, denominations, and clubs as possible; this necessitated several meetings.

"We think the whole success depended on the two large preparatory meetings. At the first one, held in the Y. W. C. A., we had about sixteen representatives of various organizations present. There was a great deal of telephoning before this meeting not only to church groups but to national groups and to clubs such as Quota Club (a Business Women's Service Club), the Manitoba Teacher's Federation, and the Manitoba Association of Graduate Nurses. At this meeting brief reports were given and a ten-minute inspirational address on Pentecost and the World Day of Prayer. At this meeting it was decided that our service be a Vesper Service and Committees on Program, Music, Decoration, Publicity and Extension were appointed. A Ukrainian young woman headed the Decorations

Committee. This committee secured flags of many nations and made a Christian flag. The Publicity Committee interviewed the ministers whose services were being broadcast and asked them to make special announcements. They also enlisted the editors of the church page of daily papers and supplied articles about the Day of Prayer. Multigraphed letters were sent to every church.

The Program Committee adapted the program and made assignments. The girls who had part in the service held a meeting of their own for rehearsal. To the last meeting of the committees were invited representatives from all the churches, an attendance of seventy-four. This gave opportunity for the final check-up and promotion.

"The Vesper Service was largely attended. There was a vested choir of thirty-six teen-age girls. Immediately following the Day of Prayer a committee was appointed to plan for the service in 1931."

Visualizations

Many groups feel that visualizing parts of the program helps greatly in interpreting the message.

During the closing period of silent meditation and consecration in one church, the room was darkened and an illuminated cross shone out while the organist played softly "When I Survey the Wondrous Cross" followed, during silent prayer, by the hymn "O Jesus I Have Promised," played softly on the chimes.

Several groups used an offering service visualizing the objects for which the offering was taken. These are made available for other groups desiring to use them in the future. They are entitled "A Vehicle of Progress" and "An Offering Service" either may be obtained from denominational boards, 6 copies for 10 cents.

The young women of one city effectively combined the Scripture responsive reading with the section "Jesus the Desire of All Nations" in

last year's program, in the following manner:

The leader, a girl dressed in white stood behind an altar on which lay a large open Bible with a row of tall lighted candles on either side. The national, dressed in costume approached the altar and looking up into the face of the leader, made the appeal—the leader answering in the words of Scripture.

An American Student—Many of us are not satisfied—everywhere we turn we see things that are not Christian. We have been looking at Christ. . . . we see that he has something to give us. We see that we need Him and we want Him.

Leader—In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst let him come unto me and drink. Blessed are they that hunger and thirst after righteousness for they shall be filled.

I am the bread of life; he that cometh to me shall never hunger.

Antiphonal Duet—Art Thou Weary.

A Japanese Student—I am looking for God; can you show Him to me?

Leader—So it has been through all the ages among all the races and nations of all lands.

For this is life. . . . to know God.

Philip saith unto him, Lord, show us the Father and it sufficeth us.

Jesus saith unto him, He that hath seen me hath seen the Father.

In Christ men have found God coming out of the inaccessible distances and drawing indescribably near.

A Buddhist of China—All my life I have been seeking light for my mind and peace for my heart. I have tried Taoism, Confucianism, Buddhism in vain.

Leader—Jesus said, I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life.

A Latin American Skeptic—You have a song in your heart; . . . that is why we came to hear. *A hidden voice sings* "A Song in the Night."

There is a song so thrilling,
So far all songs excelling,

That he who sings it, sings it oft again.

No mortal did invent it,
But God by angels sent it,
So deep and earnest, yet so sweet and plain.

The love that it revealeth
All earthly sorrows healeth;
They flee like mist before the break of day.

When, O my soul, thou learnest,
This song of songs in earnest,
Thy cares and sorrows all shall pass away.

Leader—I will sing unto the Lord as long as I live.

I will sing praises to my God while I have any being.

Jesus said, These things have I spoken unto you that my joy may be in you and that your joy may be made full.

Sing unto Jehovah a new song and His praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages and the inhabitants thereof sing.

Gandhi of India—I have not yet found Him. . . . It is an unbroken torture to me that I am still so far from Him.

Leader—The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores.

Jesus said, They that are whole need not a physician, but they that are sick. I am come that they might have life and that they might have it more abundantly.

Come unto me all ye that are weary and heavy laden and I will give you rest.

The Children's Hour

"For the first two years we held only one central meeting for children in Rochester, N. Y. A circular letter was sent to each church in the city asking that fifteen children from each Junior department of the Sunday-school be appointed to represent them. We had at each of these meetings about one hundred children.

"For two years we have been holding meetings in four sections of the city. Early in the year I asked the pastors of four churches near the center of each section for the use of their church auditoriums for our meetings. We have always had a cordial response.

"A circular letter was carried to each church in the city by the council representative, who was responsible for getting the advertising across in her church and Sunday-school.

"If the entertaining church had a religious work director she, with the pastor's aid, attended to the church invitations for the community, either by telephone or letter, enlisting the cooperation of all pastors and superintendents.

"In one community, two years ago, the pastor of the entertaining church asked the neighboring pastors to come with their children and lead their groups in prayer. After the children's hour he called a meeting of the pastors and as a result there were regular community meetings during Lent with a celebration of the Lord's Supper in which Methodist, Baptist, Lutheran, Episcopalian, Presbyterian and Evangelical churches united. This union is still in operation for the best interest of the community.

"Last March, although the rain fell in torrents, over four hundred children of different races representing about fifty churches attended the services. Children's choirs were used—simple programs prepared and printed containing prayers adapted for use by children and linking them in friendship with the children of all lands and races."

On the Air

Increasing numbers of radio stations are setting apart some period of the day for broadcasting a brief service. Frequently it is the morning devotional hour. In some places it is the twilight hour. WEAf of New York had a hook-up for a 15-minute Day of Prayer service of eighteen stations from New York to Omaha, Nebraska, and from Portland, Maine, to Jack-

sonville, Florida. Try it in your community or through a near-by station.

Printed Material Available

"A Call to Prayer" by Baroness Van Boetzellaer van Dubbledam, The Netherlands; a special "Call for Young People" by the same author, (both free with orders for programs.)

The Program—"Ye Shall Be My Witnesses," by Miss Kathleen MacArthur of Toronto, Canada (2c, \$1.75 per 100). Suggestions for leaders free with each order for programs. Special suggestions for young people also free.

A Service of Consecration, "Looking Unto Jesus" by Miss Jean Paxton, of New York (10c, only two being needed).

A poster, new design in colors (10c).

Seals for use on letters and envelopes (\$1.75 per 1,000, 25c per 100).

Separate sheet of pictures illustrating the projects, same as used on program, may be had free of charge, if needed.

"An Offering Service," "A Vehicle of Progress" (another offering service) "A Praise Service." Any of these may be had in mimeographed form, six copies for 10c.

Order from denominational Mission Boards.

LIFE'S SEVEN STAGES

First Prize Demonstration for Receiving the Christmas Offering, Chautauqua, N. Y.

BY NELLIE E. KUHN, *Erie, Pa.*

The cast requires seven persons as Christmas Spirits, with an interpreter and supporting characters—18 persons: The Interpreter, the Seven Christmas Spirits; a very small girl; a school girl of eight; a girl graduate; two lovers; a mother with baby in arms and small child; a middle-aged woman; and an old lady with white hair.

Christmas envelopes should be given out before this service which is held at the December auxiliary meeting

when the Christmas offering is to be received.

Stage setting may be white background with holly wreaths. Soft music may be used as curtain rises, and during intervals.

Interpreter: Seven Spirits of Christmas are about to appear. They are the spirits that guide and care for humanity at each of the seven stages of human life: babyhood, childhood, youth, lovetime, motherhood, middle-age, and those in the sunset glow. Each spirit will bring with her someone representative of our foreign fields, of some phase of our work, standing for the seven stages of womanhood we work to redeem and bless.

Enter *Spirit* clothed in crimson leading tiny Japanese kindergarten child; *Spirit* in orange follows with eight-year-old school girl with bag of books; *Spirit* in green walks beside two lovers (Hindu maid and man); *Spirit* in blue guides Chinese mother carrying baby and leading small child; *Spirit* in yellow walks beside college girl in cap and gown; *Spirit* in violet walks with a serious, middle-aged Korean Bible-woman; while *Spirit* in silver leads a very old negro woman with white hair, but with gay turban and neckerchief. When all are upon the platform in semi-circle facing audience they lead in singing: "In Christ There Is No East or West."

Interpreter advances and says: "These seven stages of life in our nineteen foreign fields are helped and made happy and useful by the offering in our Christmas envelopes. Sometimes they need kindergartens, sometimes day schools, here and there they need a college, or an industrial school for widows, or an orphanage, or a baby-fold and they look to our Christmas offering to make these things possible. The seven Christmas Spirits will wait upon you for your offering."

(Let the *Spirits* in red and green lead the others in taking up the offering, while the ten persons remaining on the platform lead the others in singing: "Saviour, Thy Dying Love Thou Gavest Me," (verses 1, 3, 4).

When the seven *Spirits* return with the offering let them turn and face the audience with the offering plates in their hands, while those behind them on the platform join with them and the audience in singing: "Christ for the World We Sing." (Curtain.)

AN "ABSENT MEMBERS MEETING"

BY MRS. P. H. AUSTIN

I heard a pastor say that he had been wondering as to what time of year his parishoners were at home; that in the winter most of them went to Florida, and in the summer most of them were at the seashore. This set me to wondering just what method was used, if any, to keep these folks in touch with the home church. And then a suggestion came to me as to a plan for keeping in touch with our missionary women who are away, so that they may realize we, as an organization, are interested in them, and at the same time guard against their losing interest in us.

Why not have an "Absent Members' Meeting." Gather correspondence from those who are away. Ask these to write newsy letters concerning their surroundings and activities. Have excerpts made of personal letters received by friends of the absentees. Have a message to go from the meeting to these folks and not through the secretary.

Another suggestion would be to give time in regular meetings for messages from the Florida and seashore folks. This will create a spirit of friendliness and of closer cooperation.

It would be practical to ask the absentees to send back methods which they have seen used in the churches they are attending during their vacation time, a poem which they have found spiritually helpful, or perhaps, a new song.

* * *

I know not the way I am going,

But well do I know my Guide;

With child-like trust I give my hand
To the mighty Friend at my side.

—Havergal.

WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE G. TYLER, 419 Fourth Avenue, New York, and
FLORENCE E. QUINLAN, 105 East 22d Street, New York

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



SOME OF THE DELEGATES AT THE INTERRACIAL CONFERENCE IN OBERLIN

AT WORK FOR CHRISTIAN RACE RELATIONS

BY KATHERINE GARDNER

Associate Secretary, Commission on the Church and Race Relations, Federal Council of the Churches of Christ in America and Secretary of the Church Women's Committee of that Commission.

As one looks back on the Third Interracial Conference of Church Women which was held last June at Oberlin College, Ohio, under the auspices of the Federal Council of Churches there are three impressions that stand out with special distinctness. The first of these is *fellowship*. In spite of the fact that the delegates were divided racially, that they represented seventeen denominations and came from nineteen states, north and south, there was a unity of spirit, a oneness of purpose and an atmosphere of friendliness from the very beginning of the conference. The small groups that visited together between sessions in the comfortable lobby, out under the trees on the campus, or downtown at the soda fountain, showed

that the common interests of the delegates were many and vital; and the committee which had been appointed to help "break the ice" had no work to do.

The next impression is *frankness*. The purpose of these interracial conferences is to bring together denominational leaders for a facing of problems, for the discussion of policies and programs and for planning ways and means for carrying these out in the denominations and local communities. At the opening session after a masterly outline of the general situation, given in a series of thumb-nail sketches by Professor Edwin L. Clarke of Oberlin, the delegates brought out from their personal experiences similar difficulties in the life of the church and analyzed these to see where and how church women can become effective in bringing about better conditions. These discussion periods were marked throughout by a spirit of objective frankness, without self-deception or sentimentality.

The third impression was the *program of action*. The conference findings did not merely express the sentiments of the delegates but gave a definite outline of work to be undertaken during the next two years. From the beginning it was made clear that this conference was not an end in itself, but just a part of a long, continued, patient program of education which stops every two years to measure the results accomplished and gather fresh impetus and inspiration for the work ahead. The one hundred and nine delegates who met at Oberlin went back to their homes, to their communities, to their church responsibilities with the feeling that each one had a definite share in the great task of making America Christian in Race Relations.

Findings

The Findings can best be interpreted by those who shared in the conference experience. Each item in this program of study and action was wrought out in the spirit of friendly understanding which controlled the discussions.

In order to carry out this program we shall have to find a way to bring about effective participation by both national and local groups. The conference suggests careful experimentation in cases where there is joint responsibility.

If the program of the next conference, two years hence, is built upon the study and action which follows the adoption of these findings, we shall then be able to measure our progress and discover new ways of work to meet new situations.

We Recommend: That we ask the Women's Committee to interest a research organization in undertaking a study of the policy and practice of the denominations:

In their training of Negro leadership for church activities at home and abroad with particular reference to problems involved in isolating racial groups;

In relation to Negro women employed as missionaries at home and abroad with reference to opportunities for employment, qualifications of candidates, salary and living conditions, and opportunities for professional advancement.

We Commend the work of the Curriculum Committee in the criticism and preparation of material, and in securing Negro members on denominational curriculum committees and look for report of further progress at the next conference.

We Recommend: That each local unit examine the groupings for interracial work to see whether the committees are adequately representative of all groups concerned, and to discover ways in which their work can be influenced by the experience of interested groups outside the membership of the committee so that the Interracial Committee shall have the confidence of the whole community.

Ways of Work

We believe that the best results come from meeting concrete situations in the community as they arise, rather than attacking the question of race relations in the abstract or merely setting up special events.

We need to study ways in which groups have arrived at successful solutions and ask the Women's Committee to make reports available to local groups.

We believe that the churches ought to be reminded of the importance of the work of groups of laymen in the development of public opinion in regard to race relations, and in supporting individual members of the church who may find themselves in critical positions in the life of the community.

We believe that members of churches could increase the effectiveness of any community enterprise if they would insist that the planning committee include representatives of all racial groups involved.

We believe that local groups should study ways in which public opinion may be influenced in regard to race relationships. (For instance, the use of the press.)

We recognize that only by a long continued program of steady work which persists despite temporary failure will our community life in its interracial relationships measure up to Jesus' definition of the good life.

The Conference authorized an urgent request that arrangements be made for accommodation without discrimination for all delegates at the North American Home Missions Congress in Washington in December, and that if such accommodations cannot be provided the Congress be held in a city where satisfactory arrangement can be made.

What Can We Do?

Adopted by one denominational group before leaving Oberlin.

We aim to use our denominational publications—state and national—to broadcast information about this con-

ference to show what is being accomplished.

We will do all we can to continue the effort to secure for all our Negro delegates, at all denominational meetings, equality of privilege and treatment as to hotel accommodations.

We will study the question of race representation on our curriculum and literature committees.

We will seek opportunities to report this conference at local and state meetings.

We will urge all local Councils or Federations of church women to take active cognizance of the interracial movement and to put into their programs a study of local race relations.

In order to push back the horizons of our denominational thinking, we will try to further reading courses through traveling libraries and reading projects.

We will urge local churches to stand behind the work of the Urban League and National Association for the Advancement of Colored People.

We will help to arouse a new appreciation of the achievements of the Negro race.

We will seek to secure in church Associations and Federations equality of status for Negro churches.

CHILDREN IN THE WORLD DAY OF PRAYER

Children in the World Day of Prayer! What a day it would be if children around the world "of every race and clime" could know about the *World Day of Prayer* and together unite in prayer for love, justice and peace throughout the world. What it would mean to the children! What it would mean to the communities! What it would do in furthering the Kingdom of God on earth!

In arranging for the children's observance of the World Day of Prayer, plans should be made just as far in advance and with just as much thought and care as for the women's and young people's observances. If there is a chairman of children's work in the interdenominational missionary federation, she is a logical person to *chair the committee in charge*. The children's worker in each church in the community, representatives of the Girl Scouts, Boy Scouts, Girl Reserves, Camp Fire Girls and of all the various organizations should constitute the

committee. Every effort should be made to have children of all races and nationalities represented on the committee and on the program. The representative from each church would, of course, be responsible for interesting the pastor and all those working with children in her church, both in Sunday school and in mission bands. At the first meeting of the committee, a subcommittee on publicity should be appointed to care for newspaper publicity, posters to be distributed to all cooperating organizations, announcement of the meeting at children's gatherings several times before the Day of Prayer, and all other publicity. These plans would be worked out in cooperation with the chairmen of the young people's and the women's committees, to unify the whole observance.

Let us remember this is a children's service and be sure the children have a large share in the planning and the program. In addition to their having charge of the musical selections, the presentation of the projects and the offering as suggested below, they might be the ushers, perhaps dressed in costumes of different nationalities. Encourage the children to take the initiative in deciding time and place for the meeting, decoration, form and length of service, presiding officer, methods of publicity, etc. The major responsibility should be in their hands so that they will feel the observance is truly their own.

In developing the program let us build it around the theme "Ye Shall Be My Witnesses," the same theme that is being used by all Christians throughout the world. It may be well to appoint a small committee to work on the program itself. Boys and girls who have had experience in arranging services for their own weekly meetings will be helpful.

Hymns familiar to the majority should be selected. There might be a couple of prayers to be read in unison and also opportunity for spontaneous praying by the children. Impersonation or dramatization will help in making the hour interesting. In one

meeting last year "Art Thou Weary" was sung antiphonally by two Negro young girls. One dressed as a pilgrim or traveler carrying a lighted lantern came down the aisle singing as she came, being answered by one in the front of the room. In another place, a pageant with children of many races assisting, helped to convey the idea of world friendship. Some groups have used the salute to the Christian flag: "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

As a climax to the program, an interesting missionary story may be told by one who does this well and who has a real appeal for children. The mission boards can supply such material. "How the Artist Forgot Four Colors," by Margaret Applegarth, in "Missionary Stories for Little Folks," is very appropriate.

A definite place should be given to the offering, for this is the part of the program in which the children have an opportunity to express their friendship in a concrete way. Just before the closing hymn is a good time. In order that the four projects will be understood, they may be presented by children dressed to represent a Migrator, an American Indian, a child from the Near or Far East, a student from Japan, China or India. It may be found advisable, in order not to confuse the children with so many projects, to choose one in the homeland and one overseas for the offering and present those through story or impersonation.

Suggestive Program Outline

Quiet music as children assemble.

Call to worship.

Leader:

O praise the Lord, all ye nations;
Praise Him, all ye people.

Response:

For His merciful kindness is great
toward us,
And the truth of the Lord endureth
forever.

All: Praise ye the Lord.

5

Prayer:

We thank Thee, Lord, whose care has
kept
Our homes in safety while we slept,
And pray that through each long, long
day
Thy loving hand will guide our way.
In school, in play, be near us still,
And make us wish to do Thy will.
Amen.

Hymn: "Saviour, Like a Shepherd Lead
Us." (First verse.)

Prayer: That we may truly live as children of Jesus, thinking, speaking, doing as He would—in our community.

At home, At play,
At school, At church.

Hymn: "Saviour, Like a Shepherd Lead
Us." (Second verse.)

(Sung by group of children of as many nationalities and races as possible—dressed in costume.)

Prayer: That we may live as children of Jesus in our country.

By being friendly to children of all
races,
By being kind to the sick,
By sharing with the children who are
poor,
By being true Christian citizens,
By telling the story of Jesus to children who have never heard it.

Hymn: "Saviour, Like a Shepherd Lead
Us." (Third verse.)

Prayer: That we may be true children of Jesus in the world.

By being friends of children of all nations,
By being appreciative of all the things
their countries send to us,
By understanding the customs of children of other lands,
By sharing Jesus with all the children of the world.

Hymn: Tune, "Tramp, Tramp, Tramp."
Jesus loves the little children,
All the children of the world;
Red and yellow, black and white—
All are precious in His sight;
Jesus loves the little children of the world.

Impersonations by four children dressed in appropriate costumes, showing needs in the four fields* especially designated for prayer and gifts:
Women's Union Christian Colleges in Foreign Fields,

* Descriptive literature can be secured from the Federation or Council.

Christian Literature for Women and
Children in Mission Fields,
Indian Work,
Migrant Work.

Offering: Taken up by four children
who have given the impersonations.

Hymn: "We've a Story to Tell to the
Nations."

Prayer:

Our Father, as we've prayed today
We've thought of children far away
In other lands across the sea;
Help us their loving friends to be.
Help all Thy children everywhere
To share Thee and Thy loving care.
Amen.

EDITH E. LOWRY and
VIRGINIA KAISER.

READERS' COURSE

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

SECTION II*

The Treaty Veto of The American Senate
by D. F. Fleming. Published by G.
P. Putnam's Sons. \$3.00.

Dr. Fleming's book has five great virtues; it deals with a subject of living significance: it is thoughtfully conceived: it presents the facts in orderly form: it is clearly written: and it arrives at conclusions. Those who care at all about the operation of the treaty-making power cannot afford to miss it."

—Charles A. Beard.

The Treaty Making Powers of the Senate—Information Service, Foreign Policy Association, 18 East 41st St., New York, issued October 12, 1928. An excellent, easy reference upon the most important points in the above book. We recommend all readers to possess themselves of it. 25c.

Questionnaire†

on

The Treaty Veto of the American Senate

Technique of Treaty Making

Why did the men who wrote our Constitution fear a strong Executive?

What is the constitutional provision for treaty making; what is the function of the President; of the Senate?

What two things did the Convention stress as "vital to successful diplomacy"? Has the plan adopted secured the one,

and has public opinion changed as to the desirability of the other?

What was the reason for not having the House ratify treaties?

Why does "each vote against a treaty, in the Senate, count double"? Why is it "more difficult to conclude peace than to make war"?

What was the result of Washington's effort to carry out the constitutional provision that he should obtain the "advice" of the Senate? How is the Senate's "advice" on a treaty obtained now? Can the Senate force the President to accept its advice?

Who chooses the emissaries who negotiate our treaties? What has sometimes guided this choice? What are the advantages and objections to appointing Senators as negotiators?

How can amendments in the Senate indirectly kill treaties? Do treaty amendments require a majority or a two-thirds vote? What is the attitude of foreign powers to amendments by the Senate? What new method was used by the Senate, to express its interpretation of a treaty, in the case of the Briand-Kellogg Pact? Do you think this method preferable, and if so, why? Is the practice of amending treaties increasing? What proportion of all treaties submitted to it has the Senate amended? Of these, how many were killed by the amendments?

How many treaties have been killed unconditionally by the Senate, i. e. otherwise than by amendment? Of the twenty killed by the two-thirds requirement, how many would have been ratified if only a majority vote had been required?

Fate of Arbitration Treaties

What special sectional interests are obstacles to the ratification of any arbitration treaties: in Maine? In the South? In California?

What provision for the peaceful settlement of disputes was made in the *Olney-Pauncefote treaty* of 1897? What did the Senate exclude from arbitration? Was the amended treaty ratified?

What international event in 1899 gave Secretary Hay confidence that treaties of arbitration would be ratified by the Senate? How did the *Hay treaties* differ from the *Olney-Pauncefote treaty*? How did the Senate kill the treaties?

What did Secretary Root concede in order to secure ratification of his *treaties*?

What did the Senate claim a right to pass on, in the compromise?

What provisions for the peaceful settlement of international disputes were added by the *Taft treaties*? What was the attitude of Lodge and Roosevelt? What amendments were made in the Senate? Did the Senate then ratify?

*Section I appeared in October; Section III will appear later.

†These questions or similar ones will be on the program of the Conference on the Cause and Cure of War, January 19-22, 1931, Washington, D. C.; all delegates should be prepared to answer them.

What did the *Bryan treaties* provide? Were they arbitration treaties? Were they ratified? How many nations signed them?

What advance was made in the *Kellogg-Briand treaty* of 1928?

Sum up what the Senate is afraid to submit to arbitration.

Our Relation to the League of Nations

What influence had the Russo-Japanese War on the peace movement in this country? What two Americans were especially outstanding in the movement? What three Americans figured most conspicuously in the first public meeting of the League to enforce peace? How early did the break between Lodge and Wilson occur? What was the attitude by Lodge and Roosevelt to Wilson's fourteen points?

In the Commission on the League of Nations, at the Peace Conference in Paris, what was the most difficult matter to agree upon? What compromise wording was finally adopted?

Did the Senate wait to give its "advice" until the Covenant was submitted to it? Did it, in spirit as well as in letter, leave to the President the direct contact with foreign powers? Did Wilson ever discuss the treaty with the Foreign Relations Committee? Did he make any effort to meet the Senate's objections upon his return to Paris?

What was Senator Lodge's Round Robin, and how many Senators signed it?

How was the Covenant amended in Paris? How did the request for amendments affect the President's influence in discussing the Treaty of Peace?

What did Article 10 of the Covenant provide? Could we have been forced to send troops abroad without our consent? Did it create a "super-state"?

After amending the Covenant, did the Senate ratify it? Did it receive a majority vote?

The World Court

What move towards creating peace machinery was promised in the Republican platform of 1920?

What four reservations to the World Court Protocol did Secretary Hughes propose?

How long did the Senate delay before discussing it?

What did the Republican platform of 1924 promise with regard to the World Court?

What points were covered in the five reservations? What was Secretary Kellogg's answer to the request by the other powers that we explain what the reservations meant? How many of the five reservations were accepted by the Conference of the Powers? What provision did they wish to add to the fifth reserva-

tion? What was President Coolidge's view of this addition, as expressed in his Armistice Day speech? What was our action on the proposal by the Powers, between September 1926 and February 1928?

What was Senator Gillett's proposal? What was Secretary Kellogg's reply to the Powers in 1929? What was Mr. Root's suggestion?

What is the present status with regard to our entry into the Court?

GOLDEN RULE SUNDAY

Golden Rule Sunday is to be observed again this year in behalf of the under-privileged children of the world. Among the projects cited for interest and gifts are the American Indian and the Migrant children of our land.

All contributions especially designated will go in entirety to the projects named. It is hoped many groups, communities and individuals will designate these two projects.

RURAL RECONSTRUCTION IN INDIA

The "Rural Reconstruction Unit" is the goal of future endeavor among the Christian Churches in India working for village development. To take ten or a dozen villages and place in the midst a trained staff to care for economic uplift, religion, education, health, cooperation, agriculture, industries, markets, etc., will revolutionize our method and give us a "drive" toward a more adequate and self-supporting leadership in the Church in India. Concentration in a limited section, coupled with intensive effort, will render excellent results.

At the call of the National Christian Council thirty delegates from India, Burma, and Ceylon met for a discussion on rural reconstruction. Those who attended were intimately aware of specific practical methods and aims. The recommendations centered about the unit mentioned above.

KEEP THOU THY DREAMS

Keep thou thy dreams,
The tissue of all wings is woven first of them.

From dreams are made the precious and imperishable things,
Whose loveliness lives on and does not fade.
—Selected.



WORLD-WIDE OUTLOOK



LATIN AMERICA

Centennial of Bolivar

VENEZUELA is making elaborate preparations to observe this month the centennial of the death of Simon Bolivar—one of the most important figures in the history of the New World—who freed Venezuela, Colombia, Ecuador, Peru and Bolivia from Spanish rule. He visioned another United States of America on the southern continent, but unlike George Washington, with whom he is frequently compared, he was forced to build without supporters from the Scottish and English middle class, with their traditions of self-government. It has taken many years of education for the South Americans to approach our starting point.

Evangelism in Latin America

LATIN AMERICA is just now in a position where it is eager to know the real Christ. This is the opinion of those interpreters most familiar with the conditions in South America—among them, Prof. Erasmo Braga, the leading educator and evangelical layman of Brazil; Dr. John Mackay, formerly a professor in San Marcos University and a lecturer before the youth of university centers in South America and Mexico; Dr. George P. Howard, who has been conducting crowded mass meetings in Bolivia, Argentina, and Chile; Dr. Vincente Mendoza, pastor of a Methodist church in Mexico City and editor of the Spanish *Journal of Religious Education*; and Dr. E. Stanley Jones of India, who recently visited South America on an evangelistic tour. The opportunity might be described as an interim when modern education is “wearing away Roman Catholic authority in South America far faster

than evangelicism is building something to take its place.”—*Congregationalist*.

Awakening Latin America

THE United States is facing throughout Latin America the greatest opportunity and responsibility since it first sympathized with the many movements for Latin-American independence. Recent events, particularly in Argentina, Peru and Bolivia, demonstrate that the people of the United States should stop patronizing Latin America by sarcastic comment on “revolutions” and “instability.” Such a “holier-than-thou” attitude should be supplanted by a realization that revolutions like those in the countries named are inevitable and natural “evolutions” when economic and political conditions become intolerable. They express the inherent and patriotic desire of the people for representative and democratic government. They show stability of ideals and purposes, if not of immediate administration.

People of the United States should awaken to the fact that the chief characteristic of this new era is the new leadership of the young throughout all Latin America. This youth movement begins with ambitious and patriotic students and reaches up through the younger element occupying positions in governmental offices, newspapers, business and banking houses and educational institutions. It is not only influencing but even shaping the internal and external policies of the governments to a degree never known before. For this reason the future of United States-Latin-American relations will largely depend on awakening the interest and cooperation of this powerful element

in developing permanent United States-Latin-American good-will.—*John Barrett, in The New York Times.*

CHINA

Christian Schools Forbidden to Exhibit Christian Literature

THE Ministry of Education considers that the religious books, papers, magazines and pictures in the Christian school libraries calculated to stupefy the minds of the youth should be strictly forbidden, except those which have to do with selected courses on religion related to the study of philosophy in senior middle schools and universities; all others have to be forbidden.

The Ministry of Education refuses passports to students who contemplate going abroad and including religious subjects in their studies.

In the *China Christian Advocate*, Rev. A. R. Kepler, General Secretary of the Church of Christ in China, reports the following experience—

The sister of my Associate General Secretary has been expecting to take post-graduate study in America in religious education. She made her application to the Government for her passport. Today Dr. Fan, my colleague, received a letter from the Ministry of Education, informing him that the Ministry will grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their studies. This has become the fixed policy of the Ministry of Education.—*Chinese Recorder, Shanghai, September.*

Yale-in-China

THE buildings of Yale-in-China in Changsha, which were attacked by Communists recently, were damaged less severely than was at first believed, according to a statement issued by E. Fay Campbell, executive secretary of the institution, at the local office in New Haven, Conn. The hospital was entered, damaged and left in a filthy condition, but the campus was untouched, the statement said. The hos-

pital was immediately cleaned and has functioned since the withdrawal of the Communists.—*New York Times.*

Chinese President Is Baptized as Christian

GENERAL Chiang Kai Shek, National President of China, was baptized a Christian, October 23, at Shanghai. The branch of the Christian church into which he was baptized is Methodist.

Chiang and his wife arrived early that morning from Nanking. He went immediately to the home of his mother-in-law, Mrs. Soong, in the International Settlement, and there the simple ceremony was performed in the afternoon by the Rev. Z. T. Kuang, Chinese pastor of the Young Allen Memorial Church.

The pastor asked the President whether he sincerely desired to become a Christian. Chiang replied that he did, whereupon the pastor sprinkled water upon the young President and admitted him to the Christian church.

Only a few intimates of the President attended the ceremony. They included his brothers-in-law, T. V. Soong, Minister of Finance, and T. L. Soong, chairman of the Whang-Poo Conservancy, and the Foreign Minister, C. T. Wang. All are Christians.—*New York Times.*

How Red Indians Prayed for Chinese Murderers 35 Years Ago

AMIDST the mingled feelings aroused by the tragic murder in China of Miss Edith Nettleton and Miss Eleanor Harrison, the real spirit of The Church Missionary Society and its supporters may be best expressed by a prayer of some Indians in a C. M. S. Mission in Northwest Canada thirty-five years ago, when they heard of the terrible massacre at Hwasang, in the same Province of Fukien in which the latest martyrs have worked. The Rev. R. W. Stewart, his wife and two children, and their nurse together with six women missionaries of the C. M. S. and C. E. Z. M. S., had been done to death by a fanatical band call-

ing themselves Vegetarians. In his record of this tragedy, Dr. Eugene Stock, in his great "History of the C. M. S.," says that when the little congregation of Indians received the news they prayed: "Say it again, dear Jesus. 'Father forgive them for they know not what they do.' O Gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in."

Dr. Stock also recorded that the fact that the C. M. S. asked for no compensation greatly impressed the Chinese authorities. What the Society did do was to hold a great meeting for prayer for China in the old Exeter Hall, and within the next four years they secured nearly fifty recruits for the Fukien Province.—*C. M. S. Bulletin*.

JAPAN—KOREA

Commission on Higher Education to Japan

REPEATED representations from Japan as to the urgency and desirability of the Educational Commission projected for that country proceeding during this year have led the Committee of Reference and Counsel to authorize a subcommittee to make arrangements for this Commission. The scope of the Commission will include both collegiate and intermediate school education, and for both women and men. It will include theological education as well. Effort is being made to secure Christian educators of outstanding position in the United States who will be competent to deal with the problems raised in the largest Christian spirit, as well as with the most excellent educational background. Invitations have been issued to membership on the Commission, but none of these has yet been accepted. Plans are proceeding for the financing of the Commission's activities, and it is hoped that arrangements can be made for it to sail early in 1931. The subcommittee charged with the task of arranging for this matter consists of Dr. Robert E. Speer, Dr. John R. Mott and Dr. R. E. Diffendorfer.

Economic Facts from Japan

THE first railway in Japan was opened in 1872. By 1887, there was a mileage of 641, and twelve thousand in 1929, with over a billion passengers in that year. The first Japanese-built steamer of 6,000 tons was launched in 1898; yet by 1920, Japan's merchant fleet of three million tons ranked third among the world powers. The value of manufactured products increased from 685 million dollars in 1914 to three and a half billions in 1927. This phenomenal economic progress has been made in the face of formidable obstacles. The country is so mountainous and the weather so adverse that only one-sixth of the land area of Japan is under cultivation. The average farm covers only two and one-half acres, and the crops are constantly imperiled by flood, drought, frost, hail, and typhoon. The ratio of population to the amount of arable land is the densest in the world, three times that of Germany or India, and twelve times that of the United States. Moreover, the supply of essential raw materials is dangerously inadequate.—*American Friend*.

Significant Items from Korea

ONE of the best taxi drivers in Seoul, as well as one of the most successful, is a young Korean woman. She owns her own car.

The average Church attendance is more than double the membership.

The special emphasis which has been given Sunday school work is shown by the fact that such schools have increased 227% and the membership 215%, in ten years.

Aside from missionaries' salary and travel expense, the cost to the mission for each new communicant received during the year, was about \$74.00.

Although the number of missionaries has increased only 34% in ten years, the number added on confession of faith has increased 159% in 1930 over the number received in 1920.

During the ten years under consideration, the number of missionaries has increased 34% while the number

of ordained native pastors increased 78%.

When figures call your attention to the 62% increase in church buildings, please remember that the Korea Mission has nothing in its budget to assist in this work. The 57% added communicants are responsible for these additional churches.

Perhaps the most encouraging single item in the accompanying comparison of results, is the increase in organized churches from 74 to 138 in ten years.—*From the Rev. M. L. Swinehart, Seoul, Korea.*

AFRICA

A Successful Union in Sierra Leone

FOURAH BAY COLLEGE is a good illustration of cooperation in Christian education. On the staff at present are four Anglicans, one Wesleyan, one United Methodist, and one Baptist; and the support comes from the C. M. S., the Wesleyan Methodist Society, a government grant, an African legacy, and college revenue.

An old student, who took last year the London B.A. degree, has further distinguished himself by appearing at the head of the list in the first year course at the College of Medicine of Durham University, and in consequence being awarded a scholarship. Canon Horstead says that this success was "achieved after the very minimum of science training in Africa and almost the minimum of time in England."—*C. M. S. Outlook.*

Missionary Boats in Africa

NYASA in Central Africa may be a lake, but tough seamen will tell you they have been seasick on these waters when they have never been ill elsewhere. The first ship of peace to sail on this lake was the "Ilala," which Dr. Robert Laws, following Livingstone's steps, took there in sections in 1875. The "Ilala" is no more, but the "Charles Janson," relaunched on the lake in 1885, is still in commission for the Universities' Mission to Central Africa. She sank two years ago, but was salvaged. Her bigger sister,

the "Chauncey Maples," named after the bishop who lost his life in the lake after nineteen years' service, has been sailing these waters since 1901. Few craft, including the government boats, will face the perilous and choppy crossings between the east and west shores that the "Chauncey Maples" still regularly performs. This boat was originally not only a means of transport but was used as a floating training college for African students.

Innumerable are the smaller boats used by practically every missionary society. They cruise among the creeks of West Africa, the coast of New Guinea, or, like Dr. Albert Schweitzer's "The Thank You," the gift of Sweden's women, they are to be seen on equatorial rivers.—*H. W. Peet.*

Scientists Visit Moravian Station

ON JULY 9 the whole body of the South African Association of Science set out to visit the old-time Moravian Mission Station of Genadendal, where some 4,000 colored folk pass their lives in quiet content, cut off from the world at large.

As the fleet of twenty-five motorcars threaded its way through the village street, children ran to the roadside shouting, faces appeared at doors and windows, for never yet did such an avalanche of cars descend upon this peaceful settlement. The visitors were received by the European minister in charge. Here hundreds of the inhabitants of all ages congregated to be present at the arrival of "die geleerde mense" (the learned people). In homely language the minister welcomed the scientists, and gave a brief historical survey of the founding of the settlement, which dates back to 1737. It is a curious coincidence that the day of the visit, July 9, was the anniversary of the actual date of the landing at the Cape, in 1737, of the first Moravian missionary. The minister told of a certain colored convert, a woman named Lena, who had proved to be a real "Lady with a lamp!" For many years when there was no European pastor at the station she kept

alive the light of the Gospel. The little Bible given to her by the departing missionary in 1744 is still among the sacred treasures of the community. —*From the Cape Times in Moravian Missions.*

Halle Selassie, Emperor

IF THE Queen of Sheba could behold the million-dollar crowns of gold which were placed, October 21, upon the heads of her reputed descendants in Abyssinia, and witness the ceremonious splendor of the homage paid to her country that has now been admitted to a seat among independent nations, she might be expected to exclaim, as she did in the presence of Solomon's glory, that the half had not been told her. But when it is remembered that one of her gifts to Solomon amounted to approximately \$4,000,000, in addition to spices of great abundance and precious stones, the crowns of gold and the Kaiser Wilhelm coach and the gifts which the Duke of Gloucester has borne from the only other Emperor in the West would seem meager to her, however lavish in the eyes of a modern democracy.

With all this Oriental show, the eyes of the new Emperor look toward the West. He is given credit for securing the admission of his country to the League of Nations and for bringing slavery toward its end. He has introduced European teaching in the schools of his capital and has sent young Abyssinians to America and Europe for their education in Western ways. He has built roads and shown hospitality to modern enterprises and Occidental ideas.

Though Christianity was not adopted before the fourth century, the first dweller in that part of the world to be baptized as a Christian was the treasurer of Queen Candace, whom Philip saw sitting and reading in his chariot on the road to Gaza. So the Emperor who kept vigil in meditation and prayer at St. George's Cathedral at Addis Ababa should have recalled in his litany of thanksgiving not only the Queen of Sheba but also the nameless

man who "had great authority" under Queen Candace, who went to Jerusalem "for to worship" and who on his way back to Ethiopia went down into the water with Philip and was baptized. —*New York Times.*

NORTH AMERICA

Cooperative Adult Education

IT IS interesting that the biggest coherent adult education enterprise in the United States concerns rural life. The Cooperative Extension Service in Agriculture and Home Economics, in every state in the Union, employs 5,800 trained men and women who serve as agricultural agents, home demonstration agents and specialists. The system, including the United States Department of Agriculture and the state extension services in agriculture and home economics, has a total budget for this year of nearly \$24,000,000. It includes not only the paid professional staff, but also 273,000 volunteer leaders and lay-teachers. The method of work is democratic; needs are appraised, programs are made and in large part carried out by men and women in the businesses of farming and home-making. Action is coupled with learning. —*Outlook of Missions.*

Lutheran Radio Programs

CONVINCED that religion can be made a vital concern to men even during the week, the Lutheran Church is undertaking a new and ambitious experiment in religious radio by initiating a series of religious mid-weekly broadcasts during the so-called "amusement hours." The program is known as the Lutheran Hour and goes on the air over a thirty-four-station, coast-to-coast hook-up of the Columbia Broadcasting System every Thursday night at ten o'clock Eastern time. Other stations will be added in the near future. It is estimated that the cost of the project will be approximately a quarter of a million dollars a year. The necessary money is being raised largely through free-will of-

ferings by members of the Lutheran Laymen's League and the International Walther League, respectively the official lay and youth organizations of the Lutheran Synodical Conference of North America. No solicitation for funds will be over the air during the programs.—*Churchman*.

Pioneer Mission in Ohio

THE story of the Moravian Indian Mission at Schoenbrunn is a story of Christian heroism, romance, pathos and tragedy.

To David Zeisberger, John Heckewelder and their brave coworkers, belongs the credit of blazing the way through the primeval forest, building here the first town in Ohio, and here establishing a pioneer center for the teaching and application of the simple Gospel of Christ.

It was on May 3, 1772, that Zeisberger and a small company of Christian Indians arrived at the Big Spring, and began the erection of temporary dwellings. On August 23d, an additional company of Indian converts and their families, numbering over 200 souls, arrived under the direction of the Rev. John Heckewelder and the Rev. John Ettwein. At the end of the next year the town consisted of 60 houses of hewn timber, besides huts and lodges; a church forty feet by thirty-six feet, and a schoolhouse.

These Delaware Christian Indians came with their missionaries from their former Mission Towns in Pennsylvania, which they had been forced to vacate because of the encroachments of unprincipled whites. Many of these Indians had their faith tested again and again by fire and sword, and thrilling indeed will be the story of their loyalty to Christ amid all the persecutions they endured, when this story is fully told. These missionaries belonged to a body which was Protestant before the Reformation.

In reality also the missionaries and their converts at Schoenbrunn formed the first Temperance Society and the first Peace Society west of the Allegheny Mountains for they would

not allow any liquor in their town, nor would they go to war. In the code of rules adopted August, 1772, Article 13 was as follows: "We will not admit rum or any other intoxicating liquors into our towns. If strangers or traders bring intoxicating liquor, the helpers shall take it from them and not restore it until the owners are ready to leave the place." A little later they adopted Article 19: "We will not go to war, and will not buy anything of warriors taken in war."—*Joseph E. Weinland, in Booklet*.

Government Recognizes Negro Education

THE American churches early recognized that the emancipation of the slaves brought upon them a special problem, a duty and an opportunity. The Congregationalists, Methodists, Baptists, Presbyterians and others have cultivated this field with intelligence, liberal gifts of money and consecrated teachers, and with a large measure of success.

The Federal Government, on the other hand, has lagged behind the churches in fulfilling its educational obligation to this handicapped population group. Yet there seems to be a new spirit moving in Washington, for it is announced that the Secretary of the Interior, on the recommendation of the Commissioner of Education, has appointed a Director of Negro Education. The appointee, a Negro, Dr. Ambrose Caliver, is a native of Virginia, a graduate of Knoxville College, and the University of Wisconsin. He has studied at Tuskegee, Harvard, and Columbia, and has had broad experience as a teacher and in social and civic work among his race. Until recently he was dean of Fisk University.

Secretary Wilbur of the Department of the Interior, in announcing the creation of the new division of Negro Education, outlines the activities which it will cover as follows:

In realizing these purposes, the office will endeavor to collect facts of all kinds bearing directly on Negro education, and make periodic digests of educational

literature dealing with or which may be of use to Negro education. The specialist in this office will visit schools and communities throughout the country; make contacts with school officials and others who are interested in Negro education; attend and address meetings of educational and other organizations on topics relating to his specialty; and will act as consultant on Negro education with educators and others desiring his services. In performing his duties the specialist will endeavor to confer with and utilize the services of specially qualified persons in the various fields throughout the country; and will attempt to focus on the problems of Negro education all of the expert knowledge, techniques and educational forces available in the nation.

—*Christian Advocate.*

Plans for Home Missions Congress

ANNOUNCEMENT has been made of the arrangements for the North American Home Missions Congress for which preparation has been made for nearly two years. The outstanding facts as outlined by Dr. William R. King, Executive Secretary, are as follows:

The dates are December 1-5, 1930.

The place of meeting is the Calvary Baptist Church, Washington, D. C.

The objectives are to consider what is the home missions task, how it should be administered, how it should be promoted, and how the denominations should cooperate in the task.

The attendance is to be limited to about 500 official delegates and 300 associate delegates, designated by the denominations constituent to the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, the three bodies under whose auspices the Congress is to be held.

INDIA

Bishop-Timber in India

BISHOP Fred B. Fisher, now supply pastor of First Church, Ann Arbor, Mich., formerly Bishop of Calcutta Area, opposes the suggestion that the Southern Asia Central Conference would do well to choose a missionary rather than a national at its

December session, when it will elect a bishop. He adds:

I can name six ordained Indian men who, for India, could be bishops the equal of the average American bishop. Five of these six could tour America and in the English language represent Indian Methodism at its best and highest. They would be received in American homes, institutions, and conferences as cultured, intelligent and effective leaders. I could name a second list of seven who under the pressure of necessity, such as has arisen in all ages and organizations, could take the task of episcopal leadership and do creditable service. These two lists are actual and not imaginary. I have carefully set down their names in writing at my desk and have prayerfully considered their characteristics, in the light of my twenty-six years of knowledge of these men. Every forward-looking, free-minded, prominent Methodist missionary or Indian, familiar with our Indian constituency, could easily guess the first six.

—*Christian Advocate.*

Forman Christian College Plans

THE Forman Christian College at Lahore, India, has large plans for the future. The College has nearly eleven hundred students, forty-five professors and instructors, and occupies a site of about fourteen acres in the center of the city. The Presbyterian Church, U. S. A., and the Methodist Episcopal Church (North) are united in the support and management of the College. The new plans involve transfer to a two hundred acre site on the outskirts of the city about four miles distant. The present property is very valuable and the proceeds from its sale are to be invested in the new plant. Ten halls of residence will house 600 students and there will be about thirty residences for teachers. The chapel will be the central building, and we earnestly hope that the spirit of worship, fellowship and service will dominate the whole college life.

Lahore, the capital of the Punjab, is a rapidly growing city of more than 300,000 people. It is the greatest student center in India outside of Calcutta. There are eight art colleges and seven professional, with between

6,000 and 7,000 students. Forman College has about 600 Hindu, 250 Mohammedan, 200 Sikh and 50 Christian students. We plan for no distinctions of any kind. Hindus, Moslems and Christians will live in the same dormitories. If India's future depends upon leadership, then that leadership above all requires character. This is a day in which religion should be intimately associated with education in the training of Indian youth.

Above all, the new college aims to emphasize the need for Christ in each life—and in our common life and in the national life of India. We desire your prayers and your interest in the new Forman Christian College at Lahore.—*President Edmund D. Lucas in Women and Missions.*

Tagore on Opium Curse

I DEEPLY feel in my mind the shame and sorrow of India at being made to act as an agent in smothering with moral poison the humanity of some of those great peoples whom, in a more fortunate period of her history, she supplied with the healing gift of truth. And therefore, all the more gratefully I join my voice to the chorus of condemnation against the opium traffic raised by the noble band of workers who are struggling to clean the history of man of one of the darkest stains which is the most difficult one to efface.—*Rabindranath Tagore, Geneva, Aug. 25, 1930. Letter to Captain Richmond P. Hobson, President of the International Narcotic Education Association.*

WESTERN ASIA

Christians Ask British Not to Quit Palestine

BEFORE Dr. Urummond Shiels, Under-Secretary for the Colonies, left Palestine October 15, the Society of Young Christians handed to him a long memorial in which they protested against the Moslem demands for the abolition of the British mandate in Palestine.

The Palestine Christians are greatly in favor of the British mandate because this is the only security for the

Christians who are in a minority in the country. The Palestine Arab Executive, the memorial adds, has not a right to act or speak in the name of the Christians here.—*New York Times.*

Islamic Disintegration

"THE solidarity of Islam" is an expression which should never be found in the thought or speech of a Christian missionary. Too often have church and convention platforms been given to propagators of a spirit of unbelief in the possibilities of work among Moslems by referring to Islam as a "solid rock." Such an attitude is not conducive to faith, zeal and investment in the missionary enterprise.

Mohammedan leaders admit the lack of Islamic unity. Islam never will be united again. The dismembering of the Turkish Empire went far to break down that religious cohesion of the Moslem world which was the secret of its power. With the passing of Turkey from the place of Moslem leadership went the potency of the Caliphate. The writer was deeply impressed several years ago by the message of an experienced missionary in Palestine who told about the difficulties encountered in preaching under Turkish regime. Missionaries in that very locality have now all the opportunities to preach that they can use, and more. The veteran missionary has lived to baptize Moslem converts where formerly no man would speak to him about Christ.

The wall of Moslem unbelief has not been broken down, of course, but there are plenty of cracks in it. To say that it still presents a solid front is no longer correct. Persia, the fair land that fell an early prey to the Mohammedan sword, is now the scene of a great spiritual movement. Hundreds of Mohammedans have accepted Christ as their Saviour. Other eastern countries can testify that in them also "a people for His Name" has been brought to the pierced feet of Jesus.—*John R. Turnbull in World Dominion.*

Turkey and Greece Abandon War Holidays

A STEP of special importance in international affairs was taken recently by Greece and Turkey, when they mutually agreed to discontinue holidays in their respective countries which had been developing ill-will and hatred. Since the reoccupation of Smyrna by the Turks in 1922, each anniversary of the capture has been widely observed in western Turkey. The day revived memories of the Græco-Turkish war; it made fresh old hatreds and in general became a grand time to rattle the sabre. Greece, on her part, had a day of mourning for the loss of Smyrna when, again, fuel was piled on the flames of the old Turko-Greek feud. But the two nations have liquidated their differences and signed a treaty of friendship. The two governments have further discussed how to develop closer relations. Since these two holidays tended to build ill-will rather than good-will it was mutually agreed to discontinue them after this year.

That such a move can be made in the Near East speaks much for the new mentality that is developing there. It is another illustration that practical statesmen, even where such bitterness has reigned between national and religious groups, can appreciate the necessity of building constructively for peace.—*Christian Century*.

EUROPE

Dr. Reinhold Niebuhr on Russia

THE doubts which arise in the minds of foreign observers, among which we consulted many technicians and specialists whom Russia is employing by the hundreds, relate to the efficiency rather than the energy with which the Russian experiment is being undertaken. A superficial view of the Russian scene seems in fact to yield one outstanding impression of inefficiency. The endless queues of waiting people before every store show that production and distribution are inadequate even to the needs of

a people whose poverty allows only minimum demands upon the market. Meat is scarce because farmers slaughtered their cattle before entering the collectives. Cattle are only 86 per cent of the pre-war stand. There is a shortage of fish, for which one can find no real explanation. It is almost impossible to obtain shoes because hides are as scarce as meat. Furniture seems available only in second hand markets, and the indescribable assortment of "junk" on sale in such markets reveal how much little beyond bare necessities in food and clothing is being produced in Russia.

A woman physician whose income amounts to fifty-five dollars per month, and whose real income after dues, taxes and forced government loans are subtracted is only twenty-seven dollars, reports that she must hire a maid for the purpose of standing in food lines for her and she estimates that it requires six hours per day to secure only bare necessities.—*Christian Century*.

Dr. Mott's Conferences in Great Britain

DR. JOHN R. MOTT'S report of his experiences in Great Britain in meeting students and laymen interested in missionary work—indicates that the field problems which are giving most concern to the British boards included education and literature, and the evangelistic movements in Japan, China and India. Some of the problems that emerged most strongly in his many conferences with both the student and lay groups were:

How to develop a dependable economic base for what we see coming.

How to get more of the front line men and women to hear the call and respond.

How to give an adequate interpretation that will arrest the attention and stir the whole being of the people who must be lifted and moved if we are to accomplish greater things.

How can we enlist the men and women of largest affairs who have Christian relationship but are now

negligible as a force in this work of Christ.

How to multiply the number of apologetic pens and voices for a time like this.

Dr. Mott stressed very strongly the feeling that he found again and again the great desirability of a larger degree of unity and cooperation in mission work.

Jugoslavian Church Stabilized

THE church situation in Jugoslavia has been stabilized through the passage of the new law signed by the King, chartering both Lutheran and Reformed churches. The charter calls for the establishment of independent Lutheran organizations using the German tongue and the Slovak tongue, the Protestant Church outside of the Lutheran being established as a single Reformed unit.

Particular features of the new law include the right of the Church to acquire and hold property, the granting to the Lutheran Church of the Augsburg Confession a periodical subsidy from the State, the amount of which must be recommended by the church authorities to the Ministers of Finance and Education for inclusion in the budget of the Government. Church buildings, structures used for humanitarian and cultural purposes, the bishop's headquarters and parish houses and parsonages are exempt from all taxes and imposts. The election of the head of the Church must be confirmed by the King. The pastors are exempt from any sort of civil service which may be considered in opposition to the teachings of their religion.

Religious instruction is imparted by the pastor and, in case there is no pastor, by an acknowledged teacher of the Lutheran faith. The Minister of Education outlines a plan for religious instruction in agreement with the standards of the Board of Education. The creation of parochial schools is determined by the church authorities subject, naturally, to confirmation by the Ministry of Education. Responsi-

bility for maintenance and supervision of the schools is thus incumbent upon the church.

ISLANDS

Lepers at Culion, Philippines

NO MORE called the Island of Death it is now named both privately and in the press, "The Island of Hope." And we are glad to notice, that instead of being brought by main force, as in the days gone by, patients ask to be sent here; so many more seem to recover in Culion than in any of the other leprosariums. Of course with the number of doctors and nurses and all the best facilities both as to hospitalization and general treatment, and with an unexcelled laboratory, it ought to be so. Millions have been expended in equipment.

The physical aspects of the colony have also materially improved, more adequate housing and much better buildings are being added constantly, and the new roads are opening the island's interior, so that a good many autos, mostly converted into jitneys, are giving the people a chance to get away from the rather crowded center of Culion, and this has added to the general well-being.

We have for some years had two country chapels for those of our members that have moved out, and the number is steadily growing, though it does not seem to affect the number attending the main church.

Many of our best workers have been able to return to their homes this year. One dear deaconess had brought 19 souls to Christ in the two years since she was converted, and the others had all been used to the measure of their gifts. One deaconess has been able to bring her whole family and many neighbors to Christ, since she returned home. Others are writing hopefully of their efforts in the same direction from a number of provinces. Thank God, while we miss them greatly here, the Lord is using them elsewhere, and He gives us the privilege of always having eagerly attended training classes for new workers. One brother,

an elder, was a long while Sunday-school superintendent in his home church, and has been offered the pastorate. From Davao in the south to the furthest part of the north they go, and God goes with them. We are so thankful for the privilege God gives us to bring these dear ones to Him and to prepare them to be living witnesses for our Master.—*P. F. Jansen, in The Philippine Presbyterian.*

Missions in Hawaii

ON A day in April 1820, there appeared off the shores of the Sandwich Islands a boat carrying fourteen Congregational missionaries. Within three months of their arrival they had the king himself reading the New Testament in English, and in a short time, with the aid of a passing missionary from the South Sea Islands, they had reduced the native language to writing, and the printing press with which they were equipped was turning out not only Webster's spelling book in English, but an Hawaiian primer, the Sermon on the Mount, the Gospels, and finally the entire New Testament in the Hawaiian language.

The forty years of Hawaiian history following 1860 were for the most part years of reaction and change. In 1862 more than one-third of the Hawaiians were church members; forty years later (1902) only one-tenth. In the meantime, large numbers of non-Christian Orientals had found their way to Hawaii, particularly after 1876, when a reciprocity treaty with the United States rendered the sugar industry profitable. At that time the total population of the islands was only about 57,000, the Hawaiians having greatly decreased in numbers, a circumstance which should not be charged to the missionaries, as the native decrease had been amazing during the forty-two years of pre-missionary contact with the white man's diseases and vices.

For a generation now the Methodist Episcopal Church has been specializing in Oriental work in Hawaii. The

work has prospered and made an amazingly large contribution to the Oriental life of Hawaii. Within the past ten years, 2,680 adults and 7,010 children have been baptized, and \$364,000 actually invested in church and parsonage property, a considerable portion of that sum being raised locally.—*Jay S. Stowell, in the Christian Advocate.*

GENERAL

"One Book for All People"

"ONE Book for All People" is the theme for Universal Bible Sunday, which occurs this year on December 7. The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on this theme, by the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church of Nashville. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be preëminently the "One Book for All People."

Faith and Order Committee Meet

THE Continuation Committee of the Faith and Order Conference convened in Mürren, Switzerland, August 26-29. Strong men, and busy men, were there who were willing to give their time and thought in serious business. Whatever lethargy and indifference to Faith and Order there may be among the rank and file of the Christian communions, there is no doubt of the earnestness and strength of conviction on the part of some of the great leaders of Christendom today. From the prominent communions, east and west, Orthodox and Free Church, came men who believed in this thing and whose spirit could not be quenched by temporary repulses or delays. One could not meet and hear these men without being conscious of their earnestness, vision, courtesy and faith—yes and their infinite patience and love. . . . Unanimously it was decided to begin plans looking forward

to another world conference to be held not later than 1937. It was the most important action at Mürren. This is a spur to the investigations of the various commissions now at work. It will focus the attention of the Christian world on this quest for unity—in which quest some of us believe with all our hearts.—*Bishop Warren L. Rogers, in The Churchman.*

Eva Clark Waid Memorial Fund for World Peace

THE Eva Clark Waid Memorial Fund for World Peace, which the Council of Women for Home Missions is raising, has been growing through the summer months but is yet far from the \$10,000 goal. Now that the busy season for Christian work is here again, friends of the cause of peace may show their love and loyalty by sending a gift to add to resources for spreading knowledge of the accomplishments and things yet to be accomplished in the establishment of peace on earth and goodwill to men.

Wars and rumors of war from near at hand and from the uttermost part of the earth bring to us a realization that the "King's business requireth haste." This part of "the King's business" can be best furthered by educating people away from war psychology to thoughts of peace.

One of the finest agencies to accomplish the desired result is the National Committee on the Cause and Cure of War, which will hold its next Conference in Washington from January 19th to 22d. At that time the absence of our afore-time leader, Mrs. Waid will be felt keenly. Her wise judgment, brilliant mind and buoyant faith will be sorely missed. It would be a real satisfaction to lovers of world peace, and to her personal friends as well, if the announcement of the completion of the fund bearing her name could be made at that time.

Gifts, large or small, may be sent to the Council of Women for Home Missions, 105 East 22d Street, New York.—*Florence E. Quinlan, Secretary.*

The Life and Work Committee

THE meeting at Chexbres, Switzerland, in September, of the Continuation Committee of the Stockholm Conference on Christian Life and Work, was attended by more than 75 representatives of world-wide church groups. The Lord Bishop of Winchester, acting as chairman of the Executive Committee, played a very important rôle. The Lord Bishop of Chichester, Dr. Bell, whose services as Secretary of the Lambeth Conference alone would entitle him to wide recognition, likewise contributed much. So did many others, including Bishop Amundsen of Denmark (this year's preacher at the League of Nations), Archbishop Söderblom of Sweden, Dr. William P. Merrill, Bishop Warren S. Rogers and Dr. S. Parkes Cadman of the United States, Professor Wilfred Monod and Pastor Jézéquel of France, Dr. Adolf Deissmann, Dr. Stange, Dr. Siegmund-Schultze and Dr. Hinderer of Germany, Professor Alivasatos of Greece, Professor Choisy of Switzerland, and Dr. G. F. Barbour of Scotland. It was a meeting in which, in spite of many debates revealing differences, practically all important actions were finally unanimous.

As its name implies, the Life and Work Movement, which came into being through the memorable conference at Stockholm in 1925, concentrates on the practical tasks of the churches. In it practically all of Protestantism, the Anglican churches, and the Orthodox bodies of Europe are united to a degree nowhere else realized in official bodies.

What the League of Nations is in the realm of politics, the Life and Work Movement must become in the realm of church coöperation. The cause of peace, as well as the all-embracing cause of the Kingdom, demands increasing practical moves in the direction of this kind of international Christian coöperation. Its cost is relatively small; its product is already significant; its promise is distinctly heartening to lovers of the universal Christ.—*Henry S. Leiper.*



BOOKS WORTH READING



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

G. Campbell Morgan, the Man and His Ministry. By John Harries. 252 pp. \$2.50. Revell. New York.

Campbell Morgan is one of the notable preachers of this generation. No other living minister has been heard by more people of all denominations and in a larger number of cities in America and Great Britain. He represents a type of which Protestantism does not have enough and for which, unfortunately, it makes no official provision—namely a minister of exceptional pulpit power, freed from the parochial exactions of a local pastorate and devoted to a ministry at large. Great preachers are few and should not be monopolized by rich city congregations but should be used for a wider apostolic service for the inspiration of many pastors and congregations throughout the country.

The present volume describes such a ministry. It can hardly be called a dispassionate biography, nor, as its subject is still living, a complete one. The writer is an enthusiastic admirer of Dr. Morgan and he can see only perfection in him. He has given us, however, a remarkably interesting narrative of a man whose natural gifts for public speaking, he began to preach at the age of thirteen, have been developed and supplemented by hard and unremitting study. Dr. Morgan is preëminently an expository preacher, and hundreds of thousands have found their hearts burning within them as he has opened to them the Scriptures in Sunday sermons and in week day conferences and Bible classes. In his sixty-eighth year he is apparently as vigorous and eloquent as ever. We are grateful to Mr. Harries for this graphic account of a great evangelical ministry.

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

There cannot be too many good books on prayer. And this is a good one. The famous London preacher has some peculiar ideas on other subjects, but this little volume shows that he knows prayer. He discusses its philosophy, practice and power, its theoretical and practical difficulties, and the various forms of intercessory, mental and mystical prayer. He brings the reader into the inner chamber of Christian experience, face to face with Christ. The book can be carried in a pocket and read with profit at any available time.

Affirmations of Christian Belief. By Herbert Alden Yantz, Ph.D., 114 pp. \$1.00. Macmillan. New York.

This is a small but weighty book by the professor of the philosophy of religion and Christian ethics in the Graduate School of Theology in Oberlin College. The sub-title is "Essays Toward Understanding Spiritual Personality." In six thoughtful and suggestive chapters, the author states the beliefs that he firmly holds and that he deems essential to an understanding of the Gospel of Jesus. Not all the essential affirmations of Christian belief, but those that are discussed are helpfully treated.

Life of Phillips Brooks. By William Lawrence. 151 pp. \$2. Harper. New York.

Phillips Brooks was one of the most influential Christian leaders of his generation, and his influence still abides. He was big in person, in heart, in brain, and in spiritual force. He could not have a more competent biographer than his distinguished successor in the Episcopal diocese of Mas-

sachusetts. Bishop Lawrence has written with sympathetic recognition of the great gifts of his subject. One rises from the perusal of this admirable biography with a fuller understanding of a remarkable preacher, and with a strengthened faith in the beauty and power of the Gospel that he so eloquently proclaimed. To him, "religion," says Bishop Lawrence, "instead of being a phase of life, a creed, or a system of theology, was life itself; a power transfusing and transfiguring the whole personality."

Mahatma Gandhi—His Own Story. Edited by C. F. Andrews, 371 pp. \$2.50. Macmillan. New York.

Whatever differences of opinion there may be regarding the wisdom of his methods, no one can doubt the character and the single-hearted devotion to an ideal of this extraordinary man. Dr. John Haynes Holmes, of New York, who writes an Introduction of eighteen pages, goes so far as to characterize him "as one of the supremely great personalities not only of his own but of all time." Many books and innumerable articles have been written about him, and now we have "his own story," edited by his close friend and devoted disciple, C. F. Andrews. It is a human document of absorbing interest, not only recounting the outward events of Gandhi's life but disclosing his motives, his aspirations, and indeed the very soul of this remarkable leader of millions of men and women. The book is one of the notable autobiographies of literature.

The World's Best Religious Quotations. By James Gilchrist Lawson. 192 pp. \$2.00. Revell. New York.

This is a disappointing book in many ways. The aim of the author has not been attained. Some of the quotations are inaccurate, some unlabeled, and, in some extraordinary cases, mislabeled. The adjective, religious, is too narrow for the scope of the contents. Under Bible, Christ, and Sin, the quotations are commonplace and not arresting. The same is true

of those given under Missions. However, if one desires to know the opinions of the famous and the less known, (such as Bishop Kilgo, Harrahan, John Plato, Raans, Biederwolf and Coolidge) the book may be of interest. A redeeming feature is the fact that all of the quotations are constructive and not destructive of faith in the Gospel and its power unto salvation.

S. M. ZWEMER.

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

The author is professor in the Union Theological Seminary at Pyongyang. As a Presbyterian missionary who has lived in Korea for twenty-seven years, he has participated in most of the movements described in his treatise.

Two things make this an important volume for friends and students of missions. In the first place, it deals with Korea, a field where missions have had marked success. A history of the National Presbyterian Church is given, tracing its development from 10,000 to 160,000 members in thirty years. The story of the remarkable growth of this Church in self-government, self-support, and self-propagation should be an inspiration to all who are interested in the spread of the Christian faith.

In the second place, this volume treats fully the much-discussed "Nevius Methods." Since the success of the Korea Mission is attributed largely to their use, students of missions will wish to benefit from this careful documented study.

D. J. FLEMING.

This Believing World. By Lewis Browne. 347 pp. \$1.00. Macmillan.

Written in 1926 by a young rabbi of 29 years, this book on "the great religions of mankind," has been reprinted 16 times and is now reissued in this cheaper edition. It is brilliantly written, but from a Christian viewpoint it is very unsatisfactory, as might be expected from a rationalistic Jew who rejects everything supernatural in the Old Testament as well

as in the New and who sees in Jesus only a man of "extraordinary personality."

Glimpses of Grandeur. By Frank Dur-
mard Adams. 234 pp. \$2. Harpers.
New York.

The author, who is minister of the Universalist Church of Our Father in Detroit, here attempts to make real and vivid the earthly life of Jesus. He says that his "primary purpose has been, not to produce another formal biography of Jesus, but rather to present a series of consecutive pictures throwing into sharp relief the most significant scenes and characteristics of His ministry." In doing this he has used his imagination in enlarging incidents and filling in backgrounds. There is an occasional opinion from which we dissent, but the general tone of the book is reverent and devout and the author has evidently sought to exalt Christ.

Procession of the Gods. By Gaius Glenn
Atkins. 577 pp. \$3.00. Richard R.
Smith. New York.

This is an exceptionally interesting book on the religions of the world, by a minister who, after successful pastorates of Congregational churches in Providence and Detroit, is now professor in the Presbyterian Theological Seminary in Auburn, N. Y. His former volumes, notably "Pilgrims of the Lonely Road," "Modern Religious Cults and Movements," and "The Making of the Christian Mind," have taken high rank in religious literature, and this one, we think, is destined to become a classic on the subject. With rare insight he portrays man's faiths and superstitions and aspirations and gropings after God from "the dark and the dawn" through Egypt, Babylon, Nineveh, Persia, Greece, Rome, Arabia, India and China, to the supreme revelation by the prophets and apostles of Palestine and the incarnation of Jesus of Nazareth. It is a moving story of the struggles of the human spirit, "if haply they might feel after Him and find Him." "How can one recapture the awe and fear

and reverent gratitude of vanished worshippers and make any page alive with them?" the author modestly asks. Well, he has done it beyond any other writer on this subject with which we are acquainted. The book is notable for its range of thought, its accuracy of scholarship, its catholicity of spirit, and its beauty of diction.

Ten Thousand Miles With a Dog Sled.
Hudson Stuck, D.D., F.R.G.S. Sec-
ond Edition. 420 pp. \$4.00. Scrib-
ners. New York.

Missionary itinerating, with its hardships and perils and yet its joys and its values, has never been more interestingly portrayed than in this book. The author is the Archdeacon of the Yukon, of the Protestant Episcopal Church. For many years he has ranged over the vast region in the interior of Alaska with his message of the love of God in Christ. His narrative is a stirring one, abounding in information, in incident, in graphic description and in evidences of the blessing that the Gospel brings to lonely, isolated people.

The first edition was published in 1914. As it was no longer obtainable and as the demand for it was renewed, this second edition has now been issued. It is a volume of permanent value, an epic in missionary literature, a tonic to faith, and an unconscious but none the less splendid witness to missionary devotion.

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Affirmations of Christian Belief. Herbert Alden Yantz. 114 pp. \$1. Macmillan. New York.

Community Religion and the Denominational Heritage. J. R. Hargreaves and others. 150 pp. \$1. Harpers. New York.

Mahatma Gandhi—His Own Story. Edited by C. F. Andrews. 371 pp. \$2.50. Macmillan. New York.

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Hinduism Invades America. Wendell Thomas. 300 pp. \$3. Beacon Press. New York.

Hands Around the World. Archer Wallace. 134 pp. \$1. R. R. Smith. New York.

Indian Islam. Murray T. Titus. 250 pp. \$4.50. Oxford University Press. New York.

Life of Phillips Brooks. William Lawrence. 515 pp. \$2. Harpers. New York.

Lettice Martyn's Crusade. Flora E. Berry. 265 pp. 2s. Pickering & Inglis. London.

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Orpheus, Myths of the World. Padraic Colum. 327 pp. \$5. Macmillan. New York.

Old Chickweed. E. A. Bland. 220 pp. 2s. Pickering & Inglis. London.

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